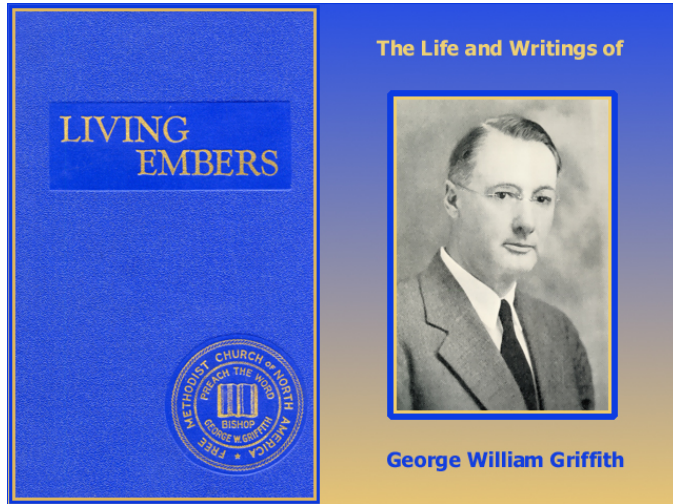


Copyright Holiness Data Ministry -- All Rights Are Reserved For This Digital Publication, And Duplication Of This DVD By Any Means Is Forbidden. Also, Copies Of Individual Files Must Be Made In Accordance With The Restrictions Of The B4UCopy.txt File On This Disc.



**LIVING EMBERS**  
**The Life And Writings Of**  
**George William Griffith**

**By Mrs. G. W. Griffith**

**Printed By**  
**Light And Life Press**  
**Winona Lake, Indiana**  
**For The Author**  
**554 Wheeling Way**  
**Los Angeles, California**

**Copyright, 1937**  
**By Mrs. G. W. Griffith**

**During searches performed at the U.S. Copyright online site during June of 2011, no evidence was found of a current copyright for the printed version of this book. If any such copyright is claimed by anyone, HDM will immediately cease publishing this digital edition. Meantime, HDM claims copyright to this digital version of the book. -- Duane V. Maxey, Owner / Director, Holiness Data Ministry.**

\* \* \* \* \*

**Digital Edition 06-16-11**  
**By Holiness Data Ministry**

\* \* \* \* \*

## **CONTENTS**

**About The Author**  
**Dedication**  
**Poem**  
**First Quotation From G. W. Griffith**  
**Second Quotation From G. W. Griffith**  
**Preface**

\* \* \* \* \*

### **01 -- PART -- LIFE-STORY**

#### **Prologue**

**01 -- A Godly Heritage**  
**02 -- Spiritual Foundation Stones**  
**03 -- A Shepherd Heart**  
**04 -- District Elder**  
**05 -- Educator**  
**06 -- Editor And Author**  
**07 -- The Apostle Of Stewardship**  
**08 -- Bishop**  
**09 -- The Fellowship Of Christ's Suffering**  
**10 -- Meeting His Pilot**  
**11 -- His Last Message**

\* \* \* \* \*

### **02 -- PART -- SELECTED WRITINGS**

\* \* \*

#### **01 -- AUTOBIOGRAPHICAL**

**Aspiration**  
**It Is Written**  
**Leadership**  
**My Times**  
**Pain**  
**The Basis of Thanksgiving**  
**The Strength of Being Clean**  
**What a Preacher Should Read**  
**The Book of Years**

\* \* \*

## 02 -- SPECIAL DAY MESSAGES

**Bible Sunday -- Why A Bible Sunday**

**Christmas -- Immanuel; "In Remembrance Of Me"; Reflections; The Child Redeemer-King; The Wise Men; Some Advent Thoughts; Immanuel--God With Us; The Days Of Christ; John Three-Sixteen**

**Easter -- A Story Of The First Easter; The Cross; The Living One; The Lordship Of Jesus; Pre-Easter Opportunities; Why Not The Resurrection?**

**Missions -- The Major Task**

**New Year -- "How Old Art Thou?"; Take Time, Not Life**

**Temperance -- Be Temperate**

**Thanksgiving -- Have Faith In God; Say It; The Thankless Nine**

\* \* \*

## 03 -- SPIRITUAL LIFE MESSAGES

**Fact--Faith--Feeling; Is Conscience A Safe Guide?; It Is Time; Justification; Mine Or Thine; The Meaning Of Pentecost; The Peril Of The Good; The Test Of Value; Sanctification Through The Holy Spirit; The Price Of Vision; The Withered Hand; I Will Rejoice; God Wants You; The Adventure Of Life; God's Gift; Lessons From Daniel; Two Works Of Grace; The Chambers Of Imagery; Workers Together With God; The Work Of Prayer**

\* \* \*

## 04 -- MISCELLANEOUS

**Accompaniments Of Revivals; "A Great Woman"; Choosing A Vocation; "His Name Shall Be Called Wonderful"; The Incarnation; Lessons By The Way; Home; Some Losses; Ezekiel's Vision; Seeing The Invisible; Unconscious Influence; "How Much Owest Thou?"; I Believe; The Second Coming; The Broad Rivers; Three Essentials**

\* \* \* \* \*

## 03 -- PART -- IMMORTAL IN INFLUENCE

\* \* \* \* \*

## 04 -- PART -- PUBLISHED WORKS

\* \* \* \* \*

### ABOUT THE AUTHOR

Lillian Bushnell Griffith, author of "Living Embers," was born in Lafayette County, Wisconsin. She attended Platteville Normal School (Wisconsin), from which she received a life certificate in 1899. Later she studied at the University of Wisconsin, Chicago University, the University of Southern California, and at Greenville College, from which she was graduated in 1916.

Mrs. Griffith has ably served the church in various capacities. As a teacher in denominational schools, she spent five years in Evansville Seminary, five years in Hermon Seminary, and five in Wessington Springs Seminary. Later as assistant to Bishop Griffith in editorial positions which he held she was associate editor of Sunday-school literature and office editor of the "Free Methodist." Always vitally interested in missions, she was also enlisted in leadership in this field of service, both as home mission secretary of the W. M. S. and as general superintendent of the Y. P. M. S.

With insight and devotion Mrs. Griffith has interpreted the salient facts in the life of him whose single-hearted loyalty to Christ none knew better than she. Co-worker with Bishop Griffith in the tasks of the Kingdom, she shared his purposes and rejoiced in his achievements. Their significance for future generations will be preserved in this timely volume, the epitome of a spiritual heritage. -- Lois W. Woods

\* \* \* \* \*

### DEDICATION

To the memory  
of my beloved husband  
this book is affectionately dedicated.

\* \* \* \* \*

### POEM

"The period of life is brief,  
'Tis the red of the red rose leaf,  
'Tis the gold of the sunset sky,

'Tis the flight of a bird on high,  
But one may fill the space  
With such infinite grace  
That the red will tinge all time,  
And the gold through the ages shine,  
And the bird fly swift and straight  
To the portals of God's own gate."

\* \* \* \* \*

#### FIRST QUOTATION FROM G. W. GRIFFITH

"Death does not destroy, but catches, crystallizes and makes permanent the character of a good man, leaving it a priceless gift to society." -- From The Dews of Hermon, July 15, 1908

\* \* \* \* \*

#### SECOND QUOTATION FROM G. W. GRIFFITH

"Strength and beauty are in his sanctuary" (Psa. 96:6). John Ruskin enumerated seven laws necessary to artistic symmetry and beauty. David, the devout Hebrew nature-student, was content with two -- strength and beauty. The projection of these two principles into the world is the expression of the divine law of variety. The billowy fields of grain gracefully bow their heads at the feet of massive mountains with seared sides and jagged peaks. The soft twitter of the wren is lost in the rumble and roll of thunder. The silver notes of the lark are set in contrast with the pounding of the restless surf. Solomon's temple had two massive brass pillars in the porch, but "upon the tops of the pillars was lily work" --strength and beauty. This same combination is to characterize the Christian. He is to be the personification of strength -- strong in purpose, strong in the negative virtues of renunciation of evil, and hatred of every false way and separation from unholy associations, strong in the positive virtues of righteousness and holiness, and strong in faith. But this ruggedness of character and inflexibility of purpose is to be softened and modified and adorned with the beauty of holiness, the blushing meekness of humility, the quiet repose of self-control and the spotless purity of perfect love. Strength and beauty -- are they yours in a divinely measured proportion, through grace? -- August 7, 1923

\* \* \* \* \*

#### PREFACE

Soon after Mr. Griffith's home-going I felt a divine urge to collect his writings and have some of them, with the many tributes, published as a memorial volume. At the suggestion of friends a brief biographical sketch is included. Hence space

permits only a selection of representative statements from those who have written of the influence of Bishop Griffith upon their lives and the church.

The influence of a truly great man to stimulate to right impulses and to enrich and lift to higher levels the lives it touches is an ever-present miracle. That Mr. Griffith's life may continue to quicken hearts, to clear minds, to challenge lives to richer and more beautiful living this volume is sent forth. In this volume his own acts and words speak. They need no interpreting, no moralizing.

Mr. Griffith's writings are his truest photograph. They not only tell what he said -- they show what he was. It has been said that to write well one must be a poet: he preached well, for his life was a sermon. His life did not mar his message of grace, his theme of the cross and the crucified, risen Christ. Since his writings are his life, they interpret him.

This volume, then, has a threefold purpose. It is for him, my beloved companion -- a memorial for him; it is for you, reader, to challenge you to serve not only the present age but like him "to cast the seed of a happier future into the furrows of a needy present"; it is for Thee, Christ, for Thy glory, for Thee.

The work was too great for my doing, but step by step I have felt the guidance of Him who assigned the task.

To express our indebtedness to the many who have helped to make this book possible, by prayer, by gifts towards the publication price, by advance orders, by words of encouragement, by assistance in gathering articles, by stenographic help, by reading copy, and to our young Japanese friends who suggested the title, would be a pleasure.

Grateful specific appreciation is due Mrs. Lois Woods and Bishop L. R. Marston, who read the first draft and made valuable suggestions.

Why such poise and power in "the promise and the sequel" of this life? Not merely because of his logical mind and his studious habits, but because soon after his conversion he received the "three essentials," as marked in his old and worn Bible, "the vision of God, the vision of self, and the touch of altar fire." Then in response to "the voice of the Lord, saying, whom shall I send, and who will go for us?" he answered, "Here am I; send me," and became the bearer of "live coals" from off God's altar to others. The warmth and radiance, the light and beauty of these "Living Embers" are yours, reader, as you linger long enough to read and meditate on the lily work of gentleness, modesty, humility, and kindness around the massive pillars of conviction and decision, of courage and fidelity to truth and righteousness.

Lillian B. Griffith  
554 Wheeling Way

Los Angeles, California

\* \* \* \* \*

## 01 -- PART -- LIFE STORY

### PROLOGUE

This decade is interested in biography. Following a period dominated by social forces, fusing individuals into an amorphous stream and submerging insoluble minorities under majority victories, history again is charting those resisting crags which deflect the current of social forces. Movements make and break men; but even in this age of mass action an occasional man is clear-visioned enough to determine his own direction and strong enough to shift the direction of groups--his successors if not his contemporaries. Great personalities again give character to the annals of history; history again turns to biography.

A character thus strong and worthy of the biographer's pen is the subject of this book. George W. Griffith was no neutral character, yielding viscously to contemporary clamor and writing his life in fluid formlessness, indecipherable tomorrow. Rather as steel stylus on granite, his character etched an enduring pattern on the church it was his pleasure to serve. That pattern bears no blur of opportunism, no "compromise of principle to expediency." Sometimes misunderstood, oftentimes standing with the minority, again leading the majority, ever upright with the courage of conviction, Bishop Griffith unswervingly served his church and his God. His God has pronounced, "Well done." His church in this and future generations will call him blessed.

To live immortal in influence Bishop Griffith needs not this written record. But to enshrine him in memory and to reveal the hidden depths of his rare spirit "Living Embers" will serve important ends. Fortunate are we in his biographer, who knew so well those hidden depths and who gives us in these pages both an accurate record and a living spirit. Furthermore, she has achieved a balanced proportion of subject matter and a moderation of eulogy unusual in a biographer so intimately connected with the subject in life. She has let Bishop Griffith's deeds and writings be the mirror to reflect his life. On the fragmentary acts and words here recorded is stamped his image.

We commend "Living Embers," The Life and Writings of George William Griffith, both for interest and spiritual profit.

-- Leslie R. Marston

\* \* \* \* \*

## 01 -- A GODLY HERITAGE

**"The unfeigned faith which dwelt first in thy grandmother and thy mother."**

**In the early part of 1800, there lived in the highlands of Scotland a high-spirited lad by the name of Hugh McSkimming. He met and married a pretty young Scotch girl with black hair and eyes, and in due time there came to them a son and daughters. The fourth little girl had a fall, which caused her to become a hopeless cripple. As the news spread around, neighbors called to see her, and among them a Presbyterian minister, who told the little cripple about Jesus. Campbell was interested and asked the minister to teach her to pray. He did this, and there came into her heart a great peace. Campbell was so happy that she had to tell every one of her new-found joy. Through her influence most of the family became Christians, of the old-fashioned Scotch Presbyterian type. Father McSkimming became a deep student of the Bible and a very successful lay-worker. Many were brought to accept Christ as their Savior through his personal efforts.**

**After little Campbell's death her parents came to America with the family and settled in Knox County, Illinois, but they did not leave their religion in Scotland. They reared their large family in the Christian faith, and were rewarded by seeing most of them become members of evangelical churches.**

**Lillian, Campbell's younger sister, was born at Catur, near Edinburgh, Scotland, in 1848. In due time she met William Griffith, a farmer's son, born near Zanesville, Ohio, December 8, 1843, who traced his ancestry in a direct line to Griffith of Llewellyn.**

**When the Civil War broke out, his two older brothers enlisted, and William wanted to join the army, too. His father said, "No. I have already given two boys. That is enough." William did not agree with his father and made up his mind to go anyway. So one night after the neighborhood spelling school he said good-bye to his friends and was off to the war. He was with Sherman's army, but did not reach the sea since he was overcome with heat and had to be left behind.**

**When the war was over the three brothers came home, and William and Lillias were married on January 26, 1868. They bought a little country place near Oneida, Illinois. Into this modest home there came on January 6, 1869, a son, named George William. George was like his father, quiet, shy, and reserved. When he was two years old his parents moved to Iowa, bought forty acres of prairie land, put up a temporary one-room house, broke up their acres, and established their home.**

**Years passed. The country was new. Many covered wagons went by on their way to the West. Often after George and his sister Alice had finished the evening dishes they would follow mother to the immigrant's camp near by and listen as she told the travelers about Jesus.**



Days spent with mother on the bluffs picking wild berries, lunching in the open, and catching cat-fish from the Nodaway river are never to be forgotten. From their beds at night the children listened to the call of the coyotes.

The fragrance of the new-mown hay and the call of the out-of-doors made housework seem so irksome to Alice that she wanted to go to the fields, but George would always say, "No, no, mother needs you. I will help father. If you go I will stay and help mother."

Picture the Griffith Iowa home -- a roomy, two-story house with a story and a half addition, a walk leading to it through a large front yard surrounded by a row of poplars. On each side of the walk was a flower-bed. Back of the house, flowers and a vegetable garden. Beyond this stretched a large cherry and apple orchard, yielding delicious cherries from which mother made wonderful pies, and apples of all kinds, from early Junes to late ones. On one end of the back porch was a large, well-built cistern; at the other end a forty-foot well of cold, clear water, drawn by old-fashioned buckets. In the back yard were two sturdy trees supporting an old-fashioned barrel-stave hammock. Altogether, it was a very lovely and conveniently arranged home for a new country.

Up and down hill, one mile from home, was the school where the children first went, and where the big girls used to kiss George to tease him because he was so timid and bashful.

Often on winter evenings the back of the bob-sled was filled with fresh hay covered with blankets, father and mother in front, the children in the back, and off they drove three miles to cottage prayer-meeting, the sleigh-bells jingling.

When in 1890 the farm was sold and the family had moved into Shenandoah, the boy-preacher visited them there but wrote, "It doesn't seem like home."

In 1893, in order to secure a milder climate, they moved to Arizona. The six children all having established homes of their own, father and mother came to Los Angeles, locating at Lomita, which remained their home until 1919.

I first visited Father and Mother Griffith in their neat little home here, surrounded with a garden, flowers, fruit trees, and berry bushes, much as must have been the West Iowa home. Grandpa Griffith was the same kind, busy, silent, friendly man as had been described to me. My husband often said, "Well, I am William the silent, a chip off the old block." In February of that year this place was sold, the deal scarcely being completed when father was stricken instantaneously of heart disease.

Rev. N. S. Honn, his son-in-law, says of Father Griffith, "He was a very quiet man, steady, firm, solid, sweet-spirited, and clear-visioned. He appreciated a clean joke, enjoyed a good laugh, but was not usually the one to provoke it. When he

spoke, he felt all he said. His actions were a constant witness for Christ." Rev. M. D. Myers recalls Father Griffith's coming into his Sunday-school class, a Sunday or two before his passing, praising the Lord audibly with uplifted hands. He was true and loyal to his church to the end.

In January, 1918, they celebrated their golden wedding anniversary, most of their children and a number of grandchildren being present in honor of the occasion.

Monday, October 24, while visiting friends in Long Beach, mother was suddenly stricken with what proved to be an acute attack of uremic poisoning, which within a few hours brought on a coma, terminating in the breaking of the golden bowl about 7:30 Thursday morning, when her spirit departed to be with Christ in glory. After her home-going Bishop Griffith wrote:

"True to her parental training and following the bent of a nature deeply religious by inheritance, early in life mother attached herself to the church. After settling in Iowa she and father united with the Methodist Episcopal Church in Shenandoah. Her devotion and piety made a deep impression upon the entire community, and it was not unusual for calls to come from long distances for her to go and pray for the afflicted in body and for those feeling their need of God. During these early years, while the church and the community respected her for her consistent Christian living and manifest piety, she herself was conscious of a definite lack, and her soul was athirst to be filled with the fulness of God.

"During the early eighties a Dr. and Mrs. Stephens located in Shenandoah and placed their letters in the Methodist Episcopal Church. They enjoyed the experience of entire sanctification and witnessed to its purifying grace and victorious power. Under their leadership an interdenominational holiness band was organized in the community. A work of grace broke out, a number from various churches sought and obtained the experience of holiness, and among them, father and mother. To mother the experience of holiness was the answer to the hunger and thirst which she had felt so long, and marked a definite epoch in her spiritual life. It gave her a power in prayer, a success in personal soulwinning, a clearer vision of the Scriptures, and a victory in life which she had never before known. In 1888 father and mother became members of the Free Methodist Church. During the nineties she became deeply interested in Bible prophecy and a firm believer in what is now called Anglo-Israelism. She devoted her last fifteen or twenty years to personal evangelism and intercessory prayer.

"In this age of naturalism and rationalism mother was a living saint. She was literally possessed of the heavenly mind. She lived in a spiritual world. In the truest use of the term, she was a Christian mystic. With all her soul she believed in a divine program to be consummated in the coming of Christ to reign in person upon the earth. Because she believed that the daily happenings in life are index fingers pointing to the fulfilment of prophecy, she studied current history in relation to the

**Bible; and her grasp and understanding of the spiritual relationships in these fields were remarkable. Her faith was an inspiration. Her comradeship with Jesus Christ, through the Holy Spirit, was a benediction.**

**"To her children, she bequeathed the immeasurable legacy of the power of a Spirit-filled life, the demonstration of the possibility of complete victory over the naturalistic standards of the present age, and the example of the vicarious power of motherhood at its best. It remains to us to carry on in such obedience to her Lord that the broken family circle will be complete when we stand before our Lord in the glory which is to come."**

**When we call to remembrance the "unfeigned faith" that was in Bishop Griffith, that dwelt first in his grandparents and in his parents, we are persuaded that it is not those who have taken a "mud bath" in their youth who are chosen to be "partakers of the afflictions of the gospel" and are given the spirit of courage, and "power, and of love, and of a sound mind to hold fast the form of sound words" . . . in the faith and in the love of Christ. It is rather he who has never sowed wild oats who "shall be a vessel unto honor, sanctified and meet for the Master's use."**

**But Mr. Griffith did not glory in his inheritance. He said, " There is a strange twist in some people which leads them to stress the accident of birth whereby an unbroken genealogy is traced back to distinguished forebears," and he often quoted, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14); and, "By the grace of God I am what I am" (1 Cor. 15:10).**

**\* \* \* \* \***

## **02 -- SPIRITUAL FOUNDATION STONES**

**"Not disobedient unto the heavenly vision"**

**As a school boy George Griffith knew how to be a good loser. When he was editor of the Free Methodist, he made mention of a W. C. T. U. broadcast from the studio of the Henry Field Seed Company and said:**

**"Henry Field and 'ye editor' were boys together. One of the pleasant memories of our boyhood days is that of a reading contest in which we participated and in which Henry was the winner, the judges deciding that his superior reading of the Declaration of Independence entitled him to that honor. Henry has been a winner ever since."**

**George knew so well how to lose and be pleasant about it that this school-boy friend, now at the head of one of the greatest seed houses in this country, remembers him as "a big, tall, pleasant, very friendly boy with a wonderful smile whom all the boys liked and respected."**

With the passing years he retained the grace to be a good loser, and the wonderful smile. One of the teachers who was on his faculty when he was president of Wessington Springs Seminary recently said, "The thing that always impressed me most about Professor Griffith was his gracious smile when making a request or expressing a 'thank you' for a favor." His brother Harry, five years younger than he, says:

"George was steady and reliable and helped father with the farming. Like our dad, he was very quiet in his manner and speech. Ross and I and our little brother Hugh looked up to George as a big man and, when he spoke to us in his kindly way, we felt highly honored and often quoted him proudly to our schoolmates. Most clear in my memory are those wonderful days when George took me with him to hunt ducks and sage-hens; and when snow covered the brush-heaps he showed me how to spring the cotton-tail rabbits from their burrows. How proud I was to carry them home and prepare them for the rabbit stew we liked so well. Though he did not then profess religion, I never heard him swear or use improper language. During his high school days, to save our father the expense of lodging him in town, he walked three and a half miles to town each morning and back each night. He worked hard and graduated in June, 1887, as the valedictorian of his class. I have never known of a young man who honored his father and his mother in the fullest sense of the words and walked more uprightly in the paths of righteousness and truth than did my own dear brother George."

While still in high school George Griffith attended interdenominational holiness cottage prayer-meetings with his parents. Here he was brought under deep conviction and for several evenings earnestly sought the Lord. In one of these meetings he says:

"A wicked neighbor in a few moments prayed through like a bull of Bashan and jumped to his feet, praising the Lord with a stentorian voice. He found the forgiveness of his sins quickly. There I was with my head down, too timid to raise my voice. In fact, try as I might, I never could pray as loud as he. The enemy said, 'You see, you never can get it,' and I was about discouraged. But on January 15, 1887, a wintry night, as my father was driving home in the bob-sled from one of these meetings, in the back of the sleigh, with my head covered up with blankets, my faith reached through and I received the witness that the work was done. When I reached home I quietly told my parents that I felt I was saved."

"Never to be forgotten," says Rev. J. H. Brittain, "was his intense desire to obtain a deep and thorough experience in holiness. He diligently sought until he obtained it."

He was sanctified one week after his conversion and joined the Methodist Episcopal Church on probation. Many times that winter and later he was tempted to doubt his experience because he was not "born in a storm," as he said, "as so

many were." Through this winter he speaks of seeking the experiences of others, but of finding this a fruitless search. A minister friend of those days tells of seeing him struggle and seek and pray until he was almost exhausted. Finally he looked up hopelessly and said, "Well, it's no use! I can't get what you have." But in spite of this quest, the Holy Spirit faithfully taught him the way, through simple faith, to rest and peace.

In the spring he, with his parents and sister, attended a revival meeting in Shenandoah, Iowa, held by Rev. E. N. Miller, the first Free Methodist minister Mr. Griffith ever heard. At the close of this series the first Free Methodist class was organized in Shenandoah.

He received his call to the ministry while attending the Nebraska State Holiness camp-meeting at Bennet, Nebraska, in August, 1887.

A newcomer in Shenandoah at the time gives the following incident touching his call:

"I walked ten or twelve blocks with a friend to a cottage prayer-meeting. About a dozen people were present, some kneeling, some sitting, some standing, some walking -- all praying. Three were prostrate under the power of God. I began to be uncomfortable. I asked, 'For whom are they praying?' 'For George Griffith,' some one said. 'Why, what has he done?' I asked, thinking he must have committed some crime to cause all of this anxiety. She answered, 'He has been called to preach, but instead wants to prepare for a profession.' Soon he came in and stood with bowed head beside his mother."

Of this incident I did not know until after his home-going, but I often heard him tell of having had ambitions to become a surgeon. In fact, he spent some time in the office of a Doctor Stevens preparatory to such a course.

That fall he and his sister Alice and his parents were received into the church on probation, since letters were refused them by the mother church.

He gave his first talk, as he called it, in the front yard of his own home in the early fall of 1887 from the text, And all the people said amen and praised the Lord. He often smiled about his first text and remarked that he never attempted to use it again.

In December, 1887, when he was eighteen years of age, he was given exhorter's license, and a little later local preacher's license. In the spring of 1888 he hired out to a Mr. Drake, a farmer. His daughter, a child then, says she remembers that he was active and playful, a good runner, and could jump a fence without touching it; that he was studious, reading evenings while others played checkers; and that he was a sincere Christian.

After he became bishop, when we were motoring through western Iowa to his conferences, he pointed out places of sacred memory--the room where he preached his first sermon; the yard where he preached his second one; and when we came to a little rise in the country road about a mile or so out from Shenandoah, he said, "And here is the place where I was converted."

From Nebraska City, where he and his mother and sister were engaged in a tent meeting, he writes:

May 30, 1890: These are good days, not so much because of the blessing but because I am content to be supported by His Word. My constant prayer is, "Give me souls." God has called me to preach. It is my life work. The devil has tried a number of times to get me to go at something else, but I can't do it. This is my work and I gladly say, "Anywhere with Jesus." It takes consecration, but I can sing, "I'll bear the toil, endure the pain, supported by Thy Word." I never expect to be anything but a poor preacher.

June 23: I am praying for more of God's love, power and grace. I am naturally despondent, a whole bundle of faults. •.. Just came from service where six came to the altar at the first call and four were clearly saved.

June 28: Tonight finds me saved clearly, sanctified wholly, and blessedly kept. This has been a grand day. I have felt the power of religion. I do love the self-denying way of the cross. Four were at the altar tonight and six last night.

I was to have a hundred dollars this year, but have received about forty. I wanted to go to college, but Brother Allen would not hear to it. [He always regretted that he did not go to college at this time.] It means so much to be humble and Christlike, like clay in the hands of the potter.

"Shall this life of mine be wasted?  
Shall His vineyard be untilled?  
Shall true joys pass by untasted  
And the soul remain unfilled?  
No! No! No! No!  
Ever faithful let me be."

July 7: Closed the meeting last night. Sixteen joined the church. The first great primary thing is souls.

July 12: Started tent meeting in west part of Nebraska City. Brother \_\_\_\_\_ said I acted as though I were better than others. I am sure I don't feel that way. I want to be myself in the Lord, but I am thankful to have my faults told me, for I shall profit by it. My nature is not to say much but to keep my thoughts to myself. Ten were at the altar last night.

**July 24: I can praise the Lord that I do not feel one bit of discouragement in my soul. While the enemy assails me on every hand, through Jesus "I can smile at Satan's rage, and face a frowning world." Oh, how glad I am that we have such a great High Priest who is touched by the feeling of our infirmities, who understands our weakness, and who is ready in our insufficiency to be a perfect sufficiency, and thus through Him we are enabled to do the work that God has given us to do. Bless His name!**

**The past week has been one of test to my soul, but it has been a great benefit to me, inasmuch as I have been made to feel my littleness as never before; and, as a result, my heart is crying out for more of the living God. Oh, it seems that I want to love Him more, serve Him better, be more like Him In everything; in short, to be filled with all the fulness of God. Filled with all the fullness of God. How wonderful! How often I have meditated upon it and studied it while my whole soul seemed to resolve itself into one interrogation point as I said to myself, "What does it mean? To have God, the Father, Christ, the Son, and the Holy Ghost as the Comforter dwelling in us, is that it? " I believe it is, and more. It is living constantly in that state of perfect deadness to every creature of sense and time that we realize we are wearing the robes of Christ, imparted righteousness, ready to be revealed at any time. It is a blessed thing to be saved and sanctified, but I believe that we may come to a point of union with God, a oneness with Christ, where more particularly we are filled with all the fulness of God. I want to get there.**

**Sometimes when I reflect upon the wonderful provisions of grace, and think of God's willingness to give, I feel ashamed and humbled at my want of grace and lack in spirituality. By His grace I am going in for more of it than ever before. I often preach myself under conviction; this morning I have written myself under conviction. Well, amen! I need it. I feel consecrated up to all the possibilities of the will of God concerning me. And I give myself to Him, simply and unreservedly, for sacrifice or service.**

**August 4: I have realized my littleness today as never before and have been melted to tears.**

**In October, 1888, he was admitted on trial to the West Iowa Conference, a youth nineteen years of age. Rev. E. Ballenger describes him at this period as "a reserved and unassuming young preacher, quiet and undemonstrative, possessing a deep, rich experience and shedding forth a potent influence far beyond all demonstrations of an outward character, richly and graciously endowed with unusual gifts and abilities, but characterized by deep humility and keenly feeling the responsibilities of the gospel ministry and his dependence on God."**

**In 1890 he was ordained deacon and admitted into the conference in full connection. In August of this year he married Miss May E. Fowler. Touching her life and seventeen years of labor with him in the Master's vineyard, he tells the story in Lights and Shadows.**

## Lights And Shadows

It was a balmy September morning in southwestern Iowa. The gold and the brown were coming on nature's face. The suggestion of frost was in the early dawning. The quail whistled to his mate from the fence along the cornfield. A beardless boy sauntered along the hedges on his way to church in the nearby town. A diffident, awkward, bashful youth of seventeen, he stood on the steps watching the congregation gather.

Stored away in memory's most sacred chamber is the vision of that morning, as clear as if it were but yesterday. For that was the first time he saw her. She came across a vacant block, a Bible under her arm, her eyes downcast with maidenly modesty, and her cheeks like two full-blown roses. There was the charm of girlhood, blended with the grace of budding womanhood. He looked -- and pondered in his heart. With passing years, as acquaintance progressed, he found himself subject to conflicting emotions. To be in her presence produced a quickening of the pulse and a sense of restraint. Her absence produced a sense of loss. Hampered by a natural reserve that has ever been a source of crucifixion, and supposing another to be first in her favor, he stood aside -- waiting for his soul to respond to its mate elsewhere. Eventually a letter with an interrogation point was dropped in the mail. When the reply came, to his great astonishment, it was favorable. The day had dawned.

## Sunrise

He was now a preacher, and on his way to claim her promise to be his wife. She was waiting for him in a rambling southern village, nestling in the midst of the Boston range of the Ozark mountains of Arkansas. It was a beautiful place. The canyons were bursting with springs of purest water, forming little rivulets along which they wandered hand in hand. Moss-covered trees hid secrets which no one but lovers should know. There was a never-to-be-forgotten ride to Bentonville, the county seat, and within sight of historic Pea Ridge. Then a few friends gathered in a quiet little parlor. The simple, solemn ceremony was repeated. Farewells were mingled with the congratulations. Some were there who had tears to shed. But she stood by his side, beautiful as a queen, and, sweetly smiling upon all, with all the faith and hope of a woman's love, looked out into the day.

## Clouds

It was the afternoon. The minister's wife was ill. A dispatch had been sent to a physician, a chosen and trusted friend. A neighbor, kind, motherly, solicitous, came hurriedly in. At evening time the physician came. And with the darkness came the storm. The wind sighed mournfully through the trees. The falling raindrops seemed to be heaven's teardrops. For there was suspense and suffering and pain within. But the preacher's wife was dead to it all. Unconscious was she for hours. She



descended into the valley of the shadow of death, and a new soul came tremblingly across the threshold of life, but she knew it not. The stricken preacher sat by her side the long night through -- a dumb agony in his soul -- but she knew it not. Friends gathered to weep, but she knew it not. The physician said there was no human hope, and betook himself to prayer, for he was a man of faith, but she knew it not. A prayer-circle was formed, faith prevailed, and divine assurance was given. And in the gray of another evening the eyes opened, intelligence came back, and a surprised look was given to those around, as much as to say, "What is the matter?" Then a little bundle was laid in her arms: a smile played around her mouth; the mother-light came into her eyes, and she was content. The clouds had broken.

### **An Eclipse**

It was winter time. The ice was thick and slippery as glass in the Des Moines river. Down to the icy edge drove the preacher with his little family. Fearful lest the team should slip on the ice, she alighted with the children, now two in number, while he led the team across. Returning, he carried the children over, first the youngest, then the eldest. He can see the little bundled form yet, sitting patiently by the ice. In a sacred trunk repose a red hood; a tiny pair of arctics; a fading cloak. She wore them that day. Whether the wait in the cold by the ice was the cause or not, they never knew, but a severe cold was contracted, speedily terminating in pneumonia. Then followed three weary, anxious weeks. The physician exhausted his skill; the devout offered earnest prayer. But the battle with the grim spectre was lost. Then there was a wax-like form, a little white casket, a cold, cold grave. Like the weeping of Niobe was her grief. She seemed to walk in a night of darkness from whose sky every star of hope had gone out. But, unlike Niobe, she was not turned to stone; for, chastened and mellowed by the great sorrow, she came into a closer and more vital union with the great Heart of Love, and its touch and influence clarified and beautified her life. Thus by degrees the sun came out, and the day wore on.

### **A Day's Work**

With the passing hours of life's day there came to him an increasing sense of the value of the great treasure that came to him with her. Side by side they toiled. Some of the fields tilled seemed so unproductive. Some of the tasks were laborious and thankless. Occasionally a brother or sister toiler would be critical or unkind. At times he would become disheartened, but she would smile and encourage him to toil on. Gradually others found out what he had known so long -- she was rarely gifted and eager for her part in the day's work. And so responsibilities came. She accepted them, not vauntingly, but with a quiet determination to do her best that insured success. So in public service her rare qualities of mind and heart found outlets of expression that were a blessing to many. But those gifts and graces that were thus revealed in more public service found their highest expression and most delightful consummation in her home. For the measure of her intelligence and high ideals was the measure of her love for the home and home circle. It was there that

the "heart of her husband did safely trust in her." And it is there "her children rise up and call her blessed." Her nature was so intense that when her parents were carried to their long home her own golden bowl began to break and the wheel to break at the cistern. For she had tolled so hard and felt so deeply that she came quickly to the close of life's day, and for him the shades of the night appeared.

### The Night Time

Some days, measured by their work, are short; others are long. But after each day, long or short, comes the night. Her brain was weary. Her heart was sore. Her hands were tired. Disease found her an easy victim. The feverish head tossed restlessly upon the pillow. Loving hands and modern skill and fervent prayer failed to stay the progress of disease. And in the early gray of the morning she came to the crossing. There were calm farewells. There was a mother's blessing upon weeping children. There was a plaintive prayer: "Oh, Jesus! take me, I am so tired." And then holding his hand she stepped across. And then -- all he held was a piece of clay and a most fragrant memory. To her, morning has come -- the beginning of a day without clouds. To him have come the shades of night. And with it the sense of a loss which has an increasing greatness that seems bewildering. The stars seem shaded. There is a lost chord in the symphony of life. There is a discord in the music of the spheres.

There are unshed tears in the soul that can find no outlet. Even the mocking-bird which has sung so sweetly all summer in the tree near the back of the house has stilled his voice and flown away. Only out of the darkened chambers of his soul where love's light has vanished there comes the prayer:

"Abide with me: fast falls the eventide;  
The darkness deepens; Lord, with me abide;  
When other helpers fail and comforts flee,  
Help of the helpless, O abide with me!"

The boy-preacher labored seven years in the West Iowa Conference. With a growing family, frequent moves, and much sickness, his salary for these seven years was \$1,614.48, an average of \$230.66 per year. Much of this was in provisions, such as hay, vegetables, and meat. But his consecration to his call held. He did not go into side-lines of secular work to supplement this meager amount. In all my years with him I never heard him complain of the fare by the way.

\* \* \* \* \*

### 03 -- A SHEPHERD HEART

"Tend the flock of god . . . not by constraint, but willingly . . . not for filthy lucre, but of a ready mind."

Rev. G. W. Griffith was an ambassador of Christ by divine appointment. His high conception of a minister was a man called of God for the perfecting of the saints, the work of the ministry, and the edification of the body of Christ. Out of his own experience he wrote:

**For the Perfecting of the Saints: What patience, what forbearance, what grace, what love, what faithfulness is required on the part of Christ's minister! For the Work of the Ministry: What burdens, what toil, what attention to details, what qualities of leadership, what wisdom in organization and systematic evangelization does this embrace! For the Edifying of the Body of Christ: What power, what study of the Bible, what knowledge of men, what knowledge of God, what familiarity with the plan of redemption are necessary for this! Truly as the God-called minister faces the largeness of his task, he cries, Who is Sufficient for These Things? Overwhelmed with his sense of insufficiency and trembling with the consciousness of his unworthiness, in the Christ who called him, he discovers the source of infinite power and transforming grace, and cries, I can do all things through Christ which strengtheneth me. The divine pattern of the true shepherd-leader is set by the Master in Matthew 9:36 and exemplified by Paul in Acts 20:17-35.**

With self-denial and sacrifice he cheerfully and hopefully gave himself to the building of the kingdom of God through the pastorate for more than a quarter of a century. Part of this time, it is true, he was also serving the church in other capacities, but he was first, last, and all of the time a pastor-preacher at heart. He thought that honored indeed is he unto whom the word of the Lord has come! Disgraced indeed is he who has taken this honor to himself. He felt that the work of the pastor was the most-to-be-desired office of the church and looked forward to the time when he might again be free from the "care of all the churches" and shepherd a little flock. Of his flocks it could never be said:--

"The hungry sheep look up, and are not fed,  
But sworn with wind (man's breath, not God's breath, Spirit),  
And the rank mist they draw,  
Not inwardly, and foul contagion spread."

But rather, does Chaucer's delightful portrayal characterize him:

"This noble ensample to his shepe he yaf,  
That first he wrought, and afterward he taught,  
Out of the gospel he the wordes caught,  
And this figure he added yet therto,  
That if gold ruste, what shulde iren do?  
For if a preest be foule, on whom we truste,  
No wonder is a lewed man to ruste:  
Wel ought a preest ensample for to yeve,  
By his clenenesse, how his shepe shulde live."

**So vital is this truth that a pastor's failure or efficiency turns upon the "pivot of piety." Mr. Griffith continues:**

**"To be a true shepherd the pastor must be deeply spiritual. How can he be a man of vision if he is not spiritual enough to receive Spirit illumination? How can he be a man of knowledge if he is not humbly sitting at the feet of the great Teacher? How can he be a man of holy passion if he is not where he sees the bush aflame with God and hears the voice saying, Come over and help us? How can he suffer victoriously if he is not where he can enter into the fellowship of suffering with his Lord? He may not possess the educational qualifications of some, but he must be the living embodiment of the Truth he preaches.**

**"This shepherd-pastor comes to his charge with a burning passion to lead his flock into a more intimate fellowship with God. He does not assume that his predecessor has not done this. He takes it for granted that such has been the case. He simply continues the good work with heart and soul, working in his own harness. As he becomes acquainted, he studies each with a view of discovering possibilities of larger service. An excellent business man may never have been asked to help plan and systematize the finances of the church. A timid school-girl may be just the one to assist in the beginners' department. A member with an up-and-down experience may become a steady Christian when given some definite, continuous task. And so each is perfected in his appointed work by being assigned something definite to do."**

**He not only studied his people; he was a student of the times, of books and of the Bible. He spent his mornings in his study. When he was a young pastor in West Iowa, he wrote a paper petitioning the General Conference "to make provisions for a weekly department in the Free Methodist for studious ministers, with homiletical hints, sermon sketches and exegesis of difficult passages of scripture." Some such thought was his through life, for in his pastoral address of 1931 he calls attention to the fact that a course of reading should be outlined and required of preachers for several years following ordination. He felt that the church should insist on a higher educational standard for the ministry. His writings are autobiographical. As they tell his story, we quote further . . .**

**"The pastor should study to show his flock how to submerge local interests in the general interests of the church . . . . He must be loyal to the instructions and requirements of properly constituted authority . . . .**

**"Over thirty pages of the Discipline are devoted to advices concerning the various phases of the work of a minister . . . . Nearly ten pages are devoted to a searching analysis of the qualifications and work of a minister. On the matter and manner of preaching the Discipline says:**

**"The best general method is 1. To convince. 2. To offer Christ. 3. To invite. 4. To build up. 5. To do this in some measure in every sermon. The most effectual way**

**of preaching Christ is to preach Him in all His offices, and to declare His law, as well as His gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.**

**He studied these pages and believed in keeping them, not mending them. He studied to promote evangelism, especially lay evangelism. He studied to promote correlation and unification of the different departments of the church. He saw the possibilities of the Sunday-school, the missionary emphasis, of Christian education, of the young people's work, of a penetrating vision of the meaning and sweep of Christian stewardship, of a balanced vision relative to a proper defense and maintenance of negative issues with a determined advance on constructive, aggressive issues, of a church fired with holy prayer and faith and love for souls, and felt his insufficiency, but heard a voice saying, My grace is sufficient.**

**In West Iowa when the conflict was on with the independency and its accompanying extravagances, the young preacher, Rev. G. W. Griffith, was not caught in the Scylla of independency on the one hand or the Charybdis of conservatism on the other, but steered right ahead, spiritual, aggressive and blest.**

**It was while he was pastor at Hermon, California, that I first knew him. All departments of the work were moving forward in this large and growing society. There was an active student missionary society subscribing at one meeting one hundred dollars for missions. There was a teachers' training class receiving certificates on promotion day in the Sunday-school. There was a much-used church library for which the Sunday-school regularly set aside ten per cent of its income. The society made the pastor a life member of the American Bible Society. The congregations were large and attentive and the outlook was favorable for a deep and extensive work of grace. There was freedom of the Spirit, and the work of salvation was going forward, with seekers nearly every Sunday night.**

**Right into this new and growing society came a problem. A grave danger threatened to wreck the church. A crisis was on. But there was a strong hand at the helm, a pastor with poise and wisdom and decision. The dangerous delusion is set forth in an article by him, A Grievous Error. The situation was handled so carefully and so sanely that the church was saved.**

**With him the pulpit never became a forum for airing notions nor for attacking the weaknesses or sins of any individual. It was his "sanctum sanctorum -- his Holy of Holies, where he functioned as the priest and messenger of the Most High, clothed in the beauty of holiness and adorned with the glory of the Shekinah."**

**One who sat under his ministry for more than thirty years testifies that his preaching was of the type recorded in 1925 in his**

**Pentecostal Preaching**

**A careful study of the second chapter of Acts reveals that Peter's sermon had several distinctive marks.**

**It was an argumentative sermon. The central fact is the resurrection of Christ. Around this central truth he wraps the successive facts of his logical argument until he presents as his irresistible conclusion, Therefore let all the house of Israel know assuredly, that God hath made Him both Lord and Christ, this Jesus whom ye crucified.**

**It was an intensely practical sermon. Peter did not read a beautiful religious essay, nor beat the air with theological speculations, nor indulge in rhetorical flourishes; but he aimed straight at the consciences and hearts of the people. His logic was on fire and his argument was in a blaze, but his message went straight to the mark.**

**It was a thoroughly effective sermon. His hearers were convicted of sin. True pentecostal preaching arrests attention and moves the thoughtless crowd. Under its power hearts of stone will be melted into tenderness and penitent souls will yield themselves to God. If modern preachers want to see souls actually converted under their preaching they must cease preaching only what people want to hear. Their ministry must become more heart-searching and practical. Like Peter, they must preach the truth as it is in Jesus, in order to see the salvation of souls.**

**It was a scriptural sermon. Pentecostal preaching always sticks close to the Word of God. Peter held to the Old Testament prophecies. Stephen quoted from the law and the prophets. Paul constantly compared scripture with scripture. It is no philosophical speculation, but the Word of God, which is sharper than a two-edged sword. The apostolic injunction is, "Preach the Word."**

**Finally, it was a divinely inspired sermon. Peter spoke under the inspiration of the Holy Spirit. That inspiration gave him courage, boldness, fearlessness, clearness of understanding, and imparted to his words that peculiar power to grip and fasten and produce conviction which comes alone from the Holy Spirit. Whether Peter spoke calmly or shouted at the top of his voice is a matter of individual opinion, but that his message was effective through Divine inspiration is unquestioned. May we have more truly Pentecostal preaching.**

**He took his transfer from the Southern California Conference in June, 1909, with a view to accepting an appointment in the East. Note a few quotations from his letters at this time.**

**June 20, 1909. I preached this morning for the last time but did not make any reference to it. There was a large congregation and it was a good service.**

**With all the obligations I have to meet, such a long time without any income makes a very discouraging outlook, but I am asking the Lord to help and direct and**

there will be some way provided. I trust we may be directed to just the right place for our work.

June 22. The people are very kind. Expressions of sincere regret come from every hand. Well, I feel very unworthy and undeserving, but am thankful if my work here has not been altogether lost.

This forenoon I finished the copy for the printed Minutes, prepared the circuit records for the new pastor, and am well started on the work of transcribing the Minutes into the journal. I hope to get through tomorrow, then I shall be entirely free to finish up my affairs, deliver my furniture, and pack the remainder for shipment.

I wrote Brother Hogue that I had taken my transfer and was coming East and asked his advice about where I should go. A letter from him advises my going to Genesee. He had heard rumors I was to be married and hoped it was so.

It was. We were married at my home in Platteville, Wisconsin, July 27, 1909, by Rev. L. B. Webb, a few relatives only being present, and left at once for camp-meetings in the East. That I was chosen to come into his life at this time and be a comfort and help to him for nearly twenty-seven years I am devoutly thankful.

June 25. Everything of importance has been sold or given away. It is heart-rending to have to sacrifice things so, especially when I don't know from where more are coming. The worst is my books. As it costs three cents a pound to ship them, I shall give a good many to the seminary, and pack the ones I do not need now and leave here, having them shipped when I can afford it. I shall spend the week packing and delivering furniture.

July 4. They are going to have some sort of farewell for me at the church, Wednesday evening. It will be an embarrassing ordeal for me. I expect to finish packing tomorrow. I am tired and nervous and my hand is not very steady, so pardon the scribbling.

He speaks of hiring a horse and buggy and delivering his furniture that he had been selling piece by piece; of taking two boxes of books to Holmes' Book Company and selling them for fifteen dollars, and bringing home a barrel in which to pack his dishes, and of making a crate for the sewing-machine.

July 7. For nearly two hours I have listened to eulogies and had bouquets showered upon me until I am all but gasping for breath. After it, Professor Shay made a very nice speech and presented me with a packet which I am not to open until I am on the train and well started on my way. He said, "It is a volume containing prose, poetry, philosophy, and such like, but it is to be carried carefully and not to be lost."

I ought to pack tonight but am too tired and nervous. I did not sleep much last night. I think I shall go to bed.

July 9. My packet proved to be a leather-bound train book with a kind word from many of the Hermon people, most of the notes containing a one-dollar bill. It was very kind and thoughtful of them.

This moving and traveling is a strenuous life. Such a day as I put in yesterday! I thought I had nearly everything packed, but I worked like a galley slave from about five in the morning until nearly five in the afternoon before I had everything cleaned up and goods delivered.

After purchasing my tickets I have about ninety dollars, which will last a while.

Cowden, Illinois, October 2, 5:30 p. m. The appointments have been read and the suspense is over. We are appointed to Litchfield, about twenty-five miles north of Greenville, a city of four or five thousand people. There are about seventy members, with a church and parsonage. The parsonage is small, four or five rooms. They pay about five hundred dollars.

To many Greenville seemed the logical place for him. To him it would have been pleasing. The advantage of the college to the family was no small consideration. But he uttered not a word of complaint when it was otherwise.

October 4. I preached last night at conference from Isaiah 63:1. Had a very good time, better than I have had for a long time.

I think it is better for us to go to Litchfield. The only embarrassing thing is, I do not know how the boys will feel about leaving Greenville after they have started to school there. Our quarterly meeting commences October 15. It will seem good to get settled again. It is such a relief to have the suspense over.

October 6. I think we can get along in the parsonage all right. The fewer rooms we have, the less furniture it will take.

October 9. I reached Litchfield at nine o'clock, found my way to the parsonage, left my grips, and went to the home of Sister Ayers and had a cordial reception. Some plastering is being done in the parsonage and the society is going to have two rooms papered. We will paper and paint the rest later. I hope you will not have your expectations too high. Remember, according to the wise man only spiders make their homes in kings' palaces. The parsonage has five rooms. The kitchen is large enough in which to cook and eat, so we can get along, although we shall be crowded.



With books and clothing and furniture to buy, of course there was financial pressure. What of it? We knew how to get along v. little. What matter that he improvised some of our bedsteads! What matter if butter was not sure! As usual he studied in the forenoons and we visited in the afternoons. We had a good year.

The society generously voted to allow the pastor time off in the spring for a trip to Dakota and a month off during the summer to hold meetings. Soon after this the year's work at Litchfield was closed.

In 1915, after five years at Wessington Springs, Rev. G. W. Griffith returned to the Central Illinois Conference as pastor at Greenville, and continued in this capacity for three years, joining the conference in 1917 and retaining his membership therein until his home-going.

When he became pastor at Greenville the society had never tried the budget plan. The finances were raised ever and anon at the morning hour of service. As what is new and untried is often feared, many were averse to the budget idea. His way of doing a thing was through his official board, but since he feared he couldn't do it this way, he talked to the members personally. "Now, Sister \_\_\_\_\_, you have read the way the budget works?" "Yes." "Do you not think it would be much better than to have to make these pulls for money in the public congregation? . . . Well, yes." And so on, until he had won enough to the idea to put it across. The financial obligations of the society for the year were presented, and what was not subscribed at the time was secured by personal solicitations in a few days. It worked beautifully. The people were delighted with it. There were no more calls for local needs on Sunday morning. And at the end of the year, although the outlay of funds had been greater than usual, due to improvements on property, there was a surplus in the treasury.

The first year he held his own revival. Mrs. G. R. White, for years one of the class-leaders, writing of this said, "God wonderfully helped, and most of the students at the college were either converted or sanctified."

While he was pastor at Litchfield, Illinois, he took a day off to accept the challenge of the Democratic editor of The Daily News for a preacher to show him how to run his paper. His own story of this appears under "A Preacher-Editor."

\* \* \* \* \*

#### 04 -- DISTRICT ELDER

"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."

In 1901 he was elected district elder and served the California Conference in this capacity for four years. After his election he wrote his dearest friend, W. W. Vinson:

"I thank you sincerely for your words of congratulation and expression of good-will. I appreciate them all the more because of their coming from one whose judgment and good-will I value so highly. My election was a great surprise and shock to me. I was so overwhelmed with a sense of my unfitness and inability that I went to the president of the conference and, crying like a baby, asked to be permitted to resign. He encouragingly told me that he did not think himself that I was the one for the position, but that he would not allow me to resign. Hence, with this double testimony, my own feelings corroborated by the bishop to my general unfitness for the position, I entered upon the year's work determined to do the best I could.

"The Lord has been pleased to bless me and help me in a measure, and we have seen some results. Three preachers left the conference last spring and two left their circuits during the year, but in spite of all this I have managed to secure supplies for the work and we have had some revivals. Notably so at Iona, Morgan Hill, and one in progress now at Alameda. Bishop Jones has been with me in two holiness conventions and I have enjoyed him immensely. He has been a great encouragement and help to me."

Of his work as district elder Rev. and Mrs. A. K. Main, who knew him then, have the following to say:

"We well remember Bishop Griffith's clear, logical, spiritual sermons. We were enriched every time we heard him. He was honored, beloved and respected by all who knew him. He was an able expositor of the Word of God, a strong Christian character, loyal to his convictions, though courteous, kind and considerate of all, a wise counselor, a clear teacher, a close observer, a splendid executive and parliamentarian."

His interest in missions at this period of his life is reflected in a report of his on the California Conference. After mentioning the state of the work at each point, he speaks of the two well-filled boxes the conference had sent to Japan that year, of the conference missionary library so well-kept in circulation that it helped in fostering and maintaining a missionary spirit and adds, "The missionary societies are active and, as a rule, well-organized." Not all the pastors were as missionary-minded as their young district elder. On one occasion on Saturday afternoon when he was preaching the missionary sermon, three of them, thinking the sermon was too long in view of the fact that they wanted to go to the beach for a swim, marched to the front of the tabernacle, put their money on the altar rail, and walked out and down to the beach, leaving the district elder preaching. In a report of his in 1905, we note:

**"The conference very thoughtfully remembered the elder and his family by making them a Christmas gift of a purse containing \$57.00. The money was appreciated, but the love and confidence thus expressed were of far greater value. The feeling of unworthiness inspired by this kindness is deepened by the remembrance of God's mercy to me, who can glory in nothing save in the cross of Christ."**

**When in 1918 he was elected district elder of the Cowden District of the Central Illinois Conference, he talked budget to the pastors and societies under his supervision. He also talked and preached tithing and missions. These were not popular subjects in that day on that district, but he made them so.**

**He assisted in organizing a Junior Missionary Society, a Young People's Missionary Society and a Woman's Missionary Society at each preaching point. At each quarterly meeting he planned a great missionary service, with an outstanding speaker and a special offering. At a little schoolhouse preaching-point, after one of these stirring messages, \$70.00 was laid on the altar for missions. A study of the statistics of this period will show the district's increase in missionary giving. He did not fear to join himself to an unpopular cause.**

**It was while he was district elder of the Cowden District at Centralia that I first heard him speak on Not Bigotry but Loyalty. How this message impressed me, stirred me. With what unction he gave it i How the Holy Spirit helped as he showed that "our providential origin as a denomination is seen in contemporaneous history." Later, when this appeared in the church organ, the Pittsburgh Conference had it issued in pamphlet form and it was widely distributed.**

**The Work of a District Elder was published in 1925. With his comprehension of the work of a district elder as shown in his article, little wonder that when he was first elected to that office he feared lest "the task should be too great." Yet those who knew him intimately as district elder will witness that weighed by his own article he was not found wanting. It follows:**

#### **The Work Of The District Elder**

**The principal duties of a district elder are to look after the spiritual and temporal interests of the church within the territory he serves; to enforce the Discipline; to hold four general quarterly meetings in his district each year; to hold a quarterly meeting once in three months on each circuit; to labor as an evangelist; to appoint, receive, suspend and change preachers on his district in harmony with the provisions of the Discipline; and to see that deeds for proposed churches and parsonages are properly made out.**

**The phrase, "to look after the spiritual and temporal interests of the church," is sweeping in its scope. Prayer, study and vision are required to enable one to measure up in some small degree to this requirement. It means more than to hold a**

quarterly meeting at some point over each week-end and preside at a meeting of the official board, if it is convenient to hold one. We offer the following suggestions:

If the Sunday-school interests on the circuit are lagging, let the elder devote one service of the quarterly meeting to a stirring rally, either speaking himself on some needed phase of the work or, preferably, arranging beforehand for three or four to give short talks on vital topics. Such a service held in connection with each quarterly meeting for a quarter could very profitably be closed with a one, two, or three-day district Sunday-school convention, the district Sunday-school secretary cooperating, held at some central point on the district.

The same general plan could be followed in presenting missions, stewardship, evangelism, or holiness. One district elder, who found his district deficient in missionary interest, preached a missionary sermon and took an offering at each quarterly meeting of the year. This was supplemented by active interest on the part of himself and his wife in effecting active organizations in the W. M. S., Y. P. M. S. and Juniors.

Where local conditions will permit, district elders will find it exceedingly helpful to the work to devote one quarter of the year to a campaign of teaching and revival evangelism. Let him secure the assistance of a good Bible teacher and expositor, or an evangelist, and commence each quarterly meeting on Tuesday night, closing the following Sabbath night. Day and night services should be held, and they should be made as intensive as possible in constructive teaching and evangelistic fruitage.

So far as his time and strength will permit, the district elder should assist his pastors in revival efforts. He should study his field for signs of interest in new places. When such are discovered, plans should be made to put in a meeting as soon as possible. If necessary, let the district elder secure supplies for two or three quarterly meetings while he personally directs the campaign at the new point.

The district elder should study constantly to plan the program for the general quarterly meetings so that there will be something new and inspirational in connection with each one. For instance, he could plan to hold the first sitting of the quarterly conference Friday morning and have the business interspersed with addresses, papers and discussions. Several laymen could profitably discuss stewardship, support of the pastor, what is expected of one's pastor, etc. Class-leaders could join in a symposium on how each conducts his class. Church treasurers could do the same in their department. Three or four sittings of the quarterly conference could be held in this way, if wisely planned, which would increase the attendance, stimulate interest, and promote the spiritual and temporal work of the church.

The district elder should give special attention to the young people and aid the pastors in every possible way in directing their activities through the channels

of officially organized effort -- organized classes, band work and the Y. P. M. S. The past year one district elder devoted one service of each quarterly meeting of one quarter to the children. He had the service announced as a service appointed for the children, preached a sermon prepared for them, and closed with an altar service. It is reported that these services were among the most fruitful of the year.

The district elder with vision and initiative will find in conventions, institutes and camp-meetings a constant challenge to the best he can do in wise, constructive, aggressive leadership.

Rev. G. W. Griffith's time as district elder in the Central Illinois Conference was short; for in June of 1919 the General Conference of his church called him to labor in a wider harvest-field.

\* \* \* \* \*

## 05 -- EDUCATOR

"And they that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

His graduation in 1887 was a commencement so far as study and learning are concerned. In northern California he was a student in the University of the Pacific at San Jose; in Southern California he took work at Occidental College. At the close of the first semester in 1909 John Willis Baer, president of Occidental College, in a personal note said, "Congratulations upon your work this last semester. I have been looking over your card, and with all that you are doing and all that you are carrying, I think you ought to feel A-1." His courses were English, history, philosophy, and Bible. While in Occidental he belonged to a debating team and won honors.

While at Wessington Springs, since there was no university near, he wrote a thesis and presented it to Oskaloosa College, Oskaloosa, Iowa. On the submission of this thesis, entitled, The Vision of Christ in Poetry, he was granted the degree of Bachelor of Sacred Literature. During his pastorate at Greenville, Illinois, he received the A.B. degree from Greenville College, and served part time on its faculty.

He was always a learner. Wherever he went, he was continuously absorbing information. Observations and experiences even of childhood days were used in later years as points of approach and illustrations for articles and addresses. He kept abreast of the times and could talk with unaffected interest on all subjects with which men of different classes were interested. He was a close observer of nature, the times, and life experiences; he was a student, especially fond of poetry, history and missions; he was a good listener and knew well how to make use of what he heard.

He served on the first Board of Trustees of the Los Angeles Seminary. He founded its library. He gave the dedicatory address of the school in 1904; he later served as president of its Board of Administration, and served part-time on its faculty.

It is not surprising that he was being considered as president of our denominational schools at this time. He was receiving communications relative to his acting as principal from at least three of them the summer he went East. And this without any advances on his part or even thought of going into school work. On July 9, 1908, he writes, "I have written a final letter to Wessington Springs, declining to consider the matter any further." But the school people were persistent. In 1910 they were pressing their invitation again. On March 22, 1910, President E. G. Burritt writes him, "Word reached me yesterday of a likely vacancy in the principalship at Chili. I am writing the secretary of the board suggesting you for the position." He had just refused Wessington Springs again.

The invitation to Wessington Springs was renewed again and urged, and on April 16, 1910, Mr. Griffith was there looking over the situation, and from there writes, "Whiteside and Harding gave me no rest yesterday. They can not agree on any other man, but they are all agreed on us as first choice, and have left everything open until I came, hoping I would accept."

He came home. We considered it. He accepted. At an auction sale, this time, we sold or gave away what household equipment we had at Litchfield, and went to Wessington Springs and lived in the dormitory. Mr. Griffith was pastor of the church and school four of the five years that he was principal of the Wessington Springs Seminary.

He taught classes. He was business manager, doing the buying of coal and foodstuff for the dormitory and for the stock. In the summers, and occasionally during the school year, he was in the field making contacts, preaching, giving educational addresses, presenting the needs of the school publicly; and, when he could stay for more than one service, following up with personal solicitations for provisions, money and students.

While he was doing this he was sending out scores of letters, writing the practical applications for Arnold's Commentary, and caring for the summer school, and the repair and cleaning of the buildings.

The heat was terrific. Much of the time storms prevented services. Train service was poor, necessitating long waits in depots. These were horse-and-buggy days, with often long rides to appointments. As young people did not then attend the general gatherings, it was difficult to get in touch with them. Conflicting and competitive solicitation produced a grave problem. He writes, "\_\_\_\_\_ has picked their pockets, -- has gathered up the fragments, so there is poor picking for me. I

could not raise anything for the school except that one brother took pity on me and gave me two dollars." One school's agent had raised about \$2,000 in Wessington Springs territory, securing it in three- and five-year pledges; the representative of another had followed, gleaning what was left. Other interests made their demands.

It is little wonder that Mr, Griffith felt that there were too many schools, and that there should be a general budget, equitably distributing to each, and incidentally protecting the layman from being exposed to so many calls.

But he carried on, and the barriers of indifference and opposition to the school were melted away by the friendly warmth of his smile, his quiet, Christian, courteous manner, and his pentecostal preaching. For instance, he writes, "When I came on the camp ground the district elder was rather cool, but he loosened up and, during the four services I was here, I preached three times and exhorted once." And again, when he was the evangelist at a camp-meeting, "It was hard sledding until Saturday, when there was a general break. The morning service ran until nearly 3 p. m. In this service about fifteen were saved, and in the evening several were converted."

But it was not all hard field work. What a fine group of eager, responsive young people there were at the school; clean, stalwart sons and daughters from the farms. What good times we had on birthdays, holidays and special occasions! How surprised Mr. Griffith was once when strong young men laid hold on him, carried him to the chapel and placed him in a new office chair they had purchased for him! What a joy it was to watch them develop morally and spiritually, as well as physically; to see more of reverence in them as knowledge increased, "mind and soul according well." What good noonday meetings and students' prayer-meetings and Sunday services and revival services we had. Rev. J. T. Logan's account of one meeting is evidence:

"At the request of Rev. G. W. Griffith, principal of Wessington Springs Seminary, we conducted an eleven-day revival service recently.

"The meeting one night could not be described by the pen of an angel. At the close of the preaching one student after another went to the altar, the most of whom prayed through to victory. Later, while they were testifying, the power of the Lord was wonderfully manifested and for an hour and a half there was a shout in the camp. It was simply impossible to close the service. The doxology was sung and then the 'tempest' would break out again. This continued until midnight.

"There were over thirty who were converted, reclaimed or sanctified in the services. Some who were converted during the early part of the meeting were entirely sanctified toward the close of it. The most of these were students.

"We were greatly pleased to see the large number of Christian students there who kneeled in prayer on entering their pew.

**"We are sure that if our people could have heard Brother Griffith's powerful exhortations, tender entreaties and earnest prayers, and could have witnessed the pleading, praying and personal appeals by other members of the faculty in behalf of the unsaved students, they would have felt repaid a thousandfold for whatever sacrifice their contributions have involved."**

**Others could write of similar meetings in which they were the guest speakers. And the noonday meetings and other services were often after the same order.**

**The educational standard of the school was not neglected. Whenever he had opportunity to visit institutions of rank he improved it. When in North Dakota he writes, "I shall come back to Valley City and spend the day visiting the Normal School; then I shall spend a day at the Aberdeen Normal and High Schools." He requested me to meet him at Aberdeen to visit the schools with him. The president of the Aberdeen Normal School visited us at Wessington Springs, spoke to us, and ate with us. While Mr. Griffith was principal of the school at Wessington Springs the Normal Department was placed on the accredited list, and the freshman junior college work was begun.**

**The newspapers spoke of "Prof. G. W. Griffith's first commencement" as the "biggest commencement in the history of Wessington Springs. Seating capacity was provided for nine hundred people for the Sunday morning service, but it was estimated that over a thousand were in attendance. The enrolment was the largest in the history of the school up to that time."**

**Through the years since those days we have been receiving compensation in words of appreciation and affection from those students.**

**How it gladdened his heart in after years to see these young people who had been our students taking their places as Christian stewards in the church, whether as ministers, missionaries, teachers, business men and women, home-makers or whatever the vocation. And what a thrill it gave him, now and then, here and there, to hear from them and to meet them, and to know that they were walking by the same rule and minding the same things.**

**How cordial the Wessington Springs townspeople were, as well as the pilgrims! What a reception they gave us when we arrived, and when we were about to leave what a great farewell! They presented us with six sets of silver. Wherever Mr. Griffith lived he had fine fellowship with the business men, ministers, and professional men, as well as with our own people.**

**His vital interest in our schools continued through life. It is reflected when he was editor of the church paper in his having the students contribute articles, in his educational number of the paper, and in his larger service for the schools when as bishop he was chairman of the Committee on Education.**



\* \* \* \* \*

## 06 -- EDITOR AND AUTHOR

". . . the pen of a beady writer."

Mr. Griffith's editorial venture began in January, 1903, as editor of the Golden State paper. His Apologetic is so characteristic of him we quote it:

"Another publication is hereby launched upon the dangerous and uncertain sea of journalism. Whether in mid-sea or among the breakers of the farther shore a wreck will mark its end remains to be seen. It is the captain's first venture, but the helmsman has had experience with this kind of craft. So it is hoped that a successful voyage may be made . . . .

"Finally, we entreat our friends to be merciful in their criticisms. The birth pangs of the little infant have been so prolonged and the first wail of life is so faint that a sudden chili may cause its death. Think of us charitably and kindly. Pray for us that we may be endued with meekness, the spirit of wisdom, and of power."

For nearly a year he was publisher and editor of the four-page bi-weekly paper. Then he discontinued this relation, but later consented to act as associate editor. In 1908 he was again editor. By this time the bulletin had become an eight-page paper and was known as the Dews of Hermon.

As an apology for permitting his name again to appear as editor, he said, "First, in all probability the afflictions of the readers of the paper will be for a short time only; secondly, I like to write." His aim, to fill the columns with original matter, was a policy he followed when he became editor of the church paper. Note the providence of God in this early editorial training.

His second editorial venture was while he was pastor at Litchfield, Illinois, when he took a day off to accept the challenge of the democratic editor of The Daily for a preacher to show how to run his paper. His own story of this, told in the third person, appeared in the Free Methodist in 1910, entitled,

### A Preacher-Editor.

The editor of the Litchfield Daily Herald recently offered to turn over his paper for one day, with all the facilities for running it, to any preacher who would undertake to edit it and show the people how a paper should be conducted.

He claimed he had been criticized for the way he had been managing its affairs, and he wanted a day's rest, and he desired to let his subscribers see how some one else would conduct it in his place.

**The Rev. G. W. Griffith, pastor of our church at that place, graciously accepted the offer, and the whole plant was put at his disposal for one day, Tuesday, January 18.**

**The Herald is a four-page, six-column sheet, well-printed and newsy, of which Mr. J. Stanley Cline is the editor.**

**That Brother Griffith succeeded in giving the people a clean, wholesome, high-toned, clear-cut issue that was fit to go into any home can not be denied.**

**The only handicap he encountered in having his ideal fully realized was that a few advertisements of a character the preacher could not endorse had to be inserted daily according to the terms of the contract upon which they were secured.**

**The current news of the day that was fit to print was given in choice language. Religious news got a generous share of space, while the vile cigarette and some other evils received some hard knocks. He gave his readers four columns of wholesome editorials on sensible subjects. Prohibition was given a good boost, and for one day at least the readers of the Herald were served with strong food by this gospeler who sat upon the tripod in the editor's sanctum.**

**His salutatory and valedictory formed one article, which we quote as a sample of his style in dealing with the situation:**

**What a queer world this is anyway! How things do get mixed! Here is an old-fashioned, dyed-in-the-wool, Democratic daily edited by a preacher, and -- just think of it -- a Free Methodist at that! Of all the cranky, radical, rabid, strictly orthodox sky-pilots in the land, a Free Methodist is the limit. Everybody knows they fight sin and the devil without gloves wherever they can find them. Whisky, gambling, tobacco-using, circuses, theaters, Sunday newspapers, worldliness of every kind -- they repudiate the whole business.**

**But here we are. A foul-smelling cigar has walked off with J. Stanley Cline; the back door has been kicked open to give us some of God's fresh air; our coat is where it belongs, on the back of a gentleman; our head is cool and our conscience is clear.**

**We have been waylaid and button-holed at every turn, and such expressions as the following hurled at us from anxious and solicitous friends: "Now is your chance; give them a good one"; "Fire away; you won't have another chance." The inference seems to be that we are to improve the present opportunity to saber everything within reach; go after the city fathers for corruption; blister the Democrats; boil the Republicans; knock the saloons into the middle of next week; and chuck the paper full of sermons, temperance and prohibition.**

Now let us come to an understanding. We accepted the challenge issued by the former editor of this paper as a business proposition, and with a lurking hope that we could give him an object lesson of how a Christian gentleman and a minister would conduct a daily paper. How would he know unless some one could "show him"? He doesn't profess to be a preacher and doesn't smell like a Christian. As for the gentleman, we assume he has that qualification, so it is two to one he would never know unless he were shown. To take advantage of our liberty and unload the pent-up vials of our wrath upon the defenseless readers of this paper would be ungentlemanly, not in harmony with our ideals of ministerial dignity and Christian courtesy.

Every sensible person knows that one day will not be a fair test of what this paper might be made to be under such administration. But we will do the best we can and trust we shall have the indulgence of our readers and their appreciation of the delicacy of our position. With this rather lengthy prelude we formally make our bow as editor for today.

The press should be a positive, educational factor. It should be a medium for the conveyance of news, maximum space being given to historical, educational, scientific and useful news, and the minimum to crime and scandal. It should be the great conservator of a pure democracy, the antagonist of evil, and the defender of liberty. Hence this paper will stand for the following points:

1. Pure language. We will endeavor to clothe the news and facts of the day in the simplest and best English, so making the paper an educational factor.
2. Editorial expression. The editor will give independent expression on live topics and will endeavor to be sane, practical and logical so that the paper will be a decided and positive factor in the thought-life of this community.
3. News service. We will endeavor to supply the happenings of the day correctly and with a view to instruction rather than sensation.
4. Reforms. The paper will stand squarely for every measure and reform which will seem to make for the welfare of the people and the maintenance of the highest and best American citizenship.
5. Relentless opposition to graft, crime and evil of every kind, to men, measures and parties, the success of which will endanger the liberties and privileges of the people.
6. Emphasis of ethical culture and inspiration of ideals, the spread of which will insure success in the maintenance of the fourth and fifth points.

4 p. m. And now comes the end. We are at the tape without a break on the back stretch, and are not even winded. We have fired copy at the machine until the "typo" has cried enough. We have rustled for news, written editorials, bossed the foreman, scolded the proof-reader and culled the exchanges. We have had a good time. We have had every consideration shown us by the office force. Mr. Cline has been here only ten hours of the nine we have put in. There are things in the paper we did not want to leave in it. We supposed we were to have a clear desk. But, alas, too late we find ourselves limited to new matter. Advertisements and notices for which contract had been made by the former management had to stand. So there are two or three advertisements and theatrical notices for which we are not responsible. For the rest, you must judge as to its merit.

He wrote the column of Practical Applications for Arnold's Commentary from 1911 to 1923. Drawn from his keen observation, from his wide reading and study, and from his varied life experiences, what a wealth of illustration is here found. Of this column Ethel E. Ward, many years missionary in India, says: "In faraway India, where Arnold's Commentary was always much appreciated, Brother Griffith's ' Practical Applications' was the favored selection, never failed to be read every time, and God only knows what help and blessing it gave to thousands of readers the world over."

His reverent, practical, and evangelical treatment of the practical applications of Arnold's Commentary and his exceptional work as editor of the General Conference Daily in 1915 and again in 1919 prepared him for the office of editor of the Sunday-school literature, to which position he was elected in 1919. At this time Rev. J. T. Logan, editor of the Free Methodist, said of him, "Much praise is justly due Rev. G. W. Griffith. He shows marked ability as manager and editor. He is a quiet, humble, earnest, capable man, as true as steel and as loyal as true." After Mr. Griffith's four years as editor of the Light and Life literature and his four years as editor of the Free Methodist, Brother Logan, speaking of his office as editor, says it is " a position he has graced and dignified and where he has manifested superior talents to a great degree, as is well known by all his readers."

As editor of the Light and Life literature his report to General Conference in 1923 showed that he had a reading circle of over 32,000,000 people during the quadrennium. He said in part:

I have tried to serve the church in this capacity as best I could. My work has been in weekly and quarterly review by the members of this body during the quadrennium. While the work has proved exceedingly taxing, I have been preserved in health and humbly acknowledge the goodness and mercy of the Lord.

Of the eleven publications of Sunday-school helps, one is an annual, eight are quarterly, and two are weekly. For seven of these new matter must be prepared weekly, quarterly or annually respectively. The editor has had the herculean task of

preparing editorial matter for pupils from the beginners' department up to the critical and philosophical Bible-class student.

He suggested changes and methods which W. N. Coffee, the reporter, said would "increase the efficiency and prosperity of the department," and added, "If we stay by our editor he will make his department conserve and promote Christian experience and a taste for the best in Sunday-school literature."

Bishop Sellew in his pastoral address said, "The Sunday-school publications have maintained their high standard of excellence under the able editorship of Rev. G. W. Griffith. In them the great fundamentals of Christian doctrine are constantly and strongly emphasized in a manner which holds the interest while impressing the truth."

Mr. Griffith's successor benefited by his suggested changes, as department editors were employed.

In 1923, the year in which his book, *The Divine Program*, was published, the General Conference elected him editor of the *Free Methodist*. His call to preach had not been withdrawn. God's gifts and callings are without repentance. His interest in Sunday-school work could not lessen. The educational work of the church was still on his heart. The opportunity and responsibility touching the young people of the church loomed large. The missionary vision was just as keen as ever. The need of Christian stewardship education burned in his bosom. Here was an opportunity not to do less but to do more -- to enhance and to multiply his influence in each of these and other rich, ripe, white harvest-fields. He accepted it as he had each of the other calls of the church to serve -- not as a commercial adventure even for the church, but as an opportunity to mold thought, to create conviction, to promote action in order to build the kingdom of God. With what characteristic humility he entered upon this new task in 1923 is shown by his

#### **A Personal Word.**

As one of the underlying principles of the itinerancy is to accept the appointments of the church without question, unless there be the most valid reasons for doing otherwise, I find myself with no other alternative than to go forward and do the best I can in this new and responsible position. I do so, however, burdened with an almost overwhelming sense of the responsibility.

This burden is so heavy that I dare not outline a policy or formulate a program. The most I can say at present is that I will do the best I can to hold the paper to the principles for which the church stands as thoroughly as has been done by my honored predecessors. On all the fundamental doctrines taught in the Word of God I hope there shall never be a false note or an uncertain sound. Within the limit of my ability I shall study to make my editorial work constructive --

**constructive in the building of holy character and constructive in the guidance of the church in her service and activities.**

**From my critics I ask charity, from my friends I ask sympathy, and from all I ask earnest, believing prayer that wisdom, grace and strength may be abundantly bestowed by the great Head of the church, "Jesus Christ our Lord, both theirs [yours] and ours [mine]" (1 Cor. 1:2).**

**As editor of the Free Methodist, in his report to General Conference in 1927 he said in part:**

**I have endeavored to serve my Lord and the church in this responsible position faithfully and conscientiously.**

**My conception of the work and place of a denominational editor is that he should defend the essential truths of vital Christianity, strongly project the fundamental principles of the denomination he represents, constantly incite to increased devotion and consecrated service, and yet be free to express independent convictions, constructive criticism and suggestive methods of work. As editorial work is a form of preaching, an editor should have the liberty of individual expression the same as a preacher, providing his public utterances are not offensively personal, doctrinally unsound, or denominationally destructive.**

**I have tried to conform to this standard in my work as editor. This effort has been passed upon in weekly review by the church and by the members of this body, hence it is unnecessary to say more.**

**However, I find myself at a loss for words to express my appreciation of the charity and forbearance of the church, extended to me during the quadrennium. The criticisms have been far fewer than I had any reason to expect, while the expressions of appreciation have been many in number and sincere in spirit.**

**I have been signally favored in having associated with me in the office during the quadrennium my wife, Mrs. Lillian B. Griffith. Her scholastic training and years of experience as a teacher of English, largely in our schools, peculiarly fitted her for such a position, and made her work exceedingly helpful and her counsel invaluable.**

**In addition to giving personal attention to my work as editor, I have served nearly two years as pulpit supply at Glen Ellyn, Illinois, have presided at seven annual conferences by appointment of the bishops, have assisted in a limited number of revivals and camp-meetings, Sunday-school conventions, Bible conferences and school conventions and school commencements.**

**Later he gives credit and expresses gratitude as follows:**

While serving as editor I have been encouraged and strengthened by the many expressions of appreciation of my service. For these I am deeply grateful. I wish to express my warmest appreciation of the high standard of contributions by the corresponding editors and invited contributors. These have been a great help to me. Many of the unsolicited articles have been of superior merit. For the help thus bestowed and for the patience and charity of the readers of the Free Methodist I can only say, "Thank you." If any measure of success has attended my work as editor, I feel it is largely attributed to the earnest prayers of the pilgrims. Many, often strangers, have written telling me they were praying for me and for Mrs. Griffith, and God hears and answers prayer. Again I say, "Thank you."

\* \* \* \* \*

## 07 -- THE APOSTLE OF STEWARDSHIP

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

Go back to the General Conference of 1919. As a visitor passes groups of delegates here and there what does he hear? Bits of earnest conversation, not about nonessential changes in the Discipline, not about who are going to be elected to the big offices, but about doing away with sectionalism and overlapping; about unification, correlation, and solidarity of our work; about a careful survey of all our needs and a plan to meet every need; about a way to acquaint the church with the survey and the plan; about the emphases on the mobilizing of spiritual resources, especially intercessors; the stressing of the stewardship of souls, of time, of life, of property, of service -- a great cooperative, non-competitive movement whereby each shall share another's burdens. As one listens he is convinced that the men and women gathered here have caught the spirit of the Master until there is no here, no there, but "the field is the world." G.W. Griffith was the mover of the motion; he was the chairman of the committee of fifteen. In his report to the body he said in part:

"We believe that it is time for our church to organize her resources, unify her activities, challenge the faith of her membership, and honor her Head and Chief Shepherd." He spoke of the need for funds for education, for missions, for evangelism, for superannuates, for charities, and for salaries for preachers on weak circuits, and asked.

"Are our people to be exploited for funds for our various activities by the person who first gets on the field, or shall there be a wisely planned provision to meet each need without the others suffering?"

He cited Proverbs -- the four things which are small yet exceeding wise, and explained: "The coney is but a feeble folk, yet they make their home among the rocks." Foundation principles, meaning security.

The ants have no barns, "yet they prepare their meat in summer." Foresight, preparation. "The locusts have no king, yet they go forth by bands." Organization. "The spider taketh hold with her hands in the kings' palaces." Exaltation of vision and the reward.

"Our government called for a million mules and got them. It said, 'We want three and a half billion dollars' and got it. It asked for a few billion more and got it. It got what it asked. And while it asked for these material things, it said, 'We want ten million of your best young men,' and got them. And our Christ is calling. Shall we respond?"

The total financial askings for the unified general budget was \$2,000,000, and was adopted by a goodly majority, and the congregation joined in singing, "We'll drive this battle on." The great objective back of the movement was the stewardship of souls. One brother proposed an amendment designating 20,000 souls as the goal. While this did not carry, the salvation of souls was the real goal.

What resulted during the quadrennium was remarkable, but the word "budget" seemed to have lost its reputation. Unfavorable criticism had done its worst. The character of the word was still good, but its good name was gone, hence the General Conference ordered a small fund to cover a few items and called it "the special stewardship fund."

This hurt Mr. Griffith. It hurt him to have the great word "stewardship" so misused. It hurt him that the vision of 1919 was lost. But he threw himself with all his powers, through personal contacts and through the columns of the paper, into a campaign of education in Christian stewardship. His aim was still the same. He made clear that the stewardship fund and Christian stewardship are two distinct things. This took much time and effort. In a series of articles in 1923 he writes.

When the Special Stewardship Fund is presented, it means the pledging of a certain sum of money; the presentation of Christian Stewardship does not mean the immediate pledge of money, but a pledge to daily Bible study and private prayer, to tithing the income, and to doing service for Christ whenever and wherever opportunity is afforded, as an acknowledgment of God's ownership and our stewardship.

One of our great weaknesses as a denomination is our lack of solidarity. We are too sectional and clannish. The interests that have been developed in a given area are too often superior to similar interests in any other section of the church. Such interests are sometimes regarded suspiciously as not denominationally "straight," lacking in the rich inheritance of years of service, or what not. Other sections of the church not directly connected with a denominational institution aside from local interests are uninformed and uninterested in such activities. They



**believe in halving the truth by practicing the much:abused text with a vengeance, "Every one [repaired] over against his own house."**

**The church does not exist for the sake of exploiting her members financially. Her glorious mission is evangelism.**

**Solidarity results from the blending of the varied streams of connectional activity in a major objective which is outside of, and beyond, our local or sectional interests. That is why missions is so productive of denominational unity. If stewardship in its fulness becomes the standard of the church, a long step will have been taken toward that solidarity Jesus visioned when He prayed, "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."**

**The principle which must be the basis of support for the Lord's work is the great question. That principle is stewardship. The church must be led to a new vision of the meaning of stewardship -- the stewardship of property, of life, of time, of spiritual possessions. The pastors must be the leaders in this return to scriptural standards and lovingly, tactfully and courageously publish God's solemn pledge of financial security for every legitimate need in connection with His work: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."**

**If the church will do this -- not one, not a few, but every member -- bring all the tithes into the storehouse, there will be money enough to meet all our obligations, and blessings, spiritual, will be poured out such as there will not be room enough to contain.**

**In 1923 a series of articles appeared from his pen on Christian stewardship: Its Basis, Its Scope, Its Meaning, Its Interpretation, Its Expression, Its Recognition, Its Acknowledgment, Tithing, Handling the Lord's Money, The Stewardship of a Holy Life, with questions and answers and suggestions to pastors on how to teach the people the subject through the Sunday-school, through schools of stewardship, and through the W. M. S. and the Y. P. M. S.**

**He assisted the missionary organizations in acquainting the church with such books as: A Man and His Money, Dealing Squarely with God, The Larger Stewardship, Royal Partnership, Stewardship in the Life of Youth, Stewardship in the Life of Women, Stewardship Parables, Stewardship Stories, Woman and Steward. ship, Life as a Stewardship, Stewardship for All of Life, and many other stewardship books.**

**He was a member of the Layman Company of Chicago, and did much to assist in distributing their literature throughout the church.**

He contended that the application of the principle of stewardship should extend to the weak circuits and to the weak conferences, the strong bearing the infirmities of the weak. He advocated the merging of smaller conferences, applying the principle of itinerancy by transferring men from one conference to another. To help toward that vital union with Christ and with one another he counseled the bringing together of preachers and pilgrims, young and old, from widely separated portions in great inter-conference or regional conventions. "Thus," said he, "the phrase, 'He followeth not after us,' disappears in the triumphant cry, 'We are workers together with God.'"

"Furthermore," he said, "we must learn to define truth correctly. The truth as it is in Jesus is one thing, while radical truth may be an interpretation as faulty as the knowledge and spiritual perception of the interpreter are limited." He sensed the need of the stewardship of truth. He proved that God had raised up the Free Methodist Church "for such a time as this," and he challenged her ministers and members to be loyal, faithful custodians -- stewards of that which had been committed to them.

The message of stewardship burned in his bosom. It was not a thing to be talked and taught for a year or for a quadrennium alone. He kept it up. In 1929 he wrote another series of articles on the subject for the paper. With him it was not a dry subject. Some of his greatest sermons, greatest in direct evangelistic results as well as in other ways, were stewardship sermons. He would begin with the discussion of God's sovereign ownership by creation, preservation, and redemption, and close with a challenging, convincing appeal to yield to Him what is His in talent, time, and life. In convention halls, in schools, in pulpit and in press, in public and in private, wherever he spoke, he made the meaning and the challenge of the word known.

The subject of his last public address, given at Santa Monica, California, on a Sunday evening in December, 1935, was Dealing Squarely with God, a great stewardship message.

His summary of the doctrine of Christian Stewardship follows:

1. God is a Divine Person.
2. As a Divine Person God is the sovereign Creator and Owner of all things.
3. As Creator and sovereign Owner of all things God has conferred possession of a portion of the divine estate upon man to have dominion over it as a trustee or steward.
4. This stewardship extends to the whole of man's life in all of its activities, embracing time, talent, powers, possessions and spiritual resources.

5. By virtue of this original ownership, conferring stewardship upon man, he is under obligation to acknowledge this relationship by a separated portion, illustrated by one-seventh of his time and a tithe of his income.

6. Following the separated portion, Christian stewardship administers the whole of the remainder of life, including possessions and vocation, as a trust from God the Giver, faithfulness in the discharge of which will be rewarded, while indifference and neglect will be punished.

7. Finally, the indwelling of the church by the Holy Spirit in Pentecostal fullness brings a state of grace producing a stewardship which functions in oneness of heart and recognition of the Bible truth that possession does not constitute ownership but stewardship, resulting in witnessing power and superabounding grace (Acts 2:5).

\* \* \* \* \*

## 08 -- BISHOP

"I am among you as He that serveth."

Rev. G. W. Griffith was first elected bishop by the General Conference at Rochester, New York, in 1927. During his first quadrennium one of the four bishops passed through a long and serious illness, and about the middle of the second year the senior bishop suddenly died. At the first meeting of the Executive Committee after this, and at each succeeding one during the quadrennium, Bishop Griffith moved that the vacancy be filled, but the board, fearing General Conference might not approve, each time deferred the matter. General Conference later sustained his judgment by ruling that when such a vacancy occurs, it shall be filled.

Due to the newness of the task and the additional load, the work of the quadrennium was unusually heavy; but he gave himself unreservedly to traveling through the connection at large, overseeing the temporal and spiritual interests of the church, and laboring to promote its purity, peace and prosperity.

In less than a month after his election his first conference convened. After another auction sale, another move, and a drive across the continent, he began. As he felt a special message had been given him for his conferences, though he hardly ever gave an address or a sermon without so remaking it that it seemed new, to each conference in his 1927 schedule he gave this message with few changes:

The Disciplinary injunction making it the duty of the President of an annual conference to call special attention to paragraphs 135, 136, 137, and 142 in connection with passing the characters of its preachers is not a casual reference. The rules referred to are of the deepest significance. To be an ambassador of God

is the highest honor which can come to man, and the nature of the work involved incurs a responsibility far greater than is carried by any other office, Emerson said that men whose duties are done beneath lofty and stately domes acquire a dignified stride and a certain stateliness of demeanor. If this observation be true, then the men and women whose work is done under the lofty dome of an exalted conception of the gospel ministry will live in an atmosphere where flippancy and trivialities can not breathe. They shrivel under the penetrating power of "Woe is me, if I preach not the gospel," and "I shall run in the way of thy commandments, when thou shalt enlarge my heart."

In order that each of us may, in a measure, constantly magnify our office as an ambassador of God, and to save us from becoming negligent in our work as preachers in the Free Methodist Church, three things are annually brought to our attention:

First, Our duty to ourselves.

Second, Our duty to God.

Third, Our duty to those we serve.

In the first place, each one must have a growing, broadening vision of his duty to himself in the light of his diversified tasks. The true ambassador of Christ is, and must ever be, an outstanding exception to the present-day order of specialization and expert individualism. Professor Tilroe enumerates nine items in which every preacher must qualify, summarizing his analysis thus: "A man called of God to be a minister, a teacher, an executive, a social force, a good citizen, an evangelist, a pastor, a friend and helper of all men, can not be standardized and delivered overnight." Hence every God-called preacher must study to show himself -- not Paul nor Apollos nor Cephas -- approved unto God.

To minister is to serve. The nearness of His crucifixion day did not prevent our Lord from girding Himself with a towel and giving His "sent" men for all time to come an object lesson of true service. Hence the true minister is not an actor on the stage of life. He is not an ecclesiastical politician nor a religious demagogue. His calling is from God, his credentials are given by Jehovah, his message is from heaven, his mission is to save lost men.

A task so composite as is his demands that the workman of God be a busy man. A lazy preacher is as much an anomaly as a lazy Christian. Many qualify on the injunction, "never be unemployed," who fail utterly on, "never be triflingly employed." If some men would divide the time they use tinkering and puttering between real study and travailing prayer they would transform themselves and vitalize the churches they serve. Speaking of the institutional church, Professor Tilroe says: "It is perfectly easy to be manager of such a projection, do enough work for two men, die before one's time, and never rise beyond the glory of the

floor-walker." It is to be feared that some among us who are serving orthodox churches will never rise above the same glory unless they speedily find a flaming road<sup>o</sup> side bush or receive a visit from an angel carrying an altar coal of fire. The Free Methodist standard for an effective minister is a man who is diligent, serious-minded, having as his motto, "Holiness unto the Lord," is the servant of all, and is ashamed of nothing but sin.

As an executive the preacher must be conscientious in doing his duty in minding every point, great and small, in the Discipline, guarding himself against the temptation to mend it to suit his fancy or shield his favorites, but calmly enforcing it. One of the alarming signs of the times is the spirit of lawlessness prevalent in the home, the school, the state and the church. In his inaugural address President Hoover said: "The most malign of all dangers today is disregard and disobedience of law . . . . Our whole system of self-government will crumble either if officials elect what laws they will enforce or citizens elect what laws they will support. The worst evil of disregard for some law is that it destroys respect for all law. For our citizens to patronize the violation of a particular law on the ground that they are opposed to it is destructive of the very basis of all the protection of life or homes and property which they rightly claim under other laws. If citizens do not like a law, their duty as honest men and women is to discourage its violation: their privilege is openly to work for its repeal."

These statements apply to the church just as forcibly as they apply to the State. As a church we have our constitutional law and our statutory provisions. These last may be mandatory or directory, but are to be enforced in order to maintain respect for law and to preserve the purity of the church. Hence laxness in paying debts, conforming to our rules on dress, enforcing the rule on secrecy or any other of our prohibitions is a fatal weakness.

It is the duty of every pastor to be an obedient son in the gospel. In the days of her spiritual power Methodism was a militant spiritual organization. Her superintendents were men of authority, saying to one, "Go here," and to another, "Go there." Her ministers were obedient sons who accepted conference appointments as marching orders. Among us there seems to be a growing tendency to dictate one's appointments. Instances are not wanting when it has appeared that some who have called for an evangelistic relation did so out of a desire to take themselves out of the appointing power of the church and so elect their own field of labor. If so, they are violating the very genius of Methodist itinerancy. The Free Methodist Church says to every man who chooses to accept her appointments, "If you would labor with us in the Lord's vineyard, it is needful that you should do that part of the work which we advise, at those times and places which we judge most for His glory," at the same time exhorting each to "act in all things not according to his own will, but as a son in the gospel."

In the second place, and vastly more important, the Free Methodist Church maintains a spiritual standard for her ministers. Whatever limitations may obtain

relative to natural or acquired gifts and training, a Free Methodist preacher is chiefly qualified for his work by an intimate companionship with God. Like Paul, each should determine to know nothing but Jesus Christ and Him crucified, and resolve to glory in nothing but the Cross of Christ. Every Free Methodist preacher should be keenly sensitive to the perils which line the trail he must follow. The "privileges" of our high calling do not spell "protection" in the sense of immunity from danger. If it was necessary for Paul to hold himself to a rigid self-discipline, how much more must we be on our guard lest after we have preached to others we ourselves should become castaways. Why is it that so many Christians lose the freshness of Christian experience as they reach the table-land of middle life? Why is it that so many ministers who were devoted and spiritual and aggressive in their early ministry have become formal and professional and moderate in middle age? Is it not because of the destruction that wasteth at noonday?

It is a law of life that habits tend to unconscious mental observance. Unless we are on the watch, prayer, Bible reading, meditation become mechanical. Church-attendance becomes perfunctory. As the mind becomes trained in certain channels of thinking, and the subconscious mind becomes accustomed to certain truths, expressions and lines of thought, without realizing it the preacher may fall into a routine of preaching in which he talks in platitudes, rehashes former sermons, and knows not that his strength is gone. In the words of another, "To have a Samson reputation, and to feel like Samson, when Samson is walking around dead, is the crumbling edge of doom." A mechanical life naturally merges into a materialistic life. A materialistic life is a constant uneasiness about what one shall eat or wear, or how to secure a better appointment or obtain a better salary, or secure more influential friends. It is running hither and yon -- running, ever running -- busy here and there-until the body grows weary, the mind becomes heavy, the spirit droops in depression, and prayer and communion become perfunctory and lifeless. Addressing a company of preachers, Dr. Jowett said: "Gentlemen, we are not always doing the most business when we seem to be most busy. We may think we are truly busy when we are really only restless, and a little studied retirement would greatly enrich our returns. We are great only as we are God-possessed; and scrupulous appointments in the upper room with the Master will prepare us for the toil and hardships of the most strenuous campaign. We must, therefore, hold firmly and steadily to this primary principle, that of all things which need doing this need is supreme, to live in intimate fellowship with God."

In the last place, the Discipline stresses our duty to those whom we serve. Important as are the duties and responsibilities of a preacher as an executive, teacher, minister, preacher and business man, it is as a pastor that he reaches the highest and most responsible department of his work. Here he must qualify himself through study and the supply of the Spirit of Jesus Christ to be a true shepherd of the flock. He must cultivate the true shepherd heart. The pastor with the shepherd heart knows his flock, leads his flock, feeds his flock, protects his flock, and is willing to give his life for his flock. He will ever labor to promote deep spirituality; he will encourage family religion by frequent visits in the homes of his flock,

**instructing the children and urging the maintenance of the family altar. So important is this part of the work of a pastor considered that every preacher is exhorted to endeavor to have his ministry conform so far as possible to Paul's standard:**

**Our general business: Serving the Lord with all humility of mind.**

**Our special work: Taking heed to ourselves and all the flock.**

**Our doctrine: Repentance toward God and faith in our Lord Jesus Christ.**

**The place: I have taught you publicly and from house to house.**

**The object and manner of teaching: I ceased not to warn every one night and day with tears.**

**Innocence and self-denial: I have coveted no man's silver and gold,  
Patience: Neither count I my life dear unto myself.**

**No man with a divine call to the ministry will fail if he gives himself unreservedly to the work and makes a conscientious effort to carry out the admonitions of these paragraphs. Hence, humiliated by the remembrance of the past failures, let us confess our faults to God and pray one for another that we may be healed; and, thankful that we have obtained help from God to continue to this present day, let us dedicate ourselves anew to a more faithful and efficient performance of the functions of a Christian minister as demanded by the Free Methodist Church.**

**In 1927 he became president of the Board of Education. The policies he advocated for our general educational program during his term of service brought courage to the hearts of far-visioned educators, but time has not yet fully disclosed the wisdom of these policies. As one has well said, "Brother Griffith was one of those men who has the misfortune ("misfortune" because of disappointment and personal pain) to see more clearly than others and to follow principle rather than to accommodate himself to the popular tide of contemporaneous sentiment."**

**In 1929 he became president of the Missionary Board and continued in this capacity until his home-going. For years, though he knew it not, he had been in preparation for this work. As pastor, district elder, schoolman, and editor he had championed the cause of missions. Careful study of the great missionary enterprise and a deep heart-interest in the same had made him ready. At many great missionary mass meetings for years he was repeatedly invited to give the Sunday address and always brought a fresh, stimulating, challenging message. He was never too busy to answer the call. In 1919, though he was working day and night as delegate to the General Conference and editor of the General Conference Daily, when he was asked to give the twenty-ninth anniversary address of the Woman's Missionary Society, W. N. Coffee says.**

**"Rev. G. W. Griffith delivered the anniversary address on the subject, 'The Hour, the Woman, the Vision.' It was unique and inspiring and urged the attainment of the seemingly impossible. The address was a magnificent one, and was delivered before a large audience. He elucidated the story of the Shunamite woman and applied the conditions surrounding it to the woman's missionary work. The speaker's inspirational discourse disclosed the fact that he himself has a comprehensive grasp of the missionary field and work."**

**In China, visiting the outstations, presiding at the conference, speaking two and three times daily, every moment taken, a request comes for an article for the Missionary Tidings. "How can I do it!" he exclaims. Yet "The Missionary Motive," penned in the heart of Honan, is on time for the June number of the Missionary Tidings.**

**The following is a partial list of the many stirring missionary messages he has left to us: African Gratitude; A Black Chapter; By-Products of the Gospel; Christ and Christmas; Christ's Plan; The Church Fathers and War; Fifty Years of Missionary Finance; Good-Will or Hate; Gifts for the King; A Glimpse of Japan's Tragedy; A Heaven with Blueprints; In Remembrance of Me; Itinerating in Japan and China; Justice in Rave Relations; The Message of "the Washington Convention; The Missionary Message of the Book of Jonah: Missionary Unbelief; A Mule, a Map, and a Man; The Missionary Problem; The Major Task; The Might of the Small; Missionary Finance -- Read and Ponder; Move Over in Your Pews; New Tides for Old Tasks; Our Mountain Mission; The Pastor and Missions; Placing the Emphasis on Missions; Paganism; Race Prejudice; Race Relations Sunday; A Rusting Key; Self-Denial; Stricken Japan; Thank-Offering Week; Three American Communities; What Is the Answer? World Missions.**

**In 1931 he became president of the Y. P. M. S. Council. For this, as for the presidency of the Commission on Missions, he was ready. He was no mere presiding officer. He had a deep heart-interest in the youth of the church and had been an active sympathizer and promoter of the church's youth movement from the first. It was his duty to share equally with the superintendent the responsibility of the work, and he did it not from a sense of duty but because of this "deep heart-interest" in young people.**

**"What is required to reach, interest, hold, save and train our young people?" he asked in 1925, and answered:**

**"It is not an organization distinct and separate from the existing organizations of the church.**

**"It is not an organization in which the social and intellectual features are primary and the spiritual secondary.**



**"It is not an organization created arbitrarily out of new units, but a healthful outgrowth of existing and growing spiritual activities.**

**"It is an organization united to the church itself by the law of life and growth.**

**"It is an organization which, in place of making a special emphasis upon the social life, puts that emphasis upon the dispensing of life through obeying the command of Jesus to follow Him, recognizing that all legitimate social contacts will take care of themselves in devotion to this supreme challenge."**

**He assisted in writing the first Y. P. M. S. Constitution (1923); he collaborated in the next one (1931); he cooperated in the first regional conference plans. He rejoiced over the youth organization within the church to make Christ known. In 1927 he wrote: "The very core of the youth movement of the present time is a protest against the ill-advised policy of answering the heart-hunger and idealism of youth by handing it the stones of patronizing platitudes and superficial entertainment. The miracle of this movement lies in the fact that it calls for the dedication of the whole life to the whole program of Jesus Christ."**

**In 1923 he was asked, "Are you sure that an organization with the emphasis on missions (evangelism) is the thing?" He was sure then. He was sure in 1931, and he was sure in 1935.**

**His last address to the youth of the church was at General Conference; his subject, "A Program for Youth."**

**His last published article for the Y. P. M. S. appeared in the May 3, 1935, issue of the Free Methodist:**

### **Opportunity And Responsibility**

**A thoughtful reader observes that at regular intervals come to the race great hours of travail in which twins are born -- "Opportunity" and "Responsibility." These are not helpless infants at birth but come forth full-grown.**

**Out of the welter of war, the materialism of philosophy, the collapse of authority, the eclipse of faith, the paralysis of the church, the deification of man, the orgy of sensuality and the substitution of gold for God, this age has been in such a crisis for a third of a century. In such a swirling maelstrom clear thinking and sane conclusions are exceedingly difficult. But here and there one can be found who has regained equilibrium far enough to evaluate, in part at least, the lessons to be learned. From the fields of science, philosophy, biology, journalism and religion, here and there, a voice is heard venturing to express the conviction that the pendulum of renunciation has swung too far and suggesting that the inevitable reaction is setting in. Not that the danger point has been passed by any means, but a growing insistence that the crisis be met by a return to a more conservative basis.**

The ultra-liberal in science, philosophy and religion is, to say the least, backing water. Whether ready to turn around or not, there is manifest an increasing uncertainty as to the course to be followed. Church assemblies are calling for a return to original principles and methods. Hard-headed business men are calling for revivals of religion to bring back the old-fashioned virtues of honesty, integrity and sobriety. Educational journals are demanding a more definite type of character education in the schoolroom. University senates are calling outstanding conservative Christian psychologists to speak on character-building from a Christian basis. In New York City recently an interdenominational group of young men and women from fifteen to thirty was asked: "What type of a message from your pastor would best meet your needs?" Out of 356 answers, 301 subscribed to the following as their desire: "A message taken from and based on the Bible as the inspired Word of God, stressing Jesus Christ as the one who came to save His people from their sins, to bring them peace of heart, and to guide them in their daily lives." A large percentage of the same group expressed a preference for hymns and duet and quartet singing over radio jazz and movies.

Hence, my point is that out of the experiences of the last years "Opportunity" and "Responsibility" have emerged and today face the Free Methodist Church, and especially her youth. "Opportunity" presents the need for just the message of reality in experience which the church and her youth have to give, and to her youth the church has given the channel through which to present that message. "Responsibility" in turn faces the church and her youth with the question: "Who knoweth whether thou art come to the kingdom for such a time as this?"

The Young People's Missionary Society of the Free Methodist Church welcomes "Opportunity." The law of God for life is to clothe it with a body (1 Cor. 15:37, 38). In the vegetable and animal worlds life always functions through some kind of a body. When Deity planned to be manifested to men, a body was prepared for Him (Heb. 10:5). Clothed with this prepared body "the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us." This law for the expression of life holds true in the spiritual realm. For long years the youth of our church waited for a body through which to express its spiritual life. It is now realized in the Y. P. M. S. The body is prepared -- the channel -- through which to manifest His life, to have Him seen, to bear witness of Him.

The Y. P. M. S. welcomes "Responsibility" by working the plan given them. The knowledge acquired of the dire need of teaching truth concerning false isms and the sins of the age through the Department of Education; the vision of potential activities bestowed through the Department of Service; the convictions creating the sacrificial life awakened through the Department of Stewardship; all culminating in the passion to make Christ known through the Department of Evangelism, constitutes a challenge to which more than 10,000 youth in our church have eagerly responded. The young man who hurried to Christ was told: "Go -- sell -- give; come

**-- take -- follow." He refused. Not so with our youth. They are saying: "We welcome 'Opportunity' and accept the challenge of 'Responsibility' to meet the need. We will be a body for Him -- 'United to Make Christ Known'!"**

**In the spring of 1931 he presided at the conferences in Japan and China and visited the mission stations and outstations, speaking at almost every one. While there he became personally acquainted also with the work of other holiness bodies, speaking at Dr. Mary Stone's mission, for the Missionary Bands, and at different times and places for the Oriental Missionary Society. His Itinerating in Japan and China gives the story. From this we quote his account of two Sundays in the Orient:**

**"Sunday [in China] was a busy day. I was announced to speak in the morning at Dr. Mary Stone's Bethel Church. Her hospital, Nurses' Training School and Bible School are all in the same compound. A large congregation was present, and I spoke with some liberty on holiness, one of the teachers interpreting very effectively. A great altar service followed, about twenty seekers coming to the altar without special urging. A brother of Ding Ling Me is pastor of the church. We were taken to Dr. Stone's home for lunch by one of her assistants, Dr. Stone herself being away on a business trip. In the afternoon I spoke in the Oriental Missionary Society Mission in the city, where we had another fruitful service. It was very interesting to us to have these opportunities of coming in contact with phases of missionary work other than our own, and to observe the type of workers, the methods used and the results obtained.**

**"Sunday [in Japan] I brought a simple message to the conference and visitors on the foundation and perpetuity of the church, based upon Matt. 16:17, 18, Brother Tsuchiyama interpreting. The Lord was in His holy temple. The sacramental service which followed, conducted by Rev. T. Endo, district elder of the Awaji District, was the most impressive service of the kind I ever attended. The spirit of reverence, of humility, and of worship, accompanied by the deep emotion manifested by these Japanese Christians, was indescribable. To me it seemed a place akin to that seen by Isaiah, with the Lord sitting on His throne, His glory filling the temple, and voices from that glory crying, 'Holy! Holy! Holy!' So closed the Japan Conference of 1931 and the major part of our scheduled visit to this field and ministry to the churches. As we live over and over what our eyes saw, our ears heard and our hearts felt through those unforgettable days, we can only say, 'Behold, what hath God wrought?'"**

**Rev. F. F. Warren, missionary to Japan, spoke of his influence while there in part as follows: "Bishop Griffith brought to our Japan Conference a new sense of the mission of the Free Methodist Church. His daily addresses and sermons lifted our church to a heretofore unattained standard. Our workers were made to see, under the guidance of the Spirit, the dangers facing the church today. Such statements as 'Japan needs a type of religion of power and of undisturbed faith. Whenever modern scholasticism gets hold in the church, it strangles the**

faith and disturbs the foundation.' Again, 'Japan needs Christ infinitely more than she needs modern criticism,' mightily moved our workers, causing them highly to resolve that they will once and for all contend for the faith."

On the ocean, going and coming, he was working at the Pastoral Address, which he delivered to the General Conference in June, 1931. Of this Rev. W. N. Coffee, the reporter, said: "This paper proved to be one of the most comprehensive and illuminating documents ever presented to the church, embracing as it did conditions in all departments of the denominational activities and suggestions as to the needs of the work, and outlines for legislation."

A partial year's work as bishop is seen in his report:

### **Stressing Evangelism**

At the annual meetings in October, 1931, the Board of Administration, upon the recommendation of the Commission on Evangelism, requested the bishops to divide the conferences into three groups and each become responsible for holding or arranging for an inspirational Evangelistic Convention in his group of conferences during the following six months. These conventions were to be planned in conjunction with the annual conference boards of evangelism and in cooperation with the district elders, W. M. S. and Y. P. M. S. officers and Sunday-school workers.

In the division of territory to which I was assigned was the list of conferences over which I presided last fall, except Central Illinois and Wabash, with the southern conferences added-sixteen in all. Conference conventions were held in the following conferences: Columbia River, Oregon, Washington, California, and Kentucky and Tennessee. I received reports from all of these except the last named, the reports uniformly emphasizing the blessings received in the renewing of the spirit of faith and of evangelism.

Between January 1 and the first Sunday in April, district conventions were held in ten conferences as follows: Southern California, two; Georgia and Florida, two; Louisiana, two; East Texas, one; Texas, one; Oklahoma, two; Kansas, two; West Kansas, three; Missouri, one; Colorado, one; the only conference in the list in which it seemed impracticable to arrange for a convention was the Arkansas and Southern Missouri.

In addition to the foregoing, evangelistic and missionary addresses were given at the following points: Buffalo, two; Toronto, three; Wilkes-Barre, three; Williamsport, one; Baltimore, two. The following general gatherings were attended: Student Volunteers' Convention, Buffalo; Home Missions' Council, Toronto; Foreign Missions Conference, Atlantic City; Convention on Cause and Cure of War, Washington; Florida School of Missions, St. Petersburg. The itinerary covered nearly 12,000 miles. I spoke 109 times. Mrs. Griffith spoke nearly as often, stressing

evangelism through the Y. P. M. S., and especially addressing the pastors, Sunday-school workers and W. M. S. workers on personal and group evangelism, besides an immense amount of work through personal and group conferences in the interests of the Y. P. M. S.

In carrying out the thought of the Commission on Evangelism I emphasized the points covered by the following outline as best I could:

**I. Evangelism in the light of our providential origin and history.**

**1. Brief review of origin of church.**

**2. Brief review of our providential history.**

**a. Modern rationalism contemporaneous with history of church.**

**b. Effect of rationalism and modernism upon the spiritual life and power of the nominal church.**

**c. Survey of present conditions -- -social, moral, economic, international, religious.**

**d. Significance of the fact that after seventy-one years of history, paralleled by the growth of rationalism and modernism, the Free Methodist Church still stands committed to a whole Bible, evangelical Christianity and the fundamental Christian doctrines.**

**Challenge: Is it not self-evident that the church has been providentially organized and preserved for "such a time as this"?**

**II. Our responsibility in the light of the foregoing.**

**1. We must believe in this providential mission and calling.**

**2. We must believe in our message.**

**3. We must believe in ourselves as Free Methodists in the light of our mission, message and spiritual resources.**

**a. To say we are a small church and the tide is against us is to yield to the spirit of defeatism.**

**b. To say our issues are a barrier to success is to deny the dynamic of the gospel.**

c. To say that the day of revivals is past is to say the gospel age is past, which is untrue.

4. It is time, then, to seek the Lord till He come. Why?

a. The world needs reality in faith. We have it in a living Christ and Savior.

b. The world needs a positive message of assurance. We have such a message based upon personal experience.

c. The world needs a message of a divine Leader adequate for its every problem. We have such a message in Jesus Christ, upon whose shoulders sovereign government rests. Challenge: "Give ye them to eat."

III. Related topics as time permitted: Lay evangelism; group evangelism; personal evangelism; evangelism and passion; evangelism and prayer; evangelism and power; evangelism in the Sunday-school; Y. P. M. S. and evangelism.

#### Reflections

1. The Holy Spirit signally honored this movement to stress evangelism. As preachers and pilgrims faced the challenge which emerged from consideration of the foregoing outline, almost without exception they humbled themselves in submission, confession and prayer. And as they prayed, the passion for souls was born anew, the Spirit who inspires intercession was restored, and faith in God began to say, "It shall be done!" In this day of apostasy is not this clear endorsement by the Holy Spirit a call to the church to plan and believe for revivals?

2. While the attention of the church was being directed to the subject of evangelism by each bishop in the territory assigned him, in the first nine issues of the Free Methodist for the calendar year beginning with January 7, 1932, approximately 2,000 seekers were reported in the correspondence department, with 1,000 listed as having been received into the church. Is this not evidence that the Lord is ready to give His Holy Spirit to those who ask?

3. Granted the providential origin and preservation of the church, granted the evidence of these Spirit outpourings here and now, granted the present truth of the scripture that the weapons of our warfare are mighty through God to the pulling down of strongholds, is it not time for the Free Methodist Church to seek the Lord until He come and rain righteousness upon us?

When in 1927 he was elected bishop he wrote, "The General Conference, in the exercise of its elective prerogative, has transferred me to another office involving a new field of service. While I am deeply appreciative of the confidence expressed through the large vote tendered me, it is with great diffidence and embarrassment that I enter upon the duties of the office of bishop. My sense of

poverty of the gifts required and of the responsibility involved, are overwhelming. I am utterly dependent upon the resources of divine grace and earnestly solicit the support of the church that through prayer I may have the 'supply of the Spirit of Jesus Christ' (Phil. 1:10)." The feeling expressed then was with him to the last.

In April, 1927, he had written: "From time to time during the four years now closing we have presented to the consideration of the church special editorial discussions which we hoped might prove to be substantial contributions toward promoting denominational solidarity, unity of objectives, and deeper spirituality." The Major Task, The Man I Knew, Destruction at Noonday, Not Ashamed of the Gospel, Prudentials and Principles, The Possibilities of Associated Poverty, Capitalizing Our Weaknesses were some of the more important topics considered. His summary of the series on Prudentials and Principles follows:

1. Prudentials are any measures, methods or safeguards used to avoid mistakes or entanglements which might prove disadvantageous or be productive of serious injury to the functioning of the church as a spiritual organism on the one hand, or which might be deemed wise in promoting vital religion on the other. Hence they are more or less temporary, and may be changed by the will of the majority in a representative body, civil or ecclesiastical.

2. Principles, being fundamental truths regulating conduct and determining character, can be surrendered only at the Cost of Divine favor.

3. Law as a principle, being ordained of God and fundamentally foundational to society, "is necessary in every church organization, that there should exist a governmental power competent to make new rules and regulations so as to change the usages [prudentials] of the church as often as the exigencies of the organization require it; subject, however, to this important qualification: that no change should ever be made that would tend to destroy its fundamental object [principles]."

Therefore, in any social organization, civil or ecclesiastical, principles should be held in unchanging loyalty, prudentials may be changes whenever deemed wise or necessary by the majority, but when so changed or not changed the integrity and perpetuity of the organization is maintained only by loyalty by the minority and the majority to the law governing the body as expressed by the representatives chosen by the whole.

All unknown to him he was preparing the way for a solution to some perplexing problems he had now to meet as bishop. He referred to these principles and applied them in the spirit in which the articles were written, as he said, "with no other motive than loyalty to the church, from a deep, abiding conviction of her providential mission, and with a strong desire to do our utmost to help our preachers and pilgrims to be increasingly effective in evangelism."

\* \* \* \* \*

## 09 -- THE FELLOWSHIP OF CHRIST'S SUFFERING

"My times are in Thy hands."

Mr. Griffith had always been well. At various times he had been examined at clinics, and always came away smiling and making such remarks as, "They couldn't find anything wrong with me." "They gave me a clean bill of sale." "I'm sound as a dollar." He never had even a headache.

For a number of years he had had a low-sugar tolerance. This was discovered early enough so that by watching his diet he kept well.

Later he developed a more serious condition, but under the watchful eye of an old-time friend, a specialist, he felt safe. It was thought that with care he might continue in good health. In May, 1935, however, his physician friend advised hospitalization, but as General Conference convened in June he decided to wait until after that.

At General Conference he met his committees, presided at his own sittings and part-time for another who was ill, gave a Sunday afternoon semi-centennial missionary address on "Fifty Years of Finance," presided at the public service on Prohibition, addressed the Y. P. M. S. public service on "A Program for Youth," and preached the last Sunday morning to a vast audience on "The Ultimate Imperialism of Jesus" with superhuman strength and power, as Rev. F. F. Warren's report proves:

"Bishop Griffith read those marvelous verses recorded in Ephesians 3, calling the attention of the great audience to the eleventh verse, which reads, 'According to the eternal purpose, which he purposed in Christ Jesus our Lord.' The hour was an auspicious one. The attendance reached the high peak that day. We who heard that message that day realized keenly that the Spirit which used to rest on the prophet of old rested mightily on our bishop. Always a strong, thoughtful, deep preacher, Bishop Griffith that morning mounted to heights of truly great preaching. We who had heard him often remarked afterwards that never had we heard him surpass that great message on the Christ."

These strenuous days of service at General Conference took heavy toll. He grew worse rapidly. His own statements to the church explain the situation.

### First Statement

Appeared July 26, 1935

I regret that it is necessary to stop my work long enough for an operation. In May a specialist notified me that this should be done at once, but thinking I could



assume my share of responsibility in connection with General Conference without special risk, I postponed it. I entered Barnes Memorial Hospital, St. Louis, Missouri, Monday, July 1, expecting to be out again in three weeks for convalescence before my conferences began. The diagnosis and laboratory tests now reveal that I took too great a risk. Delay resulted in poisoning to such an extent that an operation is unsafe until the blood stream becomes normal. There has been very definite improvement in the two weeks of treatment, but the operation is still in the future. I trust I may have your forbearance and a very special interest in your prayers, Mrs. Griffith is with me. -- G.W. Griffith.

### **Second Statement**

**Appeared August 9, 1935**

### **A Further Personal Word**

Shortly after sending my first statement to the paper the specialist in charge of my case told me very emphatically that I must cancel all dates until fall at least. In consultation with Bishop Pearce by mail the following arrangement for holding the conferences has been effected. Rev. F. L. Baker will hold the southern group of conferences for Bishop Pearce, and Bishop Pearce will hold the last four of my schedule, beginning with the Genesee, August 28. The first four of my schedule will be supplied as follows: West Ontario, F. L. Baker; Ohio, Leslie R. Marston; Pittsburgh, C. L. Howland; East Ontario, H. F. Johnson.

To be compelled to step aside from my work for such a length of time is a great trial and burden to me. But I can do nothing more than to accept it as one of the "all things" and trust Him for grace to be patient while I learn how "this shall turn to my salvation through your prayer, and the supply of the spirit of Jesus Christ."

Mrs. Griffith and I appreciate more than we can express the many messages of sympathy and of Christian fellowship we are receiving, and above all, the support of the prayers of the saints. We thank you, and we thank God and take courage.

### **Third Statement**

**Appeared September 27, 1935**

### **A Letter From Bishop Griffith**

Now the shadows are fleeing away and daybreak is at hand, it is only fair to the church that I make a brief statement of my case. That this is now the eleventh week in the hospital is the only comment necessary to explain the ordeal through which we have passed. Time and again the date would be fixed for one of the required operations, only to be postponed by unfavorable tests.

But, thank God, through the skill of the physicians and the unceasing prayers of the church, the battle has been fought and won. Five times I have been wheeled to the operating rooms. The final visit was Monday, September 9. This was a complete success, and as a result of the preoperative periods of preparation, and again, answered prayer, I began to "mend from that very hour." I am now sitting up, and, if present improvement continues, the doctor promises release from the hospital next week.

We shall be at our son's in Webster Groves for a few days convalescing. I hope to be able to attend the Board meetings, but if I find my strength is slow in returning and the physician advises against it, we shall leave for home about October 1.

Practically every mail since early in July has brought messages. Letters, cards and telegrams from every quarter of the church have come assuring of sympathy and prayers. Official messages from more than half of the conferences have been received. The consciousness of such a supporting chain of prayer and the comforting messages of love and confidence have been a constant inspiration. It would be a great pleasure to answer each of these personally, but it will be physically impossible. Mrs. Griffith joins me in thanking each who has remembered us, as many of these were addressed to us jointly.

The first month Mrs. Griffith stopped nights at our son's, coming in to the hospital each day. Since August 1 she has had a room in the Nurses' Home in the same block with the hospital and has been with me daily from 6 a. m. to 9 p. m., or later. The inspiration of her constant presence, her unceasing attention and self-sacrificing devotion to my needs in the absence of special nurses, and unwavering confidence and faith that the Lord would bring us safely through this ordeal, has been a rock of support. I owe her this tribute of acknowledgment, which is voluntarily and lovingly bestowed.

It was a comfort to have Wendell, our second son, with me during the operations and to have him and his family visit us nearly every day, and also to have a surprise visit from our youngest son, Herbert, from Chicago.

Rev. B. F. Hibbett, local pastor, and Dr. Orville Walters, formerly of Kansas, have been most kind and attentive. Their frequent calls have been deeply appreciated. So also have been the calls from several of our Greenville friends and others. In all humility I wish to say that my testimony is Psalm 103:1-5.

Yours in His service  
G.W. Griffith  
September 19, 1935

Fourth Statement  
Appeared October 4, 1935

**Dear Fellow Workers And Pilgrims:**

**Monday, September 23, Dr. Sanford, my surgeon, came in, looked me over and then proceeded to hand me a real Christmas gift by saying in substance: "You are a prize patient. If the majority of my patients who have had similar operations are able to leave the hospital in three weeks I am gratified. It is Just two weeks today since your final operation, but your condition is such that I know of no reason for detaining you here at further expense to you. You may go on out to your son's and see me at my office a week from today."**

**As our son was in his classroom and Brother Hibbett, the local pastor, had urged the privilege of taking us when the time came, a phone message was all that was needed to have him call. The change was made without difficulty and in comfort. My strength is increasing and I am able to be out in the sun and air a part of each day. The doctor further intimated that if my condition revealed proportionate improvement when I see him next week, we could plan to go on home. Hence, Providence permitting, we are planning to be home by October 4 or 5. From this time on, therefore, all mail should be sent to our home address: 554 Wheeling Way, Los Angeles.**

**We are deeply humbled by the great mercies of the Lord, but do acknowledge His grace and power and give Him the glory for the way He has answered your prayers. Once more we thank you, one and all, for your messages and prayers, and trust you will now help us to praise Him.**

**September 25. Brief excerpts from his letters while in the hospital reflect his character. He writes to relatives in his characteristically optimistic way about himself and surroundings to allay their fears and relieve them of worry:**

**July 10: It seems that you are spending time and energy worrying about "what ain't." You are imagining more than is good for you. My room looks out over the park, several thousand acres in extent; trees and shrubbery as far as one can see. I have two interns, one of whom I like very much. We like the surgeon, a Southerner, hence sociable and pleasant. The general diagnostician is of high standing. The food is very good and I have plenty. The nurses are accommodating. So far I have had no suffering and hardly any discomfort except once. There is a big morris chair in the room in which Lillian rests and occasionally naps. We read, take care of our correspondence and rest. So stop your worrying. Don't trouble trouble 'til trouble troubles you. -- G. W., penned in Room 2107, between 4 and 6: 30 a. m., July 10, 1935.**

**Monday, July 15: I am still enjoying my five-thousand-acre park. The weather is ideal. While Lillian was gone to supper I sat out on the porch and read How Frank Buck Brings 'Em Back Alive.**

From his bed he also watched the cloud effects and the sunsets, and listened to the singing of the birds, not giving heed to the boulevard noises. There was much of the time when he could sit out on the porch once or twice a day, and sometimes even go across the road and sit in the park.

Thursday, July 18: Received a card from Franklin today [five-year-old grandson], a little fuzzy, woolly dog looking out of a window saying, "It won't be long now."

Sunday, July 21: We are praying for guidance.

Saturday, July 27: My Los Angeles doctor friend advises my staying here, so that settles it. My doctor here is tremendously conservative, positively refusing any instrumentation until conditions improve, but his very conservatism inspires confidence.

Monday, July 29: Wendell took us for a little drive in the park. It was pleasant.

On Tuesday, July 30, as he left me for the operating room, he waved his hand, smiled, and quoting Wendell, Jr., said, "I'll be seein' you." After he had been gone from the room from 10:30 until 11:50, he came back smiling at me!

Wednesday, August 7: He read me a story by E. Thompson Seton about a poor mother deer's being hunted by hounds and men. Through the years he had enjoyed reading aloud to me. And what a treat it was to listen to him! I read him a story last night by this same author about a badger and a boy. He enjoyed a good animal story.

Often our daily jottings record the fact that he did not sleep well. When I came over to his room at 6 a. m. or before, he was usually propped up in bed reading, looking thin and white. Often he had been at it for hours. But after I had brought him warm water and he had washed and shaved he often had a nap.

With all of the delays he generally kept cheerful. Sometimes it was difficult for him to keep up courage. But at all times he was fully committed to the Divine will. As usual we had family prayers. At these times I never heard him pray so well, so simple, so direct, so reverent and worshipful. His oft-used expression at these times was, "My times are in Thy hands. I know Thou wilt do what is right." His article, "My Times," interprets this oft-repeated prayer.

Thursday, August 15: Five ministers came and prayed for him and anointed him. On Saturday, August 17, just before his major operation, he wrote:

The past spring and early summer seem like a nightmare, but with my poison gone, brain clear, and blood clean, the certainty of being well in a few weeks makes me feel as tickled as a boy with his first red-topped boots.

During these three months there were many hazards. The major operation was in two parts, but before time for the second part a new difficulty developed. After this, as he was lying there thinking, I asked, "What are you thinking?" He replied, "I was just thinking, 'When are we going to get home?'"

His confidence and resignation are shown by the fact that at 10:00 o'clock, an hour before the time for the final operation, he was sleeping naturally without a hypodermic. As he was wheeled into his room at 12:30 he smiled and said, "Now we are headed for home. Headed but not started." A little later he remarked, "All it takes now is a little patience." On September 18 he said, "The very earliest we can get home is around October 1."

On September 30 we were "headed for home" and at last "started." On our way to the depot we stopped to see the doctor. He looked him over carefully and pronounced him in excellent condition. How happy and thankful he was to be well and to be at home!

After he had been recuperating from his long and serious illness less than three weeks, his sense of duty broke into his rest period and took him back to Winona Lake, Indiana, contrary to the advice of his physician, to attend the annual meeting of the Board of Administration. While he was away this week frequent cards brought reports of "Feeling fine"; "Had a good full night's sleep"; "I'll be seein' you," and so on. The trip seemed to do him no harm.

Then on January 2, 1936, his sleep was disturbed by pain in his shoulder. The next day, as he had some temperature and a little cough, the doctor advised him to go to bed. He smiled and said, "Old Man Rheumatics is troubling me a little. That is all." But he came home and did as he was advised, though he thought it was altogether unnecessary. A physician saw him each day, sometimes twice a day; but, as he grew worse instead of better, on January 20 he was taken to the California Hospital. As he thought he would be well in a short time, he did not want to go, but finally consented.

Here X-ray revealed pneumonia in both lungs. This was absorbed in a few days, but other serious complications were discovered. The best specialists in Los Angeles and Pasadena were consulted and reported that they could do nothing. His sons, who were in the East, were notified of his condition and came at once. On February 2 he returned home, knowing that earthly, skilled and loving physicians could not help him.

In the California Hospital the doctors had refused to let any but the immediate family see him, since they felt that this course would give him a better chance to recover. Now they said, "Let him see his friends." To the very last day, when a friend would call, his face would light up with a smile and he would put out his hand

to shake hands. One of his greatest joys during his last sickness was to have the family all home.

Through all of his affliction what patience and courage and resignation he manifested! In substance again and again he repeated, "The Lord will do what is right. Our times are in His hands."

\* \* \* \* \*

## 10 -- MEETING HIS PILOT

"Face to face with Christ, my Savior."

Before Bishop Griffith "crossed the Bar" he met his Pilot "face to face."

It was worth worlds to witness that meeting.

With rapture Bishop Griffith beheld the Christ who had died for him and with depths of meaning at intervals he whispered:

"My loving Lord!" "My all in all." "Precious Jesus!"

"He is mine."

"The One."

"Not another."

"Yes, Jesus" (many, many times).

"No more, no more" (several times).

We who were in that sacred room, that "Holy of Holies," could hear only the earth-side of the conversation, but we knew that Jesus Himself had come for our loved one. He talked with the Savior as to a personal friend, and the reflected glory of the living, loving Lord whom he saw was in his eyes and on his face.

He saw not only the Christ; he saw into the heavenly city. With ecstasy he exclaimed, "A wonderful place!" "Yes, yes," in response to "A wonderful home." Then with wonder and surprise, "A penny to every man!"

"We do praise Him! . . . . Nothing else precious." And so" Strong Son of God, immortal Love," whom "by faith and faith alone" he had embraced when a slender youth and whom through the years he had faithfully followed permitted him to see Him face to face and showed him His glory even before he "crest the bar."

**"You have to me," in response to "You have meant everything to me." Like his Master his last thought and word in his supreme hour of suffering were not of self but of the woman to whom he was devoted. His lips whispered, "Help Lillian."**

**It was not death. It was transition. The Presence, the Pilot, robbed death of its sting. Much of the time the last three days he kept his hand raised in prayer or praise. His lips moved. I bent down to hear what he had to say. He replied, "I was just praying." Thursday, February 13, 1936, was Bishop Griffith's coronation day. At 4.20 p. m., surrounded by his loved ones and a few intimate friends, from his own room of his own home, just as the sun came out for the first time in days and flooded the place with its rays, he went with his Pilot.**

**After his going two anonymous poems were found in the top drawer of his desk, the one pasted on the back of the other, and in his own handwriting at the bottom of each the word "over." Notice especially the exhortation to the watchers in "At the Crossing" and the last stanza of "Oh, for a Vision of Jesus."**

### **At The Crossing**

**At the crossing, in the passing,  
Souls for whom the Savior died,  
Some are trusting in His mercy,  
Some have turned it all aside.  
Some who once have walked with Jesus,  
Through the subtleness of sin  
Wake to find in life's great crisis  
They have drifted far from Him.  
Some through grace have been triumphant,  
Closely sheltered by His side;  
In the shock of dissolution  
Faith grows weak, His presence hides.  
Ye who watch beside the dying  
Look past death's resistless wave  
To the Christ, who still is Conqueror  
Over sin, death and the grave.  
Plead His mercy; oh, His mercy;  
Plead His love, His mighty power;  
Plead the merits of atonement,  
Holding on from hour to hour.  
Breathe the Word of God unfailing,  
Softly sing sweet hymns of praise,  
In that hush of full assurance  
i believing heart upraise.  
Catch the gleams of glory brightening,  
Hold the vision for the soul,  
Till the very air around them**

Is surcharged with His control;  
Till His gracious, living presence,  
God's own benediction given,  
Silencing all doubt for ever,  
Bears the soul away to heaven.

Oh, For A Vision Of Jesus

Oh, for a vision of Jesus!  
Oh, for a glimpse of His face,  
Radiant with heavenly glory,  
Beaming with heavenly grace,  
Not here to mortals 'tis given,  
Veil-less His beauty to see,  
Yet in the soul's contemplation,  
Show Thyself, Savior, to me.

Oh, for a vision of Jesus!  
Seen in that wonderful book!  
As in a clear shining mirror,  
In those dear pages I look.  
There, Lamb of God, is Thy likeness.  
There glows Thy image divine;  
So let me gaze till Thy Spirit,  
Lord, is reflected in mine.

Oh, for a vision of Jesus!  
When roll the billows of grief,  
Over the waters of sorrow,  
Savior, Thy smile brings relief.  
One look -- the tempest is passing:  
One word -- the waves are at rest;  
Sweet peace beyond understanding,  
Jesus is there manifest.

Oh, for a vision of Jesus!  
When near the cold Jordan-tide.  
Making a pathway of glory,  
E'en to the bright "other side."  
There in ineffable splendor,  
Manifest, Lord, to our gaze,  
More than the angels we'll love Thee,  
More than the seraphim, praise.

Since so many were having such access to the throne in prayer for him, he felt he should avail himself of the privilege of James 5:14-16 by fulfilling the



conditions. He did; but, as he was not healed, he feared that this might be a stumbling-block to some. He was tempted lest it bring reproach to the cause of Christ. Over this he was harassed nearly all of one day. He called me to his side and dictated the following statement to be read in the church:

"It must be understood that physical healing may or may not come by complying with James 5:14-16; and, if it does come, it may be instantaneous or gradual, and it may be with or without the aid of medicine."

During this time the faithful watchers held on as suggested in the poem, and the vision of Jesus was given. When he had returned home from the hospital and was safe in his bed he smiled and said to the doctor, "This is the house of healing."

He loved his hill-encircled home at 554 Wheeling Way. He had planned the little bungalow around our own needs. The location was chosen for the mountain view. From his chair near the big window his sensitive soul responded to God's handiwork. The strength and restfulness of the purpled mountains possessed him. He liked to don his work-a-day clothes and take care of the grass and shrubs and flowers. A day off to the mountains, or to the ocean fishing, seemed to create him anew; but too seldom did he take it. A ride through the near-by canyons with his own hand on the wheel inspired him.

When the weather began to get cool in the morning he enjoyed building a wood fire in the kitchen, and in the evening a roaring one in the fireplace. Often after the evening meal we would sit with only the light from the fireplace and enjoy the quiet together.

Often he read aloud as he had done through the years. And what a treat to listen to him! Sometimes the radio near his chair, a gift from my sisters, Mary and Rose Bushnell, brought news, or addresses, or music. Few felt and appreciated good music more than he. He enjoyed his study. Books were a delight to him when he could peruse them unhurriedly. Much of his time at home was spent writing. His last article, *The Child Redeemer-King*, and his last book review, the review of *From Chaos to Character*, by Dr. L. R. Marston, were written less than two months before his home-going.

For months, as he had time, he had been making a new, fresh study of the Bible with reference to Christ's second coming. The records of his findings on this and other studies are found in his note-book, under *The Day of Christ; I Believe; Christ's Reign as King; Propitiation*; also a poem, a dream, typed by himself, to be read at his next round of conferences.

Little ministries meant more to him than they do to many -- a rosebud on his desk, a kind word fitly spoken. When he returned home in the fall from the hospital in the mail was a welcoming word from our next-door neighbor. How it touched him!

The evening before we left for Japan and China friends gathered around the door and sang. They never knew how much good that did him. When he was finally too ill to have the messages from friends read to him, "Save every one," said he; "I'll read and answer them later."

But he is gone, and "oh! the difference to me!"  
The little bungalow is now only a house, not a home.  
He is "Home, home at last, the dangers past,  
Safe, safe in the Father's house."

Our friend, Mrs. Evaline D. Green, hearing of his home-going, composed the following beautiful lines to Bishop Griffith's family.

### Within The Gates

Jesus Christ, his Lord, has healed him;  
Now, he's well and strong for aye.  
From the tree of life He feeds him;  
Safe within the gates to stay.

Strong his voice, no more a whisper,  
"Precious Jesus," "My loving Lord,"  
"Unto every man a penny,"  
A starry crown, a sure reward.

See him now! Both hands uplifted!  
Shouting still salvation's story!  
Earth's ministry and mantle shifted!  
Unto Christ is all the glory!

\* \* \* \* \*

### 11 -- HIS LAST MESSAGE

"By the grace of God."

His last message to the church and to the world was his funeral message. On February 8 he dictated detailed directions concerning it as follows:

The text: "By the grace of God I am what "I am; and his grace which was bestowed upon me was not in vain" (1 Cor. 15:10).

The service, in charge of Rev. C. A. Watson, other speakers as desired.

Pall-bearers representing:

West Iowa Conference, M. D. Myers, D. C. Lamson. California Conference, J. E. Cochrane, G. J. Kessel.

Southern California Conference, D. C. McLeod, F. A. Ames.  
No floral decorations.

Plain black casket -- symbolical of mortality and reign of sin.

Cross: Stem red, symbolical of the atonement; crosspiece white, symbolical of life and immortality.

Open Bible: On the casket, opened to "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Timothy 1:15).

Music: Davis quartet; hymns, "Amazing Grace" and "I Was a Wandering Sheep." Other hymns as desired.

The funeral was carried out as nearly as possible as directed by Bishop Griffith.

Bishop R. H. Warren spoke on the subject, "Bishop Griffith, the Minister, by the Grace of God."

Bishop L. R. Marston spoke on the subject, "Bishop Griffith, the Servant of God, by the Grace of God."

Rev. Claude A. Watson spoke on the subject, "Bishop Griffith, the Christian Gentleman, by the Grace of God."

The theme was "The Grace of God." The message of "Grace" was not obstructed nor obscured by anything.

There were no flowers. No one appreciated flowers more than he. He had the soul of the artist. He loved the beautiful in nature as well as in grace. He loved the mountains, the ocean, the singing bird, the bursting bud, but here he wanted only the message, "The Grace of God."

"Let there be no eulogies," was one of his last requests. And so by his death and burial, as by his pen, his voice and his example through life, the matchless Grace of God was manifested.

The text was interpreted by Bishop R. H. Warren as follows:

"Bishop Griffith: His Message To The Church And The World"

**Text: "By the grace of God, I am what I am: and his grace which was bestowed upon me was not in vain" (1 Cor. 15:10).**

**This great utterance of Paul is the passage which Bishop Griffith chose for the text for his funeral sermon. It is just the kind of a text that we should expect Bishop Griffith to choose. Not one that would suggest any laudation of self, not even of spiritual attainment, such as "I have fought a good fight," but one which puts God first and makes Him preeminent. It was characteristic of Bishop Griffith when preaching funeral sermons to make the occasion an opportunity for gospel preaching. I have heard him from this pulpit on funeral occasions preach a great sermon on the cross and God's redeeming purpose and power.**

**The text is occasioned by Paul's summing up or recounting of the names of eye-witnesses of Christ after His resurrection. He says, "I, too, saw Him -- the last to see Him. I, too, am an apostle, but am not worthy to be called an apostle, because I persecuted the church of God; but by the grace of God I am what I am."**

**1. It was God's grace which had saved Paul. Paul was an intensely religious man before his conversion. But such people are sometimes the hardest of all to save. Paul knew that the grace that could save him could save any one, and his great theme was the gospel of the grace of God. It was God's grace that saved Bishop Griffith, and there was every evidence of the power and reality of that grace in his life. His life in your midst since he made his bishop's residence here, and long ago as your pastor, was ever exemplary. He walked with the poise and dignity of an ambassador of God. "Ambassador," was one of His favorite words. His conduct was never a contradiction to his profession. He adorned the doctrine which he preached. Thackeray said that the Lord writes a letter of credit in some men's faces which passes for full value wherever they are seen. Such a letter of credit was written indelibly in the face of Bishop Griffith. The depth of his spiritual life was revealed in his public prayers, which were always the evidence of his fellowship with God, and his familiarity with the throne, which he always approached with becoming reverence and dignity. His prayer was with power and brought a deep sense of God's presence.**

**2. It was God's grace that had made him a preacher. I did not know him in his youth or young manhood, but I have heard him tell of his natural timidity and bashfulness, and he never wholly lost it; in fact, I do not know that he lost it at all, but God's grace enabled him to overcome this natural timidity and take the place of leadership the church imposed upon him. It was not a natural love of public service or an ambition for leadership which made him a preacher; I think that he must have shrunk from all of that. But it was his glad response and willing obedience to God's call, a deep conviction that God had called him, which made him a preacher. He has made full proof of his ministry. His preaching was in the demonstration of the Spirit and with power. He was preeminently a preacher of the atonement and of God's grace. He reveled in the mystery of godliness. Canon Farrar said of John the Baptist that his preaching was intensely practical, painfully heart-searching and fearlessly**

downright. That might also be said of Bishop's Griffith's preaching. His sword had lost its scabbard -- his axe was laid to the root of the tree -- yet it was always with grace and with the rare tactfulness and tenderness of the Galilean preacher. His sermon preached the last Sunday morning of the last General Conference will be remembered as his last great deliverance on the fundamentals of the gospel His word that day was with power. Bishop Pearce, in speaking to me afterwards, spoke of his great delight in the message, and that Bishop Griffith had been so wonderfully helped.

3. It was God's grace which made him a bishop in the church. It was not only his gifts as a preacher and administrator which brought him to the office of bishop, but his faithfulness to all of the tasks to which the church had elected him--first as editor of Sunday-school literature, then as editor of the Free Methodist, then to the bishopric. He brought to all of his tasks a depth of devotion and unfaltering faithfulness. He did not seek office or position, but he accepted the trust which the church had bestowed upon him with becoming grace. I sat where I could see him the day he was first elected, and when the vote was announced the tears came to his eyes and coursed down his cheeks, and I was then profoundly impressed with his humility. The grace of God was manifest in his administration in holding the conferences. I have seen him under the most trying conditions manifesting almost infinite patience. He was an able parliamentarian and absolutely impartial in his decisions.

4. God's grace in his life was sufficient for "the last great weariness -- the final strife." I was not where I could see him at any time during this last illness, but I know that he most have faced the end with the same faith and fortitude with which he faced life. I saw him for the last time about two months ago. We had talked of several things in connection with the administrative work of the church. We had spoken of Dr. Marston's election as bishop, with which he was so well pleased. And I shall never forget the wistful expression which came upon his face as he said, "I hope that the four bishops may all be spared through this quadrennium." I have wondered if he felt then any foreboding. But he was feeling so well he was almost exultant in his joy over what seemed permanent in returning health. But God had another and a better plan for him, for the author of the text also said, "To depart and to be with Christ is far better." For him the earthly toil is ended, but the heavenly service has begun. Surely such gifts and powers can not be lost or thrown to the discard. But they must be used in a better way and in a better world. He has laid down the armor, for there is no more conflict; but he has taken up the service where it will be unwearied and unlimited. Kipling, in his poem, "When Earth's Last Picture Is Painted," said,

"We shall rest, and, faith, we shall need it.  
Lie down for an æon or two,  
Till the Master of all good workmen  
Will put us to work anew."

But I doubt if we shall need an æon or two of rest. I think that with one glimpse of the Master's face all of the weariness of life's toil will forever be forgotten. I think that today, in the midst of the glories and raptures of the eternal home as he enters upon the glorious reward of a life well-lived and a service well-rendered through the power of God's infinite grace, he is still saying, "By the grace of God, I am what I am." The fathers used to say, "Faith makes a man a Christian, life proves a man a Christian, trials confirm a man a Christian, and death crowns a man a Christian." Greater than being a preacher and greater than being a bishop is just being a humble follower of the Lord Jesus Christ; and such a man was Bishop Griffith. His life is a true comment upon the text which he has chosen, always revealing the grace of the Christ whom he loved and adored.

**"Bishop Griffith: The Servant Of God"**  
By Bishop L. R. Marston

**"I am among you as one that serveth?"**

How characteristic of Bishop Griffith's life is this quotation which he carried on his official letter-head. It is a brief survey of that service that we now give, but how barren must be any tale of the years which merely records his official connections with the church. Let us not forget as we thus count off the years of his service the unrecorded depths of burden and humility and heartache, and heights of victory and achievement and splendor of conquest for God.

Bishop Griffith began his public ministry of the Word at the early age of eighteen, and was admitted on trial to the West Iowa Conference of the Free Methodist Church in 1888, at the age of nineteen. Bishop Coleman ordained him deacon in 1890, and Bishop Hart ordained him elder in 1892.

For seven years he served pastorates in the West Iowa Conference, including Blair and Kennard; Red Oak, Essex and Imogene; Bingham and Coin; Bear Grove; Polk City; and Churdan and Jefferson.

In 1895 he accepted an appointment to San Jose, and the following year transferred his membership to the California Conference. In 1897 he was appointed to Alameda, serving four years. In 1901 he was elected district elder, serving the conference in this capacity for four years.

In 1905 he transferred to the Southern California Conference and was appointed to Hermon Church, which he served three years, and a portion of the fourth after Brother C. B. Ebey's death had vacated the Hermon pastorate. Brother Griffith resigned his appointment to Los Angeles, First Church, to complete the year at Hermon.

It is of interest to note that Bishop Griffith was pastor at Hermon when the seminary was established, and delivered the first convocation address. He also

served on its faculty, founded its library, and was a member of its Board of Trustees in the early years of its history.

In 1909 he transferred to the Central Illinois Conference, and was appointed to Litchfield, and the following year, after the third urgent call, he accepted the presidency of Wessington Springs Seminary and likewise became pastor. In 1915, after five years at Wessington Springs, he returned to the Central Illinois Conference as pastor at Greenville, joining the conference in 1917 and retaining his membership therein until his death. In 1918 he was elected district elder to serve the Cowden District. During his pastorate at Greenville he was graduated from Greenville College, and served part-time on its faculty.

In 1919 he began his long period of service to the general church with his election to the editorship of Sunday-school literature. (In connection with his service to the general church, however, the Central Illinois Conference elected him delegate to the General Conferences of 1919, 1923, and 1927; his prior membership in two General Conferences should be noted, the conferences of 1905 and 1911.) His services to the general church were continuous from 1919 to the end of his life, and included in order:

Editor of Sunday-school literature, four years.

Editor of the Free Methodist, four years.

Bishop of the Free Methodist Church, nine years.

His field of service during nearly half a century may be classified as:  
Pastoral, twenty-seven years.

District superintendency, five years. School administrator, five years.

Editorial, eight years.

Bishop Griffith was my pastor, through whose recommendation I received in my college days my first credential publicly to declare the Word. As my bishop, he later ordained me a minister of the gospel. I honor the memory of one whose official acts have marked outstanding events in my life, and whose example and counsel have, under God, guided my life.

I honor the memory of Bishop Griffith, furthermore, as a great preacher, remarkably combining literary charm, moral splendor and spiritual dynamic, and as a leader of unswerving devotion to Christ and the church in an age of compromise and spineless conciliation. In refreshing contrast to those stagnant marshes of tolerance which are so numerous in the church-world of today, his life flowed with power within the banks of clear-cut conviction.

**"Bishop Griffith: The Christian Gentleman"**  
**By Rev. Claude A. Watson**

To be a real gentleman one must be well born. This is equally true of a Christian. Bishop Griffith was well born. He had been seeking the Lord for several successive evenings in cottage meetings where there was much demonstration, but one wintry night on the way home, in the back of the sleigh, his head covered with quilts, his faith reached through and Jesus came into his heart. He received a definite experience there in his teens which set him running the race and kept him at it for more than forty-nine years without a break. Often he said, "Others run faster, but I keep at it."

He was faithful in whatever task was his; whether it was writing an article, teaching a class, preaching a sermon, advising a poor lone widow, or dealing with a difficult church problem, he gave it his best thought until he saw through it and then did his best to see it through. He was no surface worker. He delved deep. He spent literally days and weeks going into a subject, looking up statistics, getting at root facts with an accuracy characteristic of him. He was as faithful in the least as in the much. He was as faithful in the use of that which was another man's as in the use of his own. He was a faithful steward, faithful unto death.

He was humble, even unto the very end expressing a lowly opinion of himself. "Let there be no eulogies," was one of his last requests. "I have never done anything worthy," said he. "Let them tell the fields in which I tried to serve if they wish, but no eulogies." This same humility of spirit is seen in the text he chose, "By the grace of God, I am what I am." It is also seen in the marked scripture to which the Bible on his casket was open at his direction: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15). Often in his prayers he said, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God" (2 Cor. 3:5). He sought counsel. He did not seek great things for himself. If he gloried, like the great apostle it was of the things concerning his infirmities. He stood among his brethren in weakness and in fear and in much trembling, with all lowliness and meekness and longsuffering, submitting to others in the fear of God in all things save in matters of conscience. The promises to the meek were fulfilled to him. He was beautified with salvation. He was guided in judgment. He had wisdom and honor. He was exalted to the highest place in the church.

He was courteous. His courtesy was not a gesture of respect or affability. It was innate. It was genuine and habitual, manifested as much toward the aged and infirm and lowly as toward those in power and position. Often out of a very busy day, when one grown old and even mentally weak would call in office or home, with what kindness he was received and with what gentleness and patience was he heard!



He was loyal. True, devoted allegiance to his family, to his friend, to principle, to his church and to Christ was an outstanding characteristic. His spirit was sensitive to disloyalty. It hurt him to see it manifest itself anywhere, at any time, in any form, whether in the shape of criticism, compromise, or lawlessness. He never substituted fraternity for fidelity. Sympathy did not stand in the way of justice. His love for righteousness was shown in that he was more devoted to principle than to a person. He adhered to and defended righteousness.

He was sincere. Pretense was far from him. He hated show. He was himself. Imitation or deception of any kind was foreign to him. He intended precisely what he said. He was honest in his action and profession. His words were consistent with his thoughts, and his acts with his words. He could be depended upon. One always knew where to find him. He was not one thing today and another tomorrow. He was genuine through and through.

He was a man of vision. He anticipated the trends of the times and prepared himself and his church for them. He saw the possibilities of the spiritual forces lying unharnessed in the youth of the church and prayed, planned and provided for its utilization. What a challenge he has left us in personal and world-wide evangelism, Christian stewardship and our Lord's return!

These are a few of the characteristics of him who was my friend and who gave me strength in times of need because he believed in me.

### A Righteous Man

"Who loved God and truth above all things;  
A man of untarnished honor--  
Loyal and chivalrous -- gentle and strong--  
Modest and humble -- tender and true--  
Pitiful to the weak -- yearning after the erring--  
Stern to all forms of wrong and oppression,  
Yet most stern to himself--  
Who, being angry, sinned not;  
Whose highest virtues were known only  
To his wife, his children, his co-workers, and the poor;  
Who lived in the presence of God here,  
And passing through the grave and gate of death,  
Now liveth unto God forevermore."

### Call Back

If you have gone a little way ahead of me, call back-  
'Twill cheer my heart and help my feet along the stony track;  
And if, perchance, Faith's light is dim, because the oil is low,  
Your call will guide my lagging course as wearily I go.

Call back, and tell me that He went with you into the storm;  
Call back, and say He kept you when the forest's roots were torn; That, when the  
heavens thundered and the earthquake shook the hill, He bore you up and held you  
where the air was very still.

Oh, friend, call back, and tell me, for I can not see your face;  
They say it glows with triumph, and your feet bound in the race; But there are mists  
between us and my spirit-eyes are dim,  
And I can not see the glory, though I long for word of Him.

But if you'll say He heard you when your prayer was but a cry, And if you'll say He  
saw you through the night's sin-darkened sky--  
If you have gone a little way ahead, oh, friend, call back  
'Twill cheer my heart and help my feet along the stony track.  
-- Selected.

### **The Promise And The Sequel**

It was an excellent accession to the California Conference when the Rev. George W. Griffith came to it in his twenties. Youth, physical vigor, a high mentality and careful training, set in a rich spiritual endowment, distinguished the man. Very naturally he would be called upon to fill important pastorates, and later to preside over the conference district.

His very name would convey to those who have an interest in racial strains the expectation of clear thinking and oratorical expression. The name Griffith betokens a Cymric Celt, with the groundwork and hearty bias for music, poetry and oratory. Whether in an address or in the public prints, his language was clear and strong and very attractive. His poetic nature was evidenced by his arrangements for his funeral, in the emblematic portrayals there. The value of a well-endowed personality may be tremendously lowered unless safeguarded by honor, integrity and grace. But these he had in a remarkable degree.

Even in those early days Brother Griffith exerted a beneficent influence upon the people with whom he came in contact, and his ministry shone with a peculiar luster. He was equally efficient in preaching to sinners or to saints. His preaching was far above the average, yet he never took the position in the passing years that a high intellectual and spiritual attainment could become a fixture. It was always "Excelsior," "Onward," with him.

A comparatively amusing thing occurred when the California Conference was held at Morgan Hill in the Santa Clara valley. Brother Griffith was pastor at San Jose. The president of the conference, before the election of district elders, gave a very strong speech, and the gist of what he said was: "Since I came to this conference I have been looking around. I notice that you have a number of young

men who will do in future years. But no one at present who will do." Brother Griffith was in the congregation. The president did not know that he was speaking in the presence of a future bishop (and incidentally another).

It would not have been hard to predict thus early in his life as a minister that he would adorn the higher offices of the church. Steadily through the years he became better and better and stronger and stronger as the days went by. I consider that he was a star, not a meteor. Yet while his endowment, mental and spiritual, beamed with promise, no unbecoming aspiration clouded his upward ecclesiastical pathway. He was always dependable, full of integrity. He never candidated. He never put himself forward anywhere. An inflated self-esteem had no place in his devoted life. The budding bishop was seen in the Golden State preacher, but egotism was absent. The promise in his early ministry and the sequel in his later complement each other.

When he was elected district elder so far was he from glorying in the event that he was in great distress, tremendous distress. I have known a few people who would not be in distress under the same circumstances. He could not be accused of "that vaulting ambition that o'erleaps itself." He broke down and wept. It was doubtful whether he would accept the office. But he did, and became a very 'acceptable district elder.

The man would come to the front and fill a number of very important offices through a remarkably versatile mind, but there would be no display in the coming, or arrival. I do not call to mind any prominent person of the church the last fifty years who was more versatile than Brother Griffith. Pastor, district elder, president of Wessington Springs Seminary, editor of the Sunday-school literature, author, editor of the Free Methodist and lastly bishop, through that rare versatility that few people possess, coupled with a deep devotion to Christ and the church.

In his social life there was a large measure of reserve, characteristic in many instances of genius. And yet when he was among persons with whom he would dare to unbend he would enjoy a laugh as well as any one. Even in his early years his church life, his home life and his general Christian life shed a radiance and blessing throughout the sphere of his chosen field and vocation.

In the domestic sphere he was rich in affection; a father of wonderful tenderness; a husband of remarkable devotion.

His executive work was well done. The fruits of his ministry attest the value and genuineness of his work.

William Pearce

\* \* \* \* \*

## 02 -- PART -- SELECTED WRITINGS

A good book has been defined as "the precious lifeblood of a master-spirit, embalmed and treasured up to a life beyond life." While few of Mr. Griffith's writings have been published in book form, he has left enough valuable, well-prepared material on missions, Christian stewardship, young people, holiness, Christian life, the church, the second coming, Christ in poetry, illustrations, outlines, and other subjects for a number of good books.

Space in this volume will permit of but a few of his shorter articles. These, however, will give the reader a taste of the style and character of his writings. All unidentified articles are from the Free Methodist.

\* \* \* \* \*

## 01 -- AUTOBIOGRAPHICAL

### Aspiration

"Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar,  
When I put out to sea,

"But such a tide as moving seems asleep,  
Too full for sound and foam,  
When that which drew from out the boundless deep  
Turns again home.

"Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell  
When I embark;

"For tho' from out our bourne of Time and Place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar."

So wrote Lord Tennyson near the close of his life. These exquisite lines throb with the desire which is germane to the human heart. The Nirvana of Buddhism, happy hunting grounds of the North American Indian, the Elysian fields of the Greeks, the worship of ancestors by the Chinese, the seven heavens of the Koran, the all testify to this intuitive longing of the soul for life beyond the grave. "If a man die, shall he live again?" This question has come echoing down the ages, with an ever-insistent demand for a definite, clear answer.

In the Egyptian religion we have the first clear idea of immortality suggested. Osiris, the embodiment of goodness, judges the dead, and having weighed their hearts in the scales of justice, "he sends the wicked to regions of darkness, while the just are sent to dwell with the god of light." Socrates expressed his hope of a future state by saying, "If the soul takes its departure in a state of purity, it departs into that invisible region which is of its own nature, the region of the divine, the immortal, the wise, and then its lot is to be happy in a state in which it is freed from fears and wild desires, and the other evils of humanity, and spends the rest of its existence with the gods." Concerning the Veda of the Hindus, Prof. Max Muller says, "The immortality of the soul, as well as personal responsibility after death, is clearly proclaimed."

It is said that Columbus had visions of a new world long before he turned the prows of his little fleet westward. He often wandered by the seaside where the surging tides cast up branches of strange trees and shells of strange design which caused him to dream of the unknown lands from which they came. Again, he would climb some lofty cliff and sit for hours gazing out over the restless sea, lost in meditation, and yearning for an opportunity to verify what was to him a hope, big with promise of certainty. At last the day came when, standing on the deck of his vessel, his eyes actually saw the wave-lapped shores, covered with luxuriant and variegated foliage, which marked the beauty and glory of a new world.

Within the soul of man there is an intuitive longing for a distant, sunlit clime, where there will be a cessation of trouble and the weary find rest. Often does he climb some Atlantic cliff and cast anxious and longing eyes seaward. Nor is it altogether in vain, for the broken fragments of reason and the drifting refuse of philosophy thrown upon the sand below bear some testimony that there is a land very far off which will be the Mecca of his hopes. The wing of the bird prophesies air in which to fly; the fin of the fish prophesies water in which to swim; the eye and ear of man prophesy light to see and sound to be heard; so the hope of the soul is prophetic of, future fruition. Force is never lost. It is invisible and indestructible. It passes from form to form, but is ever a present element. Is life to be an exception? Is the hope of the human soul to be the one missing link in the law of nature

Plato, responding to this intuition of the heart, tried to pierce the veil which hangs between the "now" and the "then" by reason and blind logic. His efforts were not entirely fruitless. He inspired Joseph Addison to write as follows:

"It must be so -- Plato, thou reasonest well--  
Else whence this pleasing hope, this fond desire,  
This longing after immortality?  
Or whence this secret dread and inward horror  
Of falling into naught? Why shrinks the soul  
Back on herself, and startles at destruction?  
'Tis the divinity that stirs within us;

'Tis heaven itself that points out an hereafter,  
And intimates eternity to man.  
The stars shall fade away, the sun himself  
Grow dim with age, and nature sink in years;  
But thou shalt flourish in immortal youth,  
Unhurt amidst the war of elements,  
The wreck of matter and the crash of worlds."

Thus has the human heart ever expressed its desire for a life beyond. This desire has sought for a footing on something certain and sure, but it has ever been but a hope until revelation lifted the veil and revealed to man the vision of a future life.

"If a man die, shall he live again?" The race is predestined to march into the valley of the shadow of death. Even nature has her weeping willows, her sighing winds and her moaning sea. There is a note of sadness in the harp of life. Tennyson's "In Memoriam," Milton's "Lycidas," Gray's "Elegy," Shelley's "Adonais," Arnold's "Thyrsis" and Emerson's "Threnody" are but it is written "To him who in the love of nature holds Communion with her visible forms She speaks a varied language.

For his gayer hours she has a voice of gladness And a smile, and eloquence of beauty; And glides into his darker musings With a mild and healing sympathy That steals away their sharpness Ere he is aware."

"The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard."

It is early morn in the month of May. A call has gone ringing up the stairway of the roomy, comfortable farmhouse, and in response to its summons a farmer lad has gone out to take his part in appointed tasks. As he steps out into the farmyard the eastern sky is aglow with the reddish splendor of the advancing king of day. A saucy robin redbreast sends out his full-throated pæan of praise from the topmost branch of a cottonwood tree near the back of the house. A brown thrush calls softly to his mate from the tangle of blackberry bushes in the garden, The larks are engaged in a chorus of melody in the forty-acre meadow. From a near-by hedge a bob-white whistles defiance to another, whose answering call sounds forth from a distant hill. Up from the fringe of woods marking the sinuous path of the river sounds the sullen boom-boom-boom of the prairie cock as he beats his morning roll-call. For hours out of the boundless expanse of the cloudless, star-set blue has come the voiceless, formless breath which has settled on grass and shrub and bush and tree, until, in the early gray of the bursting morn, they look as though they had been moistened by the touch of angel lips. And now the sun swings clear of the eastern hills, and the rays, falling on the dew-touched grass, transform the drops into scintillating diamonds, flashing pearls and golden sapphires. To that farmer lad it is as though he had stepped into a great cathedral; the sense of Deity oppresses

him; his sensitive soul responds to the beauty that surrounds him; the awe of God fills him; and on land and sky, on tree and shrub, in sparkling dewdrop and bursting flower, emblazoned on transept, chancel and nave of that glorious temple, punctuated by the swelling chorus of a hundred enthusiastic warblers, is written the message.

### Be Ye Holy

It is a stormy night in January. For days the soft south wind had been beating back the chilling blasts of the north wind and, kissing away ice and snow and frost, preparing the way for the coming of Freija, the beautiful goddess of spring. Tonight Jupiter Pluvius joins forces with the south wind, and the raindrops fall lightly upon the face of Mother Earth. But the north wind is stirred to instant action by this combined assault upon his domain and, gathering his forces together, he comes out of the north with a swift rush, and the soft breath of the south wind is chilled and the warm teardrops of Pluvius are frozen. With practiced hand the old north wind takes the breath of the south wind and traces marvelous figures and geometric designs upon glass and blade and post and rock. The frozen teardrops are hung in pendants upon tree and shrub, suspended in stalactites from eave and roof, and stand up as stalagmites in glen and dale. Here, in a dense copse, is a marvelous reproduction of Flemish lace, and yonder tree bends under its icy load. Tightly, and yet more tightly, the old ice king strengthens his grip, until Mother Earth groans in pain, and burdened nature cries out in distress. Then the north wind loosens his grip, stills his breath, and waits for day. The sun slowly lifts his head and sheds his refulgent glory on the path of the north wind, and what a vision is revealed. A dazzling whiteness is everywhere. A mantle of purity seems to have been dropped from heaven. Diamonds flash and glitter. Pearls are hung in festoons from shrub and bush. The farmer lad gazes upon the marvelous picture, and again sees the message written on land and sky, on bush and tree, on nature's dress of purest sheen.

### Be Ye Holy

A preacher who now and then becomes filled with the "wanderlust" and becomes possessed with a desire to commune with the heart of nature has the fever in his veins and, in response to the call, finds himself high up in the mountains of California. With rod and gun and pack, over summit and through canyon, he threads his way alone. The smell of fir and cypress and mountain pine is in his nostrils. The pure ozone, wafted down from more distant heights, fills his lungs. The restfulness of mountain and granite crag possesses his soul. Night comes on, and on a hillside overlooking a canyon, where flow the accumulating waters of the Tuolumne, the preacher makes his bed. Overhead the tall pines spread their arms as if imploring divine blessing. To right and left the eternal hills bare their heads in silent reverence. The indefinable murmur of rustling leaves and low hum of countless insects croon a lullaby. Lying there in the silence of the night, to him the stars seemed like windows out of which angels watched with loving care.

To this humble communicant nature spoke her "varied language," and again from land and sky, from tree and shrub, from far and near, came the message written of old. -- Be Ye Holy -- Dews of Hermon, 1908; March 29, 1910.

## Leadership

Leadership is a much-used, much-abused term. As is the case with many oft-quoted words, it has lost its real significance for many. It needs redefining. Let us rediscover, if we can, what it is and what it means.

Leadership is not something one can easily lose, not something that can be taken away from one or bestowed upon one. Leadership is not from without but from within. It is like all great forces -- quiet, often silent, but resistless. It is like sunlight, not something to be seen, but to be felt and to reveal. Where it is there is life and growth and development. Death and stagnation flee away before it, and health and beauty reign instead. The deserts of indifference, ignorance and shiftlessness, in its presence, are made to rejoice and blossom as the rose. Yet it is like humility -- when one boasts of having it, that is a sure sign he hasn't it.

Leadership, like light, is compounded of a number of very beautiful elements, seldom so refracted as to be seen. Yet they are there -- seven elements -- as beautiful as the rainbow and giving as great and as sure promise of God's blessing. What are these elements of which leadership is composed?

First, vision. This also is a much-used and a much abused term. It also needs redefining. The man with a vision is not visionary. He sees what those about him do not see. The architect sees the structure in its perfection before it rises; so with the sculptor, the painter, and so with the character-builder. Jesus had a vision of what Peter would become when He first met him. Saul did of David, and Barnabas of Mark. Vision enables people to see beforehand "All the wonder that shall be."

Because the mother has a vision of what her son is to become, what are toil and sacrifice to her! Because the Sunday-school worker has a vision of what her pupils are going to be in blessing to the peoples of earth, she prepares as carefully and teaches as faithfully as though she were receiving a great wage, as indeed she is. Because the mission worker has a vision, not only of the perishing across the seas but of those with whom she jostles in the street-cars, she follows her calling to pay expenses and makes missionary work her real business.

But vision without knowledge is like faith without works or love. Vision without knowledge becomes visionary. The second element of which leadership is composed is knowledge. Webster said: "Knowledge is the great sun in the firmament, scattering light and heat with all its beams." Well may the poet sing: "Give to [us] true knowledge, indeed." And what a community of knowledge there is in our day. "He who runs may read," and not mere book knowledge, either. He may read his fellow men. He may read the signs of the times, he may see the finger-



prints of God in the stars of the heavens and the daisies of the field. He may see the footprints of the Son of man, not only in nature, but in history. A leader of men must know things. He must possess knowledge. A true leader possesses true knowledge. He not only knows things -- facts but he knows men and he knows God, and therefore he knows himself. And herein is the secret of the statement -- "He who would first move and convince others must first himself be moved and convinced." "Prudent, cautious self-control is wisdom's root." Knowing God fully, one has this.

Vision (or faith) and knowledge avail nothing without love, feeling, passion. A leader of men must have passion -- compassion. He must be able to put himself in the place of others. He remembers those who are in bonds as bound with them. A great minister was staying in a home where a child was suffering with toothache. He made a kind, sympathetic remark. He looked as if he feared. The child never forgot it. Another minister was given a spare room with a friend near where a patient was suffering such pain that she could not be quiet; the next morning the patient heard the minister complaining at having his rest broken. It would be hard to convince that sufferer that that minister had the compassion of Jesus. The Master healed the multitudes who thronged Him because He had compassion on them. A man may be as wise as Solomon so far as wisdom is concerned; and, if he is cold and unfeeling, he will not be a leader of men. Compassion is one of the warmest, most beautiful colors in the rainbow refracted from leadership.

One may have all faith (vision), all love (passion), all knowledge, but without decision it profiteth nothing. How many have there been who, like Burns, "Could others teach the way to steer, Yet runs himself life's mad career, Wild as the wave."

How many there are who seem to see clearly the wrong that round them lies, who know all about it, and who seem to be touched by it, who will even sometimes weep over it, yet who themselves do not come to the point of decision. How many there are today in the world of business who say the only hope for this poor old world is back to the religion of our fathers, yet they do not accept it. How many so-called Christian leaders whose daily lives testify that they have not reined themselves to do what they tell others to do! How many there are who are always talking about what they hope to be and to do by and by! Mere theorists all such are. The world has far too many of them, Every great leader is a man of decision. Was it not true of every one of the great men and women in God's hall of fame? Has it not been true of all the pioneers and statesmen of the past? Is it not true today of all of those who are real leaders? Real compassion -- true compassion -- leads to decision.

Next to decision in the rainbow refracted from leadership shines the beautiful color -- service. One who has decided for himself no sooner sees a need than instinctively his soul cries out, "What can I do?" His love constrains him to find a way to do something now for the weary, hungry, desert souls about him. And because he goes ahead and gives himself in lowly service, others follow. He

becomes a leader. Service is the price of leadership -- not paid service -- service given with no expectation of any return, the doing of which is compensation, its own exceeding great reward.

Another element is sacrifice. It is when service becomes sacrifice that it becomes gold in heaven. Many are willing to do so long as they have time to spare, to give so long as they have money to spare; but it is those who do and give when they haven't to spare who become the leaders of men. Sacrifice to the point of suffering, vicarious suffering, such as the missionary, the mother, the true teacher and pastor know, is one of the most beautiful colors seen in the rainbow refracted from leadership.

Last, Via Doloroso -- the way of loneliness, of sacrifice to the point of death -- is the way that every true leader takes. Those who come to the end of it quickly we call martyrs; but those who suffer day by day for right, suffer alone with God to accomplish His purposes, are no less martyrs because the end comes more slowly. But this, too, is the price of leadership. To be misunderstood, to be misrepresented, to have one's motives impeached, to toil on unappreciated by those who ought to appreciate--this is the price of leadership. But what does it matter to him though he die, if the cause succeed?

The true leader sees, feels, knows, wills, serves, suffers, and dies. Are these not the steps our Master took? Are we better than our Lord? If God has anointed our eyes so that we see some things that others do not see, let us know the facts, then with hearts aflame, go ahead, though alone, assured that others, seeing, will follow. -- October 2, 1923.

## **My Times**

One of the most significant marks which distinguishes the Christian from the sinner is seen in the personal attitude maintained by each towards life and its experiences. The sinner talks about his "luck," "fate," "unlucky star," being "up against it," etc.; but the true Christian joins with David in submissively acknowledging, "My times are in thy hand" (Psalm 31:15).

The "stars in their courses" seemed to be fighting against David. Slander assailed him; fear was on every side; he was a reproach among his enemies; he was forgotten as a dead man out of mind among his acquaintances; his life was filled with grief, and his years with sighing; still he could look up with intelligent hope and say, "My times are in thy hands."

With the Christian, nothing is left to chance. God Himself is near him. Whatever comes into his life comes with the permissive providence of One who is infinite in goodness and too wise to err. He is in his heavenly Father's hand. The entire field of his life is under the personal supervision of the divine Husbandman. The entire stretch of his life in its educational needs is under the direction of the

peerless Teacher. Even the close of his life is not decided by the sharp knife of fate but by the hand of love.

"My times are in thy hands." My prosperous times, my trying times, my working times, my sorrowing times, my persecuted times, my adversity times, my sacrificing times, my dying time -- all are in God's hands. If Cæsar could say to the fearful boatman in a terrible storm, "Be of good cheer; thou carriest Cæsar, and therefore can not miscarry," how much more can the devout Christian trust in the One who said, "Let not your heart be troubled, neither let it be afraid."

"So, take and use Thy work,  
Amend what flaws may lurk,

What strain o' the stuff, what warpings past the aim! My times be in Thy hand!  
Perfect the cup as planned!

Let age approve of youth, and death complete the same!" -- January 6, 1925.

## Pain

"I stood beside the lake at point of day,  
Before the youngest breeze had left its bed,  
While shaggy mists still lingered overhead,  
Or rolled themselves reluctantly away.  
I tossed a stone; it made a splash, some spray,  
Some short-lived ripples -- and then all was dead.  
But still I saw it as it downward sped  
To unknown depths of liquid, leaden gray.  
So in the human soul sink stones of pain;  
We hear the splash and see the ripples leap,  
We feel the spray, perchance, and then -- forget!  
We see a smile upon the face again,  
And yet we know that, if the soul be deep,  
That stone must still be sinking in it yet."

These words will not apply to all lakes, no more than they will apply to all souls. Some souls, like some lakes, are so shallow that the stone has touched the bottom long before the ripples have died on the surface. Then there are lakes, the inner depths of which are so veiled and hidden that no eye can trace the downward flight of the stone. So with some souls. Sensitive and retiring by nature, they instinctively veil the depths within to all possibly but a chosen few. And when the leaden weight of sorrow drops into such a soul, the curious, superficial world sees only the ripples on the surface, while no plummet can sound the depths into which that weight is ever, ever, ever sinking. Rare, and to be valued above gold, is the confidence and love of such souls. Few indeed have the discernment to appreciate their worth. To but few is their confidence given. To all others they are an enigma,

or, what is more insufferable -- misunderstood and unappreciated. Such a character was Abraham Lincoln. Only now is the world beginning to grasp the greatness of that soul and to sound the depths of that noble nature.

But all souls, like all lakes, are sensitive on the surface and are agitated by the weights dropped within them.

**The Way of Human Pain!** In a universe ruled by the Superlative Good why is there so much pain and suffering? The atheist says it is because of chance. The dualist says it is the result of an eternal evil spirit. The pantheist says it is a part of the divine eternal whole. The materialist says it is an inherent part of the eternal cosmos. The optimist says it is the decree of God. All unite in declaring it to be necessary -- a something that has to be. The theist declares it is not necessary, but a contingency growing out of the presence of volitional beings in the moral universe. He declares that Sovereign Good has not willed pain and suffering, but His creatures have chosen to bring it in and He proposes to utilize it in the discipline and development of character and His own glory and the good of His subjects. "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?"

The author of "The Sky Pilot" illuminates this problem of pain by the legend told to Gwen by the Sky Pilot. Gwen is a wilful, untamed girl of the mountains, who has never known what it was to be checked or restrained. Near her home was one of those wild, rugged mountain canyons so dear to every lover of nature, and of which Gwen was passionately fond. One day she was thrown from her horse and so seriously injured that she could never walk nor ride again.

The Sky Pilot visits her from time to time and paints marvelous word pictures of the beauty of her canyon, trying thus to ease her lot and also to reconcile her to the providence of God. One day she turns upon the Sky Pilot sharp and to the point:

"Does God know all things?"

"Yes, He knows all things."

"Does God love me?"

"Yes, Gwen, God loves you."

"Did God know I was going to fall?"

"Yes."

"Then if He loves me why did He let me fall?"

Ah, yes, from the despairing depths of how many souls the same agonizing cry has come. And then the Sky Pilot tells this legend:

One day the Master of the prairie went out to look for the flowers He loved so well. Not finding them, He said to the prairie: "Where are the flowers I love?"

The prairie answered: "I have received no seeds from which they could grow."

So the Master gave all kinds of seeds to the birds and they scattered them far and wide. Then the Master went out and found the wild flowers of the prairie, but He could not find the tender, delicate flowers which He loved the best -- the drooping lily of the valley, the nodding crocus, and the delicate ferns and mosses. "Where are the flowers I love the best?" said He.

"Oh, Master," replied the prairie, "they were here, but the sun's rays beat upon them until some drooped and died, and the wind swept down upon the others until they were twisted and broken."

Then the Master spoke to the lightning, and it leaped from its bed and struck the prairie a mighty blow full in the breast until a mighty chasm appeared. The poor prairie quivered and groaned under the blow, wondering why the Master should treat it thus. But after a while a pure, clear brook murmured its way down through the chasm, the fir and cedar lifted their stately heads out of its depths, and under their shadow and the protecting walls of the canyon the delicate flowers grew and blossomed until that canyon was a rest and a joy. The prairie looked into its heart and smiled contentedly. The Master walked in its shade and was satisfied.

Has a chasm been opened in your life? Has a great cleft been made in your soul? Know thou that it is the Master's purpose to have its jagged edges covered with delicate moss and its depths lined with the more tender and beautiful flowers of grace. For some of the fruits (flowers) of the Spirit grow rugged and hardy out on the prairie, such as faith, godliness, temperance; but some grow best in the canyons, such as gentleness, meekness and humility. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." -- Dews of Hermon, 1908; April 29, 1924.

### **The Basis of Thanksgiving**

The older I grow the more significant becomes an experience of my boyhood days. By the time I was ten or twelve years of age I had become the possessor of three or four dollars, a princely sum, representing gifts from sundry dotting relatives and compensation for an occasional errand. A bright thought came in the midst of dreams of profitable investments. Why not buy a young pig and watch it grow into money?

**An indulgent father was easily persuaded to transfer title to a certain young porker in the barnyard, and soberly counted the coins paid him in the transaction. The summer passed, winter came on, a number of fat hogs were taken to market, and I was enriched by the price of one of the number sold, a sum several times the original price. This was repeated for several seasons.**

**Note the significance of the whole transaction. I was father's son, living on father's farm, boarding at father's table, clothed out of father's purse, and going to school on father's time. I bought one of father's pigs, kept it in father's pen, fed it father's corn and, when it was sold, father's time was used by father's teams and wagons and hired help to reach the shipping-point three miles away.**

**But I pocketed the full amount of the receipts of the sale of what I called my property with undisturbed complacency.**

**Such is the superficial reasoning of youth. But the experience and observation of more mature years is emphasizing the fact that what I did in the guilelessness of youth is being practiced by multitudes of men and women of mature minds and strong intellects.**

**God is the sovereign owner. "The earth is the Lord's, and the fulness thereof: the, world, and they that dwell therein: for he hath founded it upon the seas, and established it upon the floods," As sovereign, holding original title, God gave the race the privilege of possession and delegated to man certain powers to be exercised in relation to God's property (Gen. 1:26-30). That this principle of God's ownership and man's stewardship still stands was emphasized by Paul (Acts 17:24-28). Hence, the most casual observer must note that my boyhood experience is the rule of practice with the majority in the attitude they assume toward God.**

**Men are living on God's land, handling God's property, receiving God's sunshine and rain, using God's time, and then cashing in on the whole, placing the receipts in pocket and bank and with unblushing complacency saying: "It is my money; mine to handle as I please."**

**Is it not clear, then, that to observe Thanksgiving properly it is imperative that we acknowledge God's ownership? Such acknowledgment must be more than saying, "Our Father." It must be the recognition of a sovereignty which reaches to the last acre of my ground, the last penny in my purse, the last ounce of my strength, the last moment of my time, the last power of my intellect, and the last capacity of my spirit. Such a recognition must be expressed by rational beings. And the only way it can be expressed is by a separated portion. Divine sovereignty predicates personality. Personality must express itself in concrete terms. Hence from man the steward God the owner must receive the separated portion of money, of property, of being. Thanksgiving must be expressed in thanks-giving and thanks-being.**

In the light of the foregoing, at this Thanksgiving period the burning question which faces every Christian is this: "Am I a squatter on God's domain, or am I a loyal, loving partner with God, freely conceding His sovereignty and my stewardship, and so discharging my whole responsibility as a steward that I can bring my offering and come into His court with thanksgiving, enter His gate with praise, and worship Him in the beauty of holiness?" -- November 23, 1928.

### **The Strength of Being Clean**

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one"; so wrote the Apostle John. It should be the ambition of every young person to be strong. Physical strength is desirable, intellectual strength is admirable, but moral strength is essential. The clean life is the only strong life . . . . To be strong, we must be clean in thought and word and life.

1. Clean thoughts. Involuntary suggestions are not our thoughts. We think of those things of which we choose to think. The mind is like the sensitive plate of the camera. Thought makes its impression upon it, either for good or bad. The defilement of the mind is as reprehensible in the sight of God as the lusts of the flesh. Looking at vulgar pictures, listening to stories or reading books which are suggestive of evil, and allowing the imagination to roam unchecked and uncontrolled, will produce uncleanness of thought and a corresponding weakness of character. Thought is the reflection of what we are. Hence, "Whatsoever things are true," and "honest," and "just," and "pure," and "lovely," and "of good report," think on these things.

2. Clean words. Language is one of the highest gifts of God to men. "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God." If the "thought of foolishness" is sin, how much more the spoken expression of that thought. Words of deceit, blasphemy, hatred, anger, untruth, etc., are indications of a sinful heart. A chaste conversation is one of the surest evidences of a strong moral character. The young man who will use language among his associates that he would blush to use in the presence of his mother and sister is deplorably weak in moral stamina. The conscientiousness of Washington and the sterling honesty of Lincoln should be emulated by all. There is a heroism greater than that of Dewey, more sterling than that of Hobson, more deserving than that of Roosevelt. For "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." If then you would be morally strong, self-respecting as well as respected, seek and obtain the grace of Christ which will act as a corrective in your life, making your words clean and wholesome; for "a man hath joy in the answer of his mouth; and a word spoken in due season, how good is it!"

**3. A clean life. I repeat, the clean life is the only strong life. Impurity of life brings weakness of character. As sinful excesses in youth weaken and destroy the physical health, so sin weakens and destroys the moral health and virility.**

**The thief crouches and shrinks into darkness, apprehensive of the discovering rays of light. The bribe-taker, fearful lest his duplicity be known to all, is conscience-stricken, imagining every man's hand to be against him. The adulterous king falters before the stern accusation, "Thou art the man." At the remembrance of their treachery, hypocrisy and brutality, Jacob's sons cry out, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear." With his inexcusable cowardice fresh in his mind and stinging him like a thousand scorpions, one look from Injured Innocence sends Peter out into the blackness of the night, with his soul agony-riven and distorted with fear. But the picture of the Christ standing before His traducers, calm amidst the storm of vituperation, patient under the load of abuse, silent under the lash of accusation, is the picture of strength. Stephen, the suffering martyr, before his enemies; Paul, the untiring apostle, before Agrippa; Luther, the fearless reformer, before the Diet of Worms, are so many examples of the self-assertive power of a clean life. But here, the oft-recurrent inquiry comes in, "How shall a young man cleanse his way?" If strength comes by having the Word of God abiding in us, then is the answer strikingly pertinent: "By taking heed thereto according to thy word." It is that word vitalized by the Holy Spirit that makes us clean -- clean in thought, in word and in life.**

**In conclusion, permit me to exhort you in the words of Spurgeon: "O young man, build thy studio on Calvary! There raise thine observatory, and scan by faith the lofty things of nature. Take thee a hermit's cell in the Garden of Gethsemane, and lave thy brow with the waters of Siloam. Let the Bible be thy standard classic -- thy last appeal in matters of contention. Let its light be thy illumination, and thou shalt become more wise than Plato, more truly learned than the seven sages of antiquity." -- Dews of Hermon, July 15, 1908.**

### **What A Preacher Should Read**

**I suppose "What a Preacher Should Read" will bring forth as many different lists of books and reading matter as there are persons asked to report; for reading and study, like food, is largely controlled by individual taste and appetite. Hence, all I can do is to pass on to others a partial list of suggestive reading which has been personally helpful and enjoyable.**

**The Bible. Matthew Henry; Jamieson, Fausset and Brown; Parker's People's Bible.**

**Theology. Raymond's "Systematic Theology"; Curtis' "Christian Faith"; Lowery's "Positive Theology."**



**Christology. Speer's "Finality of Jesus Christ"; Farrar's "Life of Christ"; Edersheim's "Life and Times of Jesus the Messiah."**

**The Holy Spirit. Hogue's "The Holy Spirit"; Chadwick's "The Way to Pentecost."**

**Holiness. Lowery's "Possibilities of Grace"; Daniel Steele's writings; Wesley's "Plain Account"; Hill's "Holiness and Power."**

**Evangelism, Conant's "Every Member Evangelism"; Scarborough's "With Christ After the Lost"; Roberts' "Fishers of Men."**

**Missions. Smith's "The Desire of All Nations"; Glover's "The Progress of World-wide Missions"; biographies and mission study books.**

**Stewardship. Calkin's "A Man and His Money"; Wilson's "The Christian and His Money Problem"; Cushman's "Spiritual Hilltops."**

**Eschatology. Erdman's "The Return of Christ"; Frost's "The Second Coming of Christ."**

**Christian Life. E. Stanley Jones' "The Christ of the Mount" and "Christ and Human Suffering"; Bounds' "The Preacher and Prayer"; Jowett's "The Preacher, His Life and Work."**

**General. Literature, poetry, archaeology, history, social science, current events. -- April 26, 1935.**

## **The Book Of Years**

**"We spend our years as a tale that is told" (Psalm 90:9). How like the reading of a book is the record of life!**

**The preface is read in the environments of the home and the hereditary channels of parentage. The introduction is the record of beginnings, the genesis of all things pertaining to future revelation. The chapter of youth is crowded full of stirring events, soaring balloons of hope, collapsed dreams, wrecked air-castles, comedy and pathos, sunshine and clouds, smiles and tears. The chapters of manhood and womanhood are far more serious and carry the weight of many responsibilities. The chapter of sin always has its place. It matters not whose life is making the record -- from Adam to David, from David to Mrs. Jukes, poet or philosopher, prince or peasant -- the sin chapter is always there. The chapter of sorrow is never omitted. It is full of sighs and tears. It has its full quota of heart-burnings and soul agonies. Its cup of gall and bitterness can never be avoided. But the hard, sun-baked soil of the valleys of Baca can be punctured with wells from which the springs of joy and gladness pour out their healing, comforting streams.**

So there is always a chapter of joy. "Weeping may endure for a night, but joy cometh in the morning." Then there is the chapter of opportunity. It is always found in every properly-written book. It is usually connected with the plot, and near by will be found the moral.

And so it goes. Other chapters may be added from time to time. But one thing is certain, whether the story be long or short, it is soon told and we reach the end. All too soon we come to the page on which is written, "Finis." Some one has summed up life's record in the following alliterative sentence: "Life is made up of tireless twenties; thrilling thirties; fiery forties; fearless fifties; serious sixties; sober seventies; six feet of sod -- God."

The coming of another year is a fresh reminder that life's pages are being turned rapidly. "We spend our years as a tale that is told." What shall be the conclusion -- irrevocable tragedy or superlative happiness?

"The bell strikes one; we take no note of time, But from its loss. To give it, then, a tongue is wise in man. As if an angel spoke,

I feel the solemn sound. If heard aright,  
It is the knell of my departed hours;  
Where are they? With the years beyond the flood.  
It is the signal that demands dispatch;  
How much is to be done! My hopes and fears  
Start up alarmed, and o'er life's narrow verge  
Look down -- on what? A fathomless abyss;  
A dread eternity; how surely mine!  
And can eternity belong to me,  
Poor pensioner on the bounties of an hour?"

January 6, 1925

\* \* \* \* \*

## 02 -- SPECIAL DAY MESSAGES

### Bible Sunday

#### Why A Bible Sunday

The great work of the various Bible societies in America and Europe in distributing the Bible and Scripture portions free or at a nominal cost is well known. Once a year the American Bible Society calls upon the churches of all denominations to set aside one Sunday as Bible Sunday.

The first Sunday in December has been selected as Bible Sunday. The day should be observed in such a way as to impress the people of this country, and especially the Christian people, with the necessity of a greater respect for, and a greater knowledge of, the Bible as the Word of God. In order to give some inspiration to such an observance this issue of the Free Methodist is practically a Bible number.

From time to time fresh evidence comes to light, proving the ignorance of the majority of young people with respect to the most simple Bible facts. The latest is a test given to nearly one thousand high school students in California. The answers given by 806 of these students reveal the following startling statistics; 64 per cent did not know Moses as the world's greatest lawgiver; 48 per cent did not know these laws were given in the form of Ten Commandments; 75 per cent did not know what Sinai is and why famous in Bible history; 83 per cent did not know what Gethsemane is; 73 per cent did not know what Calvary is; 90 per cent could not give one theme of the Sermon on the Mount; 78 per cent could not quote two verses from the Bible; 57 per cent could not name five books of the Bible; 75 per cent could not name five writers of the Bible; 49 per cent could not name one writer of the Bible; 77 per cent could not name the event that connected Abraham with important Bible history; 70 per cent could not name the event that connected Jesus with important Bible history.

Some of the answers given are astounding. Replying to the question, "Who was the world's greatest lawgiver?" the following answers were given: Blackstone; Socrates, who gave them in the form of speeches; God was the greatest lawgiver and He gave these to the world by the Catholic Church; Justinian; Hammurabi.

Among the illuminating bits of original information gleaned from the test papers are the following: Sinai was a priest, a city; Gethsemane was the man who wrote the Bible; Sinai, Gethsemane, Jordan, Calvary and Galilee were disciples of Jesus; Moses was the Hebrew God; Abraham was a great president of the United States.

Our readers will smile at some of these answers, but it is gravely serious. The Bible must not be ignored. It must be brought back into its proper place in the home, in the schools, and in the life of our nation.

"O earth, earth, earth, hear the word of the Lord." -- November 28, 1926.

The Central idea of the Bible is holiness. The whole machinery of redemption has for its aim the realization of this idea -- holiness to the Lord.

The Bible should be accepted as the Word of God because Jesus Christ set His stamp of authority upon both Testaments. It is either the Christ and the whole Bible, or no Bible and no Christ.

**It is significant that the Bible imitates no other book and is independent of all others. John never speaks of Plato, nor Paul of Demosthenes, nor Jesus of any writer save Moses and the prophets. It is the Book out of which all other books are made.**

**Christmas**

**Immanuel**

**Ahaz, the twelfth king of Judah, reigned sixteen years, from B. C. 735-719. Those were the days of Pekah, king of Israel; Rezin, king of Syria; Tiglath-pileser (Pul of the Bible), king of Assyria; days of war, of pillage, and of devastation. In one battle with Pekah, Ahaz lost 120,000 men, while 200,000 captive men and women were led away to be released later through the remonstrance of Obed the prophet. It was a time not only of indescribable horrors of war, but also of the most dreadful religious apostasy. Ahaz caused his children to pass through the fire to Moloch; he had the image of Asherah -- the synonym of gross impurity -- erected in the temple, while wretched beings of both sexes, devoted to the foul service of this heathen image, had lodgings in the temple chambers. Dr. Geikie says: "The worship of Jehovah was meanwhile more and more neglected, till, towards the close of the reign, the great doors of the temple were at last shut; the sacred lamps left unlighted; no incense offered, and the whole interior left to decay and neglect. Instead of the white-robed priests of the national faith, crowds of those of the heathen gods, clad in black gowns, thronged the streets and roads."**

**Into this night of civil and moral darkness and gloom came Isaiah with a marvelous message of hope and cheer. He told of the confusion and overthrow of the enemies of Judah (Isa. 7:1-9). Ahaz would not believe that he might be established (v. 9), hence the prophet challenges him to ask for a sign, whatsoever he will. The wicked and unbelieving king refuses, under the hypocritical pretense of not wishing to tempt the Lord. Turning away from Ahaz, Isaiah prophesied to the whole house of David that a virgin should conceive and bear a son, whose name should be called Immanuel, God with us (v. 14). In short, notwithstanding their trouble and sorrow, in spite of the enemies that should hiss like flies and sting like bees, yea, should shave them with a razor, with the king of Assyria as the hired razor, yet they should not be utterly destroyed until Immanuel came. The darkness of their darkest night should be shot through with the radiant promise of His coming and the knowledge that God would be with them.**

**The realized fact to us of what was but a promise to them is the message of cheer for us at this Christmas time. We are in the first hours of one of the darkest nights this world has ever known. The sickening tale of the holocaust of death goes on apace. Disaster, famine, war, death and sin are rampant. How can we be joyous? How can we say "Merry Christmas"? Because we have God with us. Not the bare name of some absent deity, but God with us. He is with us in the gracious provisions for salvation; He is with us in the comfort and leadership of His Holy**

**Spirit; He is with us in the movements of divine providence; He is with us in the comfort of the glorious prospect of His near advent, the second time to reveal Himself as King to a world which has proved its failure to produce a righteous order.**

**During the summer of 1879, Dr. Tyndall spent some time in explorations in the Alps. He was much surprised to find in the evening lovely flowers in full bloom where in the morning he had seen nothing but snow. On a closer examination he found that these flowers were growing beneath the snow; that the snow protected them from the wind and frost, while the sun shining through the snow gave them enough heat and light to bring them to the fullness of bud. As soon as the snow would be removed, the buds would open and the perfect, full-grown flower be revealed. Will it not be so with us? Though now we seem gripped in the power of the earth -- darkness that surrounds us, yet may we not receive enough of the light from the Sun of Righteousness to carry on the process of life, so that as soon as the crust is broken we will instantly spring into the beauty of the larger life? Surely so, if God be with us; for it is His right to rule and reign, and we shall reign with Him if so be that we suffer with Him. -- December 18, 1917**

#### **In Remembrance Of Me**

**For twenty centuries the believing body of Christ has devoutly, reverently and systematically given itself to meditation on the words, "This do in remembrance of me," around the sacramental altar. The world says, "Drink and be merry," or "Drink and forget"; Jesus says, "Drink and remember." The militarist says, "Remember the Maine, the Lusitania, and die for revenge"; Jesus says, "Remember my death for you, and live."**

**In remembrance of what! First, that His birth was the gift of a Savior to the world (Luke 2:11); second, that it was to meet the cross that He came into the world (John 12:27); third, that the fact of His birth, His death, His resurrection, makes possible the forgiveness of sins (Luke 24:47); fourth, that reflection upon the stony road of our yesterdays of folly and sin fully strengthens us in our purpose to show forth in our life His death until He come again.**

**In remembrance of what! That through His birth and death He is now alive forevermore (Rev. 1:18) and he that "hath the Son hath life" (1 John 5:12). If we, therefore, have the life which is hidden with Christ in God (Col. 3:3), and are partakers of the divine nature (2 Peter 1:4), we shall love and give and sacrifice, not for selfish ends, but, within our finite limitations, as He loved and gave and sacrificed.**

**Hence, the Commission on Missions again reminds the church of its privilege of placing His name at the top of our Christmas list and expressing a measure of our love to Him by giving a proportionate amount of our Christmas budget to Him through the missionary channel for the "other sheep," for whom He died. Through**

prayer decide on the amount your gift to Him should be and send same through the regular local, district and conference channels -- W. M. S., Y. P. M. S., Juniors or pastors-marking it, "Christmas offering." "Freely ye have received, freely give." -- December 14, 1934

## Reflections

**"For unto us a child is born, unto us a Son is given" (Isa. 9:6).**

**"Where did you come from, baby dear?  
Out of the everywhere into the here."**

These familiar lines from McDonald's exquisite poem are full of meaning in every home which has been blessed with the coming of an innocent babe. But how many of us who have taken delight in the poem as a whole have ever stopped to realize that literally there has been but one baby born in all time to whom the second line really applies. Angels were created; man was created; but the Lord of life, "whose goings forth [have been] from of old, from everlasting," paused in His majestic march across timeless æons long enough to tabernacle in infant dependence and helplessness, sojourn in the limitations of childhood, and patiently endure the restrictions of mortality. Literally and truly of the Babe of Bethlehem only can it be said, "Out of the everywhere into the here."

Who is this Child that was born? What about this Son which was given? Are there facts connected with the birth of the Christ-child and His life to justify the universal observance of His birthday and to support the statement that He came out of the boundless, dateless everlastings into the here? The editor of the King's Business answers the question pointedly and eloquently:

He was born in the meanest of circumstances, but the air above was filled with the hallelujahs of the heavenly host. His lodging was a cattle pen, but a star drew distinguished visitants from afar to do Him homage.

His birth was contrary to the laws of life. His death was contrary to the laws of death. No miracle is so inexplicable as His life and teaching.

He had no cornfields or fisheries, but He could spread a table for 5,000 and have bread and fish to spare.

His crucifixion was the crime of crimes, but, on God's side, no lower price than His infinite agony could have made possible our redemption. When He died few men mourned, but a black crepe was hung over the sun. Though men trembled not for their sins, the earth beneath shook under the load. All nature honored Him: sinners alone rejected Him.

**Sin never touched him. Corruption could not get hold of His body. The soil that had been reddened with His blood could not claim His dust.**

**Three years He preached His gospel. He wrote no book, built no church, had no money back of Him. After 1900 years, He is the one central character of human history, the perpetual theme of all preaching, the pivot around which the events of the ages revolve, the only regeneration of the human race.**

**Was it merely the son of Joseph and Mary who crossed the world's horizon 1900 years ago? Was it merely human blood that was spilled on Calvary's hill and which has worked such wonders in men and nations through the centuries?**

**Your own heart must answer -- "My Lord and my God."**

**"And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1: 14); "God was manifest in the flesh" (1 Tim. 3:16); "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19).**

**God is a Spirit. Before this deep well man sits help, less with nothing with which to draw, until in Jesus Christ that mystery becomes personalized and revealed.**

**God is light. Jesus reveals that light and becomes the Light of life and the Light of men.**

**God is love. Through Jesus Christ that love becomes love in holy reaction against evil, love in tender compassion for the sorrowing, love in flaming passion for sacrifice, and love in infinite yearning for the lost.**

**Hence, the weary questioning of the human mind as to who and what God is is at an end; for in these last days God has spoken to us through His Son. God stands revealed to the race. One there is who has lived among men who dared to say, "He that hath seen me hath seen the Father." No mastery of metaphysics is required; no brain-bewildering study of theology is demanded; no delving into the hidden mazes of philosophy is necessary.**

**When you want to know what God is, look at Jesus. When you want to know what God thinks, study the words of Jesus. When you want to know what God does, ponder on the works of Jesus. When you want to know what God's attitude toward man is, read the life of Jesus. When you want to know what God's power is, stand by the empty biers and graves, the quieted sea and feasted multitude, the devil-emptied and disease-delivered people of the days of the earthly life of Jesus. When you want to know what is in God's heart, stand with a breaking heart before Golgotha, and look with glad wonder at the open sepulchre.**

**Truly, "God was manifest in the flesh." Christmas is more than a ceremony. It is more than a feast. It is the anniversary of the day when God came to earth to find man. It is the commemoration of the first of the "days of His flesh," the termination of which makes possible remission of sins, reconciliation with God, holiness of life and eternal felicity to come. "Thanks be unto God for his unspeakable gift." -- December 14, 1928**

### **The Child Redeemer-King Luke 1:30-33**

**In commemorating the birth of Christ the Christian church has placed major emphasis upon the incidents connected with that birth,, and the prophecies preceding it, which largely relate to His coming as a divine Savior. It is true that from Genesis to Malachi the scarlet thread of prophecy and promise leading to the advent of a suffering Messiah is unbroken and cumulative. In the fulness of the appointed time, Isaiah's prophecy that "a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14) is consummated at Bethlehem.**

**To Mary, and later to Joseph, the angel specifically declares that the Christ-child shall be called "Jesus; for he shall save his people from their sins." Wondering shepherds are told by heavenly messengers that the new-born babe is a "Savior, which is Christ the Lord." Later, John the Baptist identifies the Christ-man as the "Lamb of God, that taketh away the sin of the world" (John 1: 29). John the Revelator declares that that Lamb was prospectively slain from the foundation of the world (Rev. 13:8). Paul emphatically says, "We have redemption through his blood," according to God's purpose fixed before the foundation of the world (Eph. 1:3-14). Hence the emphasis upon the marvelous scenes directly connected with His birth as the predicted, promised Redeemer -- singing angels, awe-struck shepherds, the lowly manger, and star-led worshipers -- is fundamental and vital.**

**However, Gabriel's message to Mary did not stop with the announcement of the birth of a child-Redeemer whose name was to be Jesus (Savior), but that this same child would also be a King whose kingdom should have no end. And it was this same angel who appeared to Daniel and clearly defined the two-fold work of the Messiah-Prince to be: "To finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness" (Dan. 9:24-27). The Old Testament Scriptures which foretell a rejected, despised, wounded Man of Sorrows, bruised for our iniquities, pictures the same Coming One as the child who shall carry government upon His shoulder, and of the increase of whose government and peace there shall be no end (Isa. 9:6,7).**

**Yes, we may and must sing:**

**"Joy to the world, the Savior reigns!  
Let men their songs employ;  
While fields and floods, rocks, hills and plains,**



**Repeat the sounding joy."**

**But with it we must add the antiphonal response:**

**"We rejoice in the light,  
And we echo the song  
That comes down through the night  
From the heavenly throng.**

**"Aye! we shout to the lovely evangel they bring,  
And we greet in His cradle our Savior and King."**

**What believer in the Bible as the Word of God denies the Edenic age? The antediluvian? The patriarchal? The Mosaic? The prophetic? The gospel? Why, then, question a kingdom age? Through His incarnation Christ was born a Redeemer, also a King. He confessed His kingship (John 18:36, 37). He died acknowledged as a King (John 19-19). He was received into the upper glory as a King (Psa. 24:7-10; Phil. 2:9-11). He is to return to earth as King of kings and Lord of lords (Rev. 19:11-16).**

**Centuries of Christmas days have passed since the refrain echoed over the hills of Judea: "Glory to God in the highest, and on earth peace, good will toward men." Uncounted multitudes have found peace of mind and heart through repentance and faith in the one and only Savior of men. But another Christmas day is nearing, with the world full of hate and ill-will and war. The prayer must still be prayed: "Thy kingdom come." Everlasting righteousness has not yet been brought in.**

**But the first advent of Christ as the Savior was for long an impending event. His second advent as King has for long been impending; who knows but that it may be imminent? The first advent became imminent to Simeon and Anna. The second may be closer than we know: But one thing is certain: the Christ-child who was born to be the Savior of the world is also its true and rightful king. King in the sense of that kingdom which is within in the realm of grace, to be sure; but also the coming king who will put down all "other rule and authority and power." The certainty of this, with the present experience of His saving power, gives hope and confidence at this another Christmas season which comes in the midst of so much sin and selfishness and spiritual eclipse.**

**Again, let us pray, "Thy kingdom come; thy will be done." -- December 20, 1935**

**The Wise Men**

**The Quest**

The life of the race has been marked by many remarkable quests. Some of these have been confined to legends, fables and mythology. More have been real experiences which are now a part of history and adorned with such records of sacrifice, courage, hope, and faith as to give to history a large part of its romance. The pilgrimage of Abraham, the marches of Alexander, the voyages of Marco Polo, Christopher Columbus and Captain Cook, the trail-blazing of Daniel Boone, John C. Fremont and David Livingstone, and the tragedies suggested by the names of Sir John Franklin and Captain Scott are outstanding examples.

But search all literature and history and where will be found a more thrilling, fascinating story than the coming of the Wise Men to find the infant Jesus? They were of an alien race, but instead of seeking for a king of India or Arabia, they came seeking the king of the Jews. They were philosophers, but they stamped the occult and the subjective with insufficiency for all time by their four- or six-months' journey to find the true object of worship in the Babe of Bethlehem. They were wise men -- men who had studied astrology and astronomy -- but a star led them to the end of their quest.

### The Object

Christ was the object of the quest. He is still the center of attraction, the pole star of truth and the object of quest by the heart-hungry children of men. Papini -- an Italian scoffer, infidel, reactionary, socialist -- writes a life of Christ of which printed copies can scarcely be turned out fast enough to supply the demand. A Chicago professor writes a new translation of the New Testament and a daily newspaper prints it section by section, while radio stations broadcast chapters to listening thousands.

"Herein is the explanation of all kinds of people wanting to know about Jesus Christ. Philosophy calls in to see what He is. Kings pause a moment on their royal processions to ask questions about Him. Chief priests and scribes of the people betake themselves to literary research and religious investigation that they may be able to answer popular inquiries concerning this unnameable Man. And all kinds of poor people want to know where He is, that they may speak to Him a prayer that has come back from every door, a bruised bird that could find no space for its flying. For He shall deliver the poor and needy and him that hath no helper. Here you have the key which explains the in-rushing upon Christ of all the nations and climates of the world." Shepherds came and wondered, and went away rejoicing. Wise Men came and worshiped and went away by a new trail. What, then, will you do with Jesus who is called the Christ?

### The Record

"Lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young

child with Mary his mother, and fell down and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh" (Matt. 2:9-11). "The study of a scroll, the march of a star, the dreaming of dreams, the energy of ideas that could not be proved until one had trusted them -- all these were justified at last. Here was the star Child. Moved by mute and common impulse, the Magi fell upon their foreheads. Startled, the young mother turned her sweet face and mildly looked at them. Here was the child to whom Joseph and Mary were becoming quite accustomed, already wondering if the Baby were so very different from others, after all-a little, helpless, human, nestling being, to be warmed and cherished on a mother's heart. And there were the sages worshiping this Child as a monarch."

### **The Gold Gift**

Gold stands for the highest, the best. It stands for kingliness. It stands for the recognition of complete unreserved obedience to sovereign authority. Tribute people always pay their obligations to the sovereign power in gold. The Babe of Bethlehem has placed His royal scepter upon the heart of humanity. To use Richter's famous sentence, "He is the holiest among the mighty and the mightiest among the holy; with His pierced hands He has lifted empires off their hinges and turned the course of the centuries." Anything less than the gift of the gold of life itself to such a King would be the deepest essence of treason.

He should have the gold gift of a dedicated life. Men dedicate their life powers, life energies, lifetime to science, to discoveries, to literature, to politics, to money. A few, like the Magi, dedicate a life to the King. Such a gift results in a new trail leading from the altar of dedication. Henry Martyn found it, and the fragrance of his broken life still penetrates the heart sorrow of India as a healing balm. David Livingstone found it, and it led him into the fever-scorched trails of African jungles to that lonely hut at Ilala where "God's finger touched him, and he slept." Francis Asbury found it and became the "prophet of the long road."

Have you opened your treasure and given Him your gold gift of a dedicated life?

### **The Frankincense Gift**

Frankincense stands for worship. The Magi "fell down and worshiped him." David exhorts, "Let us worship and bow down." Frankincense is the symbol of deity. The priest, carrying the censer upon which is burning the gum, which gives off a peculiar, penetrating aroma, is emphasizing the truth of deity and that worship must be so spiritual and wholehearted and so permeated with prayer and praise that it will ascend to the throne as a fragrance poured forth.

**Away, then, with the thought of the superman! Away, forever, with the bowing and scraping and toadying to the dignity of man! "A greater than Solomon is here." With Robert Browning learn to say:**

**"'Tis the weakness in strength that I cry for!  
My flesh that I seek  
In the Godhead; I seek and I find it.  
O Saul! it shall be  
A Face like my face that receives Thee,  
A Man like to me  
Thou shalt love and be loved by, for ever.  
A Hand like this hand  
Shall throw open the gates of new life to thee.  
See! the Christ stand!"**

### **The Myrrh Gift**

**Myrrh stands for sorrow and death. It is ever thus. Bleeding comes before blooming. Suffering precedes glory. Death is the open door to life. The plant must needs be bruised and pounded before it becomes the soothing, healing balm. The fortnight of tempest and oak-shattering billows produced the broken pieces of the ship by which Paul and his mates came safe to land. An all-night struggle and a dislocated thigh preceded the day-crowned victory of the Prince-prevailer with God and man. Out of the agony of Gethsemane and the broken heart of the thorn-crowned sufferer of Golgotha came the healing balm and soothing peace which the world can not give nor take away.**

**The myrrh gift! It is the bitterest and the sweetest of the three. "In his bitter is our sweet." "By his stripes we are healed." Incredible as it seems, bringing our bitterness, our griefs, our sorrows to Him, they are accepted and through His strange alchemy are so transmuted that for our bitterness He bestows sweetness, for our grief He bestows joy, for our sorrows He bestows peace, for our ashes He bestows beauty.**

**Will Christmas be Christmas to us unless we open our treasures and spontaneously and unreservedly give Him our gifts -- gold, frankincense and myrrh? -- December 18, 1923**

### **Some Advent Thoughts**

**On the fifth day of September, 1639, a company of the notables of Frances was assembled in a palace in Paris. Shortly a nurse entered, bearing in her arms a newborn babe. Kneeling before the king, Louis XIII, she said: "Sire, it is my honor to bring you this son and heir." The king carried the babe to a window and, lifting it in sight of the people gathered below, said: "My son, gentlemen, my son!" The bells were rung, the people shouted, and the celebration continued for a week.**

On the twentieth day of March, 1812, another babe was born in France. Napoleon was the father. As the cannon began to boom, all Paris listened and counted. If twenty-one guns were fired the city knew the child was a girl; if one hundred guns were fired it was in honor of a son, One by one the reports were counted until at last the twenty-second reverberated through the city, and the people went wild with joy.

The first babe became Louis XIV of France, who became the author of the famous saying, "I am the state," and then his sun set in darkness. The second was scarcely five years of age before his father was a prisoner on a lonely island and the dream of world empire was shattered.

How different the birth of the Christ-child! Instead of a palace, a stable; instead of a downy couch, a manger; instead of booming cannon, shouting multitudes and royal company, a smiling star, singing angels and wondering shepherds. But that babe of Bethlehem still lives and rules and reigns. The government is upon His shoulder, and of the increase thereof there shall be no end.

To me the thought of the sculptured figure of the Christ standing on the top of the Andes in the midst of snow and frost and tempest is one of the crowning triumphs of the conceptions of art. Christ so stands today, not as a cold reflection of an abstract thought but the living Christ of love and power. In spite of the unspeakable horrors of war, in spite of the convulsions of social and political life, in spite of the storms of hate and devil-inspired passion, Christ is still the unmoved king.

Because He is king, another Christmas brings anew the memory of the story of peace. The prospect of peace among the nations is but a foretaste of that peace which will yet come to the earth when the Christ-child will have put down all rule and shall reign as King of kings and Lord of lords. For that day and hour we wait, saying, "Even so, come, Lord Jesus." -- December 17, 1918

**Immanuel -- God With Us**

Anniversaries are perpetuated memorials of historical facts. The events thus commemorated are not fables. Christmas is one of these perpetuated memorials. The human life of Jesus Christ began as a babe, He was born of a virgin, and the incidents attending His birth are recorded in history. It is a simple statement of fact that He was born, lived His life and made His impact upon the race just as literally as the greatest living character is doing today. The "fruits of scholarship" can not expunge the fact of that life. Whatever may be the "consensus of opinion of the greatest scholars" relative to the manner of His birth, the observance of His birthday has always been in the atmosphere of the supernatural -- a miraculous conception, angel-visited shepherds and startled worshipers. Such a beginning of the earthly manifestation of the God-man is no greater strain upon credulity than

His exit via an open grave and a cloud chariot. If He is Immanuel God with us intuitively we expect His arrival, His stay and His departure to be in keeping with our conception of Deity.

Christmas, then, is a unique anniversary. It preserves the story of an unparalleled event. It perpetuates the fact that God personally came into this realm of birth and life and suffering and death. It illuminates the sin-darkness of this evil world by the annual repetition of the angelic message: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." Christmas then means the incarnation -- God manifest in the flesh -- God with us.

A study of the natural religious mind of the race accentuates the fact that man's age-long effort has been to personalize God. Outside of revelation the race has been blind to the nature and character of God. This is the result of the moral darkness caused by sin. It is difficult to conceive of a purely subjective religious appeal. In the effort to fix an objective appeal and to personalize that object the pagan world created its mythological heroes and the heathen world its idols. In the fullness of times -- after the race had demonstrated its inability to personalize God unaided -- God sent forth His Son. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." This is why Jesus said to Philip: "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him," and why John wrote: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life."

Paul stresses the fact that the essential mystery of godliness is this flesh manifestation of God. The sinlessness, the goodness, the love, the holiness we long for in our spiritual hungerings must become concrete in a personality where they flourish in undiminished perfection. The actuality of God in unspotted manhood toiling at a carpenter's bench, walking in the cornfields, weeping before the harvest of the grim reaper and laying His own omnipotent shoulders on the floor of a tomb meets this quest of the race. Robert Browning phrased it thus:

"'Tis the weakness in strength that I cry for! my flesh that I seek  
In the Godhead! I seek and I find it. O Saul, it shall be  
A Face like my face that receives thee; a man like to me  
Thou shalt love and be loved by, forever; a hand like this hand  
Shall throw open the gates of new life to thee!  
See The Christ Stand!"

Because Jesus in His incarnation could and did reveal the personality and character of God He is believed on in the world.

**But the crucial truth connected with the birth and life of Christ does not wholly lie in the historical facts of His beauty of character, His humility of spirit, His sympathy of heart and His holiness of life. He is not man become God; He is God become man. From the beginning to end the incarnation must be thought of as the eternal Son of God -- the unoriginated, super-mundane, self-existent, infinite being - self-consciously existent in the glory of the Godhead, and at the same time voluntarily resident in human form. The incarnation is not man reaching up to God, but God reaching down to man. The seventeenth chapter of John and the second chapter of Philippians outline the self-imposed impoverishment of position and glory Jesus experienced in order to show us God' A clear thinker expresses the thought thus:"The dignity of man, man's worth in God's sight, is not to be found in the humanity of Christ, as if our nature were so wonderful that even the Infinite One might be proud to wear it. That method of magnifying man is humanitarian and not truly Christian. No, the worth of man is to be found in the one fact that God cared enough about us to redeem us at such awful cost. Thus, the best place for a man to discover his inner value is not at Bethlehem, but at Mount Calvary. The manhood of Jesus Christ is ever to be regarded as a part of the humiliation of the Son of God." Furthermore, it is very clear that in the consciousness of our Lord the redemptive objective of His work was ever in the foreground. He came to seek and to save that which was lost. He was the Good Shepherd giving His life for His sheep. He came to give His life a ransom for many. After His death and resurrection He summarized His life and work in the following remarkable statement: Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Hence this is what the birth of Christ made possible for the race. Sweet as is the Bethlehem story, charming as is the fleeting glance of the man-approved and God-blessed Lad, noble and inspiring as is the Personality revealed in the Gospels, if Jesus is no more than a superlative earth character, He is not the "Desire of nations." Only as we celebrate His birth in conjunction with His Saviorhood as revealed to the shepherds do we approach the measure of the meaning of His title: Immanuel -- God with us. Hence "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."**

**"To shame our sins He blushed in blood,  
He bowed His head to show us God;  
Let all the world fall down and know  
That none but God such love can show."  
December 16, 1927**

### **The Days Of Christ**

**To the day of Christ there is neither morning nor evening. With Him the millenniums of the past are an everlasting present, and the cycles of the future are an eternal now. It is only in an accommodated and dispensational sense that we**

speaking of His days, for He is "Jesus Christ, the same yesterday, and today, and forever."

**The Day of His Power.** Flying from peak to peak in the hoary centuries of the past, lightning-winged thought rests at last on the outpost of time; and, gazing into the boundless spaces of no-time, beholds the Christ, without "beginning of days or end of life," "traveling in the greatness of his strength," with the dew of eternal youth upon Him. Day and night are parts of time; but His "goings forth have been from the days of eternity," and that journey without a beginning was a triumphal march, wherein worlds upon which to plant His feet were spoken into being, and system after system of stars and planets was sent rocking along its billowy path by the wave of His hand. Truly it was the day of His power, for "All things were made by him; and without him was not anything made that was made."

**The Day of Partial Vision.** There is no break in the shining of the sun. The somber days and the dark nights are but the shadows cast by intervening objects. So the radiant glory of the eternal Christ flames with a steady glow, the clouds of sin and the blindness of unbelief forming the darkness which hides Him from our sight, while the mystery of Deity and inscrutable providence form the pavilion which is round about Him. But now and again He is revealed in partial vision, flooding the earth with beauty as does the shining of the sun after the clouds of rain. Such a vision came to Abraham at Mamre, sitting in the door of his tent in the cool of the day. Such a vision came to Moses when the mountain bush flamed with fire and the very ground was made holy. Such a vision came to the Hebrews in the pillar of cloud and of fire which led them through the wilderness. Such a vision came to Isaiah when he saw the Lord high and lifted up, and His train filling the temple. From Eden to the incarnation was this day of Christ, a day of partial vision, of symbolism, of bleeding lambs and scarlet hyssop, of foregleams and prophecy, a day not clear nor dark, not day nor night, but one known to the Lord, so that at evening time there was light.

**The Day of Humiliation.** There was a pause in the triumphal march of Christ across the centuries. The glory which He had with the Father before the world was, was to be augmented by a glory given Him through sacrifice. This glory was not to come through title or prerogative, but was to be earned in the painful path of the cross and of blood. Hence this traveler of the silences turns aside into the path of humiliation. Light after light is put out, glory after glory is laid aside. From the bosom of God to the womb of the virgin; from the manger in Bethlehem still downward to the unfathomable death of the hideous, cruel cross; on, still on, to the dark regions of the underworld, the prison house of the spirits of men. Fitting, indeed, that the sun should veil his face, the heavens put on mourning, and the earth tremble in convulsions; for Jesus Christ had become "obedient unto death, even the death of the cross." Truly it was the day of His humiliation.

**The Day of Patience.** He was to be the Prince of Peace. Then why the dreadnoughts and the ever-increasing implements of destruction? His coming was



heralded as bringing joy to the world. Then why the pain and heartache and bitterness that sob and cries in the language of men? The government was to be upon His shoulder. Then why is it still in the hands of petty tyrants and scheming demagogues? The earth was to be covered with His knowledge, as the waters cover the sea. Then why is it covered with error and deceit and ignorance? The answer is found in the statement that one day is with the Lord as a thousand years, and a thousand years as one day. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward." As once "the longsuffering of God waited in the days of Noah, while the ark was a preparing," so now is the day of patience of Jesus Christ waiting "for the redemption of the purchased possession."

**The Day of Glory.** The final journey of Christ which is to have its climax in the everlasting day of glory began in the silent, secret awakening from the grave. It advances step by step, stage by stage, through manifestations of Himself to one and another of His wondering disciples, through the ascension in the presence of the apostles, on past angelic hosts and heavenly powers, on through the everlasting gates swung open to receive Him, still on till He sits down on the right hand of God. Here He sits through the day of His patience, waiting for the completion of the conquest, for the sway and sovereignty of souls, the perfecting of the church and the salvation of Israel. Then, girding on His sword of power and mounting His white steed of truth, that victorious journey will be resumed and the personal reign of the King of kings extended until the kingdoms of the world become the kingdoms of our Lord and His Christ, that kingdom reaching from sea to sea, His power renovating the material creation far as the curse is found, until not one living being is found to dispute His sway. Then, gathering up the trophies of His redemptive power, the redeemed from every tongue and people, placing Himself at the head of principalities and powers, He presents Himself to God the Father, delivers the delegated title, Son of Man, and assumes again the glory which He had with the Father before the world was, to which is added the glory revealed in redeemed, glorified humanity; for it will be the fulness of the dispensation of times in which all things are gathered together "in Christ, both which are in heaven and which are on earth." Truly it will be the day of His glory, in which all who are worthy "shall see his face," "and they shall reign for ever and ever."

December 16, 1913

**John Three-Sixteen**

God has made the whole world on a plan of cheerful and generous giving. The sun pours out its light without reservation. The moon receives a generous portion and turns it all back again. The rivers pour their floods into the sea, only to be drawn up by the sun and poured out upon the earth again. This verse is a feeble attempt to express through the lame vehicle of language that unstinted measure of God's gift to the world.

**I. The object of the gift -- a lost world. The world is lost as a sheep is lost. Of all lost animals, the sheep is the most helpless. "All we like sheep have gone astray" (Isa. 53:6). The world is lost as a coin is lost. Intrinsically a twenty-dollar gold-piece at the bottom of the sea is still worth twenty dollars; commercially it is worth nothing. Sin has not destroyed the spiritual value of the soul; it has destroyed the relation for which it was created. The world is lost as a traveler is lost. It is lost as to its way. It is lost as a captive is lost to service, lost to obedience, lost to personal attachment. Thus the sinful world is lost to God.**

**II. The measure of the gift. "For God so loved the world." It was love in its purest form. It had nothing to attract it and everything to repel it. Originally it was not complacent, but compassionate love. It was love in its broadest measure. It sweeps the world and reaches to the end of the age. It was love in its greatest strength.: Mere emotion is no substitute for action. The measure of sacrifice is the strength of love. The sacrifice of gold, of the most costly possessions, does not approach in dignity the sacrifice of life. God gave the highest life.**

**III. The nature of the gift -- the Son. He was given prospectively before the foundation of the world. He was given prophetically in that hour in which sin appeared in the eclipse of faith and holiness. He was given in symbolism of a ceremonial worship which extended through hoary centuries of longing and desire. He was given in life. Heaven tipped earthward so far that eternal sonship, bereft of ineffable glory, stepped from eternity to time, swathed in the vestments of mortality to become the son of man. The ocean is always moving, but it is not self-moving. The shoreless sea of divine love has power to: move itself, and moving with the divine impulse of infinite pity it pours itself in an irresistible current through Jesus Christ for the salvation of a lost world. The heathen gods of the world demand sacrifice but never give it; God demands sacrifice and gives it.**

**IV. The mode of receiving the gift. "Whosoever believeth." We must believe in the disease of sin. The sense of sin is rapidly becoming one of the "lost arts." Modern thought calls sin "a misfortune; an inherited weakness; an unfavorable environment. Sin is the result of the exercise of choice, and is damning in its nature. We must believe in the remedy. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). Not reformation alone; not ethical instruction; not philosophical abstractions -- but faith in the blood of Jesus.**

**V. The fruit of the gift. "Have everlasting life." Salvation from sin brings knowledge of God. To know God in pardon and fellowship is eternal life.**

**God -- not impersonal force, but an intelligent agent. So loved -- as an intelligent agent; as an infinite Father; as a compassionate Savior; as an all-powerful Redeemer. The world -- an orphaned world; a sin-scarred race; a devil-captured people. The gift -- the God-man. The everlasting Father; the everlasting Son; the everlasting love; the everlasting life these combine to make the divine Christmas gift to the world. -- December 21, 1915**

## **Easter**

### **A Story of the First Easter**

**Near the summit of Quarantania, in a narrow canyon, protected by precipitous walls of rock, THE MAN struggles through the long-drawn-out days and nights of temptation. Stealing through the mountain trails on his way to join his companions, a robber chieftain discovers the lonely watcher. From a secure hiding-place he watches the stranger, thinking him to be some lost traveler with a pouch full of gold. A few moments' scrutiny convinces him of his mistake; and, as he gazes, something about the stranger creates within a strange disquietude, the memory of past deeds becomes vivid, the sense of present demerit crowds him, while something in the face of the praying man draws him, holds him, compels him.**

**Nearly three years have passed. Theudas, Shimei, and The Other Robber, their leader in crime, languish in a dungeon in the tower of Antonia. The lessening of the always faint street sounds indicates that night has come. Yes, it is night, a night of tragedy, a night of basest ingratitude, a night of unparalleled injustice, a night tinged with the fires of hate and jealousy. Within the dungeon the three criminals shiver in fear, for the air seems charged with the unutterable, inexplicable voice of the subconscious mind, warning of impending doom. Outside the gray walls, THE MAN again struggles in an agony which wrings sweat-drops of blood and opens abysmal deeps of unuttered sorrow. Within the Sanhedrin, a demon-possessed, greed-bound soul dickers with conscienceless men for the betrayal of THE MAN, and slips out into the darkness to fulfil his contract and jingle the blood money in his purse. Truly, A Night Of Tragedies.**

**Theudas: "It must be morning."**

**Shimei: "I thought I heard a rooster crowing some time ago."**

**Theudas: "Hist, what is that?"**

**Shimei, turning pale: "'Tis the jailer. Will he be bringing us food so early?"**

**The Other Robber: "'Tis the sixth day of the week. If we die, let us die like men."**

**The jailer unlocks the door. Soldiers seize the three criminals and lead them outside, where they stand blinking in the unaccustomed light. The soldiers quickly chain Theudas and Shimei together, while the jailer, turning to The Other Robber, says: "You are free. You may go."**

**The robber chieftain looked at him blankly.**

**"You are free."**

**"But what -- why -- I -- I do not understand."**

**"This is the Passover of the Jews. They have demanded a prisoner released. You are selected. Another man is to die in your place. Pilate has ordered it. Go."**

**With a dazed face, The Other Robber watches the soldiers march his companions down the street. As they turn a distant corner, he starts, looks around him, then slowly moves away, muttering to himself, "Another man? Another man in my place? I did not know there was another greater in crime than I." At the corner he stops. A Hebrew hurrying by stops at his call. Furtively looking around him, The Other Robber asks, "Who is the great robber chieftain to be crucified today?" The Hebrew impatiently turns away with a scornful sneer: "Robber chief! No robber chief, but the impostor, the Nazarene."**

**The Nazarene! The Nazarene! He had never heard of a criminal by that name. But rumors had reached him before his arrest of a great prophet who was called the Nazarene. A distant sound reached him. As he listened, it came nearer and nearer, now piercing and penetrating like the snarl of a wild beast, now deepening like the roar of an angry sea. In the opening formed by a cross street, a mob crowded and surged past; and, as if drawn irresistibly, he followed. As he reached the corner, the last of the jeering, excited rabble were passing, and, unable to gather anything from the clamorings of the frenzied crowd, he followed in the rear -- on through the city, out of the gate, up a hill, the crowd parting right and left around the eminence, seeking advantageous positions. By pushing and crowding, The Other Robber gained a position near the top. A band of soldiers was at work preparing for a crucifixion. That was evident. Ah, there are Theudas and Shimei. And there that must be the Nazarene! While he was intently watching the man who was to die in his place, those eyes of pity and that face of compassion looked down upon the mob. The Other Robber started. Could it be? "No, I am mistaken. Yes, it is. It is the same! The man on Quarantania! And He Is The Nazarene! God of my fathers, what has He done, that He should die for me!"**

**The tragedy of the ages proceeds to its climax. Shimei rails at the Silent Sufferer in the center. Theudas prays, "Lord, remember me." The sun hides his face. The earth heaves and groans in the darkness. The Other Robber, torn by conflicting emotions, tortured by conscience, overwhelmed with the thought of an innocent man dying in his place, turns and flees in terror.**

**Late the next evening a hollow-eyed, specter-haunted man, finding the gates of the city locked for the night, wanders wearily along the Kedron valley, to a garden near the scenes of the crucifixion. It is The Other Robber. The memory of the past hours is as a nightmare. He had gone a long distance on the Jericho road toward his old haunts, but some unseen power had drawn him back. A thousand times he had reproached himself for his folly, but ever was the picture of The Man**

on the cross before him, and the prayer of Theudas, "Lord, remember me," echoing in his ears. Now it is past midnight. He had overheard some travelers saying with awed voices: "The Nazarene is buried in a garden near the cross." It must be here somewhere. "Theudas called Him Lord. I can not say that, but He -- He died in my place. Oh, if I only knew!" Thus swayed by his doubt-tortured mind, he staggers along until there steals upon him the sense of an invisible Presence. He stops. Are those voices? Some one is coming. He waits, and ever there comes the deepening sense of an Invisible Presence -- a Presence such as he felt on that day on Quarantania. Then in the starlight he sees two figures. They separate, one turning back, the other approaching. The retreating figure seems to have the appearance of an angel. The other comes nearer and nearer.

Then a voice "softer than silence" says:

"My son, what is it?"

The Other Robber starts. That voice! The voice he heard on the mountain -- the voice that replied to Theudas. Can it be? oh, can it be? Again, "Well, my son!"

The Other Robber sank to his knees, to the ground; prostrate he lay, and tremblingly murmured, "Lord, remember me. Thou didst hear the prayer of my companion in crime. Wilt Thou not hear me?"

Gently the form of the other stooped over until His hand reached the hand of the prostrate robber; and, as He raised him to his feet, the voice said, "My son, canst thou believe?"

The downcast eyes of The Other Robber were slowly lifted until they rested on the outstretched pierced hands, on the thorn-marked brow, into the love-set eyes, and, with a consciousness of self-surrender never before known to him, he cried out, "Lord, I believe Thou art the Man who died for me." And like dew-fall, into the heart of Barabbas, The Other Robber, came the joy and peace of the first Easter morning. Impossible, you say! Why impossible? -- April 11, 1911

## The Cross

The Christian church is again entering that period of the year which commemorates the closing events of the earthly ministry of our Lord, culminating in His death and resurrection. As Easter comes in the spring, it is natural that there should be a spirit of joy and gladness accompanying its observance, not only from the resurrection of nature herself, but from the hope of the greater resurrection of which the first is the annual symbol. This joyous celebration must not be allowed to eclipse the significance of the event which preceded the resurrection--the passion, the sorrow, the death of our Lord.

From the day of the Eucharistic offering of Cain until now, the world has been trying to find a way to God without a cross. It is impossible. The fundamental corner-stone of redemption is expressed thus: "There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time" (1 Tim. 2:6). Four facts stand out like mountain-peaks in this statement. These are: God, men, mediator, ransom. Properly phrased we have this sentence: The infinite resources of God's justice and pitying love meet man's sin and utter helplessness in the mediatorial sacrifice of Jesus Christ. Reconciliation and peace with God are possible only through the cross. Eliminate the cross in its sacrificial meaning and there is no pardon for sin.

In the hour of crucifixion it is said of the enemies of Christ that they sat "down and watched him there." Is it not an opportune time for the friends of Christ to take time, here and now, in the midst of the hurry and rush of this age, to sit down and watch Him there! We sing, "When I survey the wondrous cross," but far too often it is a passing glance only. Let us sit down and meditate upon that event, the reason for it, the revelation from it, the privileges following it. In so doing sin will become repulsive, pride will become obnoxious, and humble love and obedience will become the dominating factors in our experience. -- March 4, 1924

### **The Living One**

The gray of an early dawn; a garden wherein was a new sepulcher; three women hastening toward the sepulcher; the open tomb with an angel sitting upon the stone; the angel's message, "He is not here; for he is risen, as he said": these are the salient points connected with the most significant and outstanding fact of history -- the resurrection from the dead of Jesus Christ. He is not dead; He is not in the tomb; He is the Living One.

I. He is the Living One in the world. The clocks of the centuries are set by His advent. The feast day of nations is His birthday. The rest day of the world is His resurrection day. Where does the torch of knowledge burn the most brightly? It is in those nations which have had the largest measure of the gospel. Where do orphanages, asylums and hospitals abound? It is where the Bible is an open book. Where do the arteries of trade and commerce throb the strongest? It is in the shadow of the largest number of Christian churches. Where is womanhood honored and respected? It is in those lands where the name of the Living One is most honored and revered.

II. He is the living one in history. John saw Him as the one "which is, and which was, and which is to come," and cried, "Behold, he cometh with clouds." Clouds presage storms and commotions and conflicting currents. He came in the storm-cloud of judgment which burst upon Jerusalem in 70 A. D., fulfilling His own prophetic utterance. He came in the storm-clouds which centered near Tours in 732, when Charles Martel defeated the Saracens and saved Europe from becoming Moslem. He came in the storm-clouds which broke over Germany in the opening of

the fifteenth century, out of which came Martin Luther and the Reformation. He came in the storm-clouds which scattered the Spanish Armada and saved England to Protestantism. He came in the storm clouds of civil war in the sixties, out of which came the emancipation of three million slaves. A thousand other storm clouds have been His carriage as He has swayed His scepter of sovereign power, multiplied proof that He is still the Living One and prophetic of that hour when He shall come in a cloud so that every eye shall see Him.

III. He is the Living One in literature. The ethics of men which embrace the real values of life are the reflection of His teaching. His life, His work, His love, His teaching, His sacrifice, His death, His resurrection have been the inspiration of poets, the meat for philosophers, and the theme of essayists. Take out of the world every book referring to Christ, every poem which has a scriptural allusion, every song which is related to His truth, and what would be left!

IV. He is the Living One in religion. A living Christ makes a living faith. A living faith makes a living Christian. The twentieth-century proof of a living Christ is the same as the first-century proof transformed men. The cape at the southern extremity of Africa was once known as the Cape of Storms and was considered a fatal barrier to the navigation of the ocean eastward. But a bold navigator sailed past the barrier, opened a new route to the East Indies, acquired for his country the riches of the world, and changed the Cape of Storms into the Cape of Good Hope. Jesus Christ trod through the valley of death, opened up a path to the skies, and gained for His followers untold riches and the hope of eternal life. As the Living One, He gives them comfort, provides them with grace, and waits to crown them victors. -- March 30, 1920

### The Lordship Of Jesus

I. Jesus is the Lord of Creation. The words of John are simple, direct, and positive. "All things were made by him; and without him was not any thing made that was made." Paul is equally positive and clear. "For every house is builded by some man; but he that built all things is God." Matter is not eternal. The universe has an intelligent personality back of it. The most skilful men must work with things already in existence. Jesus (God) alone is Creator.

II. Jesus is Lord of nature. At His word the water blushed into wine. "He took a fragment of a barley loaf into His hand, and to teach His church that His grasp had in it the fecundity of the earth, the moisture of the flowers, the influence of the sun, the comprehension of all times and seasons, and the excellency of all power, as He broke it it enlarged itself far beyond those goodly ears of wheat which Pharaoh saw in his dream, and every crumb became a handful." The restless sea became pavement for His feet, while its wind-whipped waves instantly fell into quiet repose at the sound of His voice.

**III. Jesus is Lord of life. His entrance into and exit from the world are proofs of His Divine Mastership of life. As Lord of life He stood before the tomb of Lazarus and, at His command, the departed spirit winged its flight back from hades into the cold clay, bringing the warmth of life, and the dead came forth as the living among the living. As Lord of life He placed His own life temporarily with the spirits in prison, from whence He brought it again to become the firstfruits of them that sleep. He is the resurrection and the life. None but God is "the life," and only He can impart it. Because He is the resurrection He can keep life when given and restore it after it is lost. "Why should it be thought a thing incredible with you, that God should raise the dead?"**

**IV. Jesus is Lord of death. His own victory over the grave is a proof and pledge of ours. Luther said, "The resurrection has hung a lantern in the mouth of every open grave." To how many sorrowing hearts has this thought brought comfort! With our own American poet, Whittier, we feel,**

**"Alas! for him who never sees  
The stars shine through his cypress trees,  
Who hopeless lays his dead away,  
Nor looks to see the breaking day  
Across his mournful marbles play;  
Who has not learned in hours of faith  
The truth to flesh and sense unknown,  
That Life is ever Lord of death,  
And Love can never lose its own."**

**Jesus is Lord of death. "His empty tomb is eloquent with hope, for He has "abolished death, and hath brought life and immortality to light through the gospel."**

**V. Jesus is Lord of men. He saw Nathaniel under the fig tree when Nathaniel knew there was no one in sight. He saw the unspoken question in the mind of Nicodemus and answered it before it could be expressed. He read the thoughts of His disciples because He knew what was in men. He commanded men to come after Him, and they instantly forsook all and followed in His train to martyrdom.**

**Meditating on the death and resurrection of Christ at this Easter time should lead us to a complete dedication of ourselves to Him -- a dedication so absolute, so sweeping, so unconditional that we accept His complete mastership of our lives and cry, "My Lord and my God." -- April 15, 1924**

### **Pre-Easter Opportunities**

**There is an awakening to the possibilities and responsibilities of the pre-Easter season. Pastors are, more and more, planning revival efforts during this memorial season and holding devotional services each night during Passion Week. A young college man who attended the devotional services in a certain church**



during Passion Week was deeply impressed. Later he remarked to one of our ministers, "Why do not all of our churches have these meditations on the life and death and resurrection of Christ during the week before Easter?"

The Woman's Missionary Society, through the home missions department, for several years has been stressing the opportunity and responsibility of personal soul-winning through the pre-Easter season. Each year a letter is sent to conference leaders to be distributed to district and local workers. This year the letter was accompanied by leaflets on pre-Easter evangelism and on prayer. As a result, the young people and the W. M. S. in some conferences have planned a definite campaign of prayer and personal house-to-house visitation for soul-winning. In a small local group a Christian young woman, a school teacher, before a revival effort in her church made over two hundred calls, praying in the homes where opportunity afforded and extending personal invitations to accept Christ. A busy young woman remarked, "If we get time to do this sort of work we must plan for it, but why not?" A young man who is superintendent of a high school planned gospel teams to hold week-end services throughout his conference. He remarked, "I mean to make one of the number on one of the teams." The Easter sunrise prayer-meetings and the devotional services of Passion Week are also being observed by young people's groups.

Are these activities not an inspiration? How splendid for our young people to be planning several hours a week to visit and to distribute gospel literature and carry on conversations with a view to winning souls to Christ! How much better during this pre-Easter season to be reading anew the life and death and resurrection of our Lord, to be giving themselves to prayer and the deepening of their own devotional lives, witnessing for Christ, observing Passion Week and holding sunrise prayer services on Easter morning, than to be desecrating one of the most sacred memorials of the church by a dress parade.

The W. M. S. deserves great credit for emphasizing this appropriate and timely evangelism during the pre-Easter season. But to all, young and old, the observance of this season should result in the deepening of spiritual life and the renewing of our appreciation of the vital place of the cross in Christian experience. The trend of the age is to eliminate the crucifixion side of the cross. To do this is to dishonor our Lord. To exalt the cross is to exalt our Lord. -- April 4, 1930

### **Why Not The Resurrection?**

Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8).

Old Mr. Incredulity still lives. He says there have been plenty of funerals, but nothing more. It is very common to demonstrate that certain things are impossible, but the argument amounts to nothing in the presence of facts. While the philosopher was proving conclusively that a vessel could not cross the Atlantic

Ocean under her own steam, the provoking Sirius came steaming up the Thames. While it was demonstrated over and over that talking machines, flying machines, submarines and wireless telegraphy were natural impossibilities, inventors went on producing the goods.

The empty tomb of Christ is a standing, age-long, indisputable fact. The soldiers could not account for it. The Jews were puzzled by it. The disciples were first amazed, then convinced. Under their testimony three thousand people changed front within fifty days. The Sabbath is a twentieth-century proof. The first day of every week is an Easter day. Why not the resurrection?

The killing frosts of the late fall come on. Leaves wither and fall. Vegetation dies. Barrenness prevails. Spring comes. Leaves appear. Vegetation comes forth. We admit the winter for the body; why not expect the coming of the springtime? Why not the resurrection?

A blacksmith stands by his forge. He places a piece of rusty, cold, dull iron into the fire. After a little he takes the same, identically the same, piece of iron out and it is hot, bright, sparkling. The body is laid in the grave -- dead, heavy, earthly; at the resurrection it shall arise-living, clothed in light, bright with immortality -- through One who has said: "I am the resurrection and the life." Why not the resurrection?

The scavenger drives his wagon through the streets. From filthy alleys and foul-smelling garbage cans he pulls dirty rags and rotten clothing. They are sold for a pittance and sent to the paper mill. In a few hours they come out clean, white paper. What "though ye have lien among the pots"? What though we have been scattered in the darkness of the tomb? "Yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." When the Almighty scatters the kings of death and hell for His church, she shall be "white as snow in Salmon." Why not the resurrection?

Some years ago I spent a night, on Mt. Hamilton, near San Jose, California. From the Lick Observatory, located on the mountain, one can see the entire Santa Clara Valley, a part of San Francisco Bay and a part of the Salinas Valley. In the morning the top of the mountain was bathed in glorious sunlight, while the valleys below were covered with a heavy bank of fog. After a time the fog began to break, then to roll apart, revealing stretches of country beneath, then finally, dissolving in the air or disappearing in clouds through distant breaks in the mountain range, exposing the foothills, the orchards, the cities and the entire panorama of earth and sky to full view.

Yes, Mr. Incredulity, there have been many funerals. The darkness long rested upon the grave. But the fog has parted, the cloud as well as the stone has been rolled away, and the resurrection of Christ is the sunburst, the penetrating rays of which have shot to every part of death's dark valley, revealing the dim

outline of the city eternal, the trees on the banks washed by the River of Life, and the wonderful country where the inhabitants never grow old.

"And Jesus answered them, saying, The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone! but if it die, it bringeth forth much fruit." Truly, why not "the resurrection? -- March 30, 1915

## **Missions**

### **The Major Task**

World evangelization is the enterprise committed to the church of Jesus Christ. It was committed to a few men at a time when the religious and political sentiment of the age was set as a stone wall against them and they had no social recognition, no funds, no institutions and no prestige of any kind. Despised by their fellows, inexperienced in their work, without professional training, but fired with a heaven-bestowed conviction of the truth of their message and anointed with power from on high, they gave themselves so utterly to this enterprise that in less than a hundred years the gospel had been planted in Judea, Samaria, Galilee, Syria, Asia Minor, Southern Europe, Spain, Africa, Babylonia, and India.

If less than four score comparatively unlearned and inexperienced men and women could so push the enterprise of evangelization as to secure a half million converts in a few years, resulting in the transformation of the Roman Empire in a little more than three centuries, what ought to be done by the church in this day? . .

.

The uniqueness and selectness of the enterprise demands a unity of effort and a coordination of resources without a parallel in human activities.

I. This is demanded by the magnitude, the difficulties and the urgency of the enterprise. The power of the gospel must be made known to a thousand millions of unevangelized men and women. Nearly two-thirds of the human race are without the Bread of Life. Four people out of five in rural America are outside of any church. Twenty-seven million children and young people in this country are receiving no religious instruction of any kind. Spiritual truth, the most difficult of all truths to carry, must be carried to people of hundreds of different tongues and dialects, in some of which even new words must be created in which to express this message. Seas must be crossed, dangers must be faced, disease must be battled, prejudice must be parried and racial antagonisms must be tactfully removed. Above all, the task is urgent. The multitudes passing away have a right to know, before they go, of a Savior who came to save.

II. It is demanded by the elemental need of humankind. "The great evils of the world are impurity, inequality, and hopelessness. Men do not know the character of

God and, therefore, they are unclean. Men do not know the love of God and, therefore, they are not brothers. Men have never felt the thrill of the life of God and, therefore, they are without hope, and despair, alike, of the days that are and the days that are to be. And these three things, the character of God, the love of God and the life of God, are not the things about which we disagree. All Christians unite in these three great convictions, and these are the very things for which the . . . needs of the non-Christian people essentially call."

III. It is demanded by the authority of the Divine head of the church. In the ideal, the church is the corporate body of our living Lord. "Ye are the habitation of God through the Spirit." The assumption of all power immediately prior to the enunciation of the Great Commission clothes that commission with unquestionable authority. There is no alternative. World evangelization is the major enterprise of the church.

"But if our gospel be hid, it is hid to them that are lost:in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." --  
October 19, 1926

New Year

How Old Art Thou?

Significant indeed was this question, propounded by Pharaoh to the patriarch Jacob. Doubtless he had heard of the longevity of Jacob's forbears and considered it a question both courteous and complimentary. However that may have been, the question comes with peculiar and intensive interest as a meditation with which to face the New Year.

Some one asked a little colored boy how old he was. The little fellow scratched his woolly pate for a moment and then replied: "Dat all depends, suh. If yo' mean how many y'ars I'se libed, I dunno. But if yo' means how old I is by the good time I'se had, I 'spects I'se about fifty."

We do not mean to have age measured by the frivolous standards of a giddy age. But, thinking seriously, speaking soberly, "How old art thou?" Let the almanac go. Let ledger balances be forgotten. Begin to measure your life in the terms of real wealth. Inventory your faith in God, your Christian compassion for men, your assets of holiness, peace, joy, patience, hope. What do you find? Loss or gain? Are the years stretching into weary memories of waste and fruitlessness, or are they abounding in spiritual values and springing with spiritual riches? Age is not measured by years, but by spiritual character. At twelve Jesus was increasing in "wisdom and stature, and in favor with God and man."

"We live in deeds, not years -- in thoughts, not breaths,

**In feelings, not in figures on a dial;  
We should count time by heart-throbs:he lives most  
Who feels most, thinks the noblest, acts the best."  
--December 25, 1923**

### **Take Time, Not Life**

**So read the warning signs at dangerous crossings in our large cities. It is the modern phrasing of a prayer composed centuries ago by Moses:"So teach us to number our days, that we may apply our hearts unto wisdom." Life is measured by days with respect to its duration. The divine measure is three score years and ten. But seventy years of life are not really lived. Five years must be subtracted for more or less irresponsible infancy. From the sixty-five years remaining deduct one-third spent in sleep, and the total drops to about forty-three years. Statisticians say that fifty years is too high for an average of human life. However, assuming the average to be fifty and making the same calculation, the average of life actually lived is thirty years. How pertinent then the prayer of Moses! How full of meaning is the modern phrasing of the same truth -- take time, not life! Take time to consider others, take time to be helpful, take time to be unselfish, take time to be thoughtful, take time to do justly, take time to love mercy, take time really to live -- in short, take time to be holy.**

**If we fail to do this, if we live thoughtlessly and heedlessly, if we refuse to take time as one of our most valuable assets, we will take life. We will take our own, for self-love is suicide. We will take the life of some one else. An innocent child, a hero-worshipping adolescent, an impressionable youth will cross the path of our influence and receive mortal injury.**

**Our age is speed-mad. Our veins throb with the hot fever of haste. A momentary delay in the traffic or the train schedule throws us into paroxysms of impatience.**

**If the children are not through high school by the time they are fourteen or fifteen or through college before they are twenty we fear they are mentally defective.**

**If we hold a meeting for ten days and the entire community is not awakened and scores of penitents are not seeking the Lord we conclude the day of revivals is past and the Holy Spirit withdrawn.**

**Take time, not life. Slow up. Stop breaking the speed limit. Take time to go to prayer-meeting. Take time to attend a class-meeting. Take time to have family worship. Take time to read your Bible and to wait on the Lord in prayer. Slow up.**

**The reckless, heedless car-speeder is called a slipshod driver. He is the man who comes recklessly out of side streets; who cuts corners; who never inspects his**

**brakes and steering-gear; who does not signal before turning or stopping; who never gives a warning signal of his approach.**

**We are living slipshod lives. Reckless, careless speeders, we say we must live our own life in our own way, and drive on in mad haste, leaving wreckage in our path. Failing to take time to practice the presence of God, we lose our sensitiveness of conscience and keen zest for devotion. Then comes temptation, merging into enticing lust of the flesh or eye or pride of life -- then a crash, wreckage, death. Take time, not life.**

**We stand on the threshold of another year. The number loaned to us at most is few. Finis will soon be written at the end of the story of our years. The record made will receive minute inspection by an infinite Judge. Are you going to snap your fingers at all traffic rules and scorn all safety regulations, or will you thoughtfully and prayerfully number your days and apply your heart unto wisdom? Take time, not life. -- December 29, 1925**

## **Temperance**

### **Be Temperate**

**True temperance does not relate to the question of the liquor traffic only; the scriptural injunction is to be temperate in all things. Man is a complex being, and every department of his nature should be ruled, as Wordsworth says in the "Happy Warrior," by reason.**

**1. Temperance applies to the body. The body is declared to be the temple of the Holy Ghost. All our intellectual and moral faculties reside in the body. God attaches so much importance to the body that He declares men shall give account for every deed done in it. Hence, health is a duty. It is also a power and a joy. Efficiency is properly directed energy. We are morally responsible for keeping the physical man fit and strong.**

**The life must be clean to be strong. The government has waged and is waging a great campaign against vice. Statistics have been published and spread broadcast showing the deadly effects of social impurity. It is not a moral obligation only but a patriotic duty to live clean in order to be well. For the same reason, war is being waged on the deadly cigarette. Good business is adding its voice to that of science in declaring the cigarette a menace to health and a potent factor in reducing energy. It is a virulent poison. Statisticians have figured out to a fraction how much one cigarette reduces mental clearness and lowers vitality. Practical temperance means the waging of an incessant warfare, until these foes to the physical well-being of man are eliminated.**

**2. Temperance applies to the mind. There is a mental dissipation just as certainly as there is physical dissipation. The most common and pernicious form of**

**this is novel-reading. The modern novel creates mental dissipation by appealing to the romantic and imaginative, by presenting impossible characters moving in an abnormal environment, by arousing the emotions through plots and exciting complications. The effect produced is as much a mental debauch as indulgence in stimulants is a physical debauch. The mind becomes weakened, incapable of sustained mental effort, fitful in its operations, and increasingly dependent upon extraordinary stimuli for action.**

**The modern picture show tends to the same evil end. Its appeal is to the imaginative and to the superficial. False standards of life are portrayed. The public is made familiar with immodesty and crime. While the claim is made that the effort is always to emphasize virtue and make vice and sin repugnant, the opposite effect is often produced. Many of the most dastardly crimes of recent years, especially where young men have been involved, have been traced directly to the influence of the movies.**

**3. Temperance applies to the soul. This is the great obligation. Whatever injures the body and impairs the mind is a sin against the soul. Intemperance in body and dissipation of mind bring proportionate weakness in soul. The spiritual is the largest part of our complex nature. The highest type of manhood or womanhood is Christian manhood or womanhood. The test of discipleship is a test of prohibition. "Except a man forsake all that he hath, . . . he can not be my disciple."**

**Temperance, then, relates to every department of our nature. To attain to the deepest spirituality, to build the strongest Christian character, we must adopt the command of Paul, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." -- September 9, 1924**

**Thanksgiving**

**Have Faith In God**

**Following the spectacular presentation of the kingdom of David in the person of its king to the Jewish nation and capital city (Mark 11:7-10), there occurred one of the most significant incidents recorded in this last week of the earthly ministry of our Lord. This was the cursing of the fig tree, its immediate withering, and the resultant command, "Have faith in God."**

**To these disciples, flushed with the victory of the triumphant entry and confident that the propitious hour for the coronation of David's Son and King was at hand, Jesus was their fig tree, luxuriant in the leafage of miracle-working power and marks of Messianic status. As they saw the fig tree dried up from the roots in one day, so they saw their Messianic fig tree shrivel and dry up in one day. Instead of having faith in God, they were sad (Luke 24:17), hopeless (Luke 24:21), and unbelieving (John 20:25). At the cost of humiliating mistakes, hours of poignant torture and tears of agonizing remorse they later came to see that God's plans**

overtop the card, houses of puny man more than Everest overtops an ant-hill; that God's power can bring out of death the supreme victory of life; that back of all fig trees of hope and promise in which man may put his trust and meet with disappointment is the God who never dries up nor fails, but who, when the fig tree fails to blossom and there is no fruit on the vines, still abides in His strength in the hidings of His power.

Have faith in God when the dispensational program seems inextricably tangled, painfully slow in maturing, and Satan seems to have full control. The disciples knew they were in the closing days of a clearly defined dispensation. Every sign emphasized it. But in their haste to celebrate the advent of a new dispensation they temporarily lost step with God. This is a mistake. The present dispensation is as clearly defined as any which have preceded it, and the signs marking its approaching consummation are as specific and as easily read as any given in the past; but so absolute is the retention of times and seasons by the Divine Father that there is danger of losing step with Him through our unseemly haste to anticipate certain coming events. Have faith in God, when our interpretation of the fig tree of dispensational truth seems to dry up, so that we can still possess our souls in patience and wait for our Lord from heaven.

Have faith in God when greed of gold betrays superlative purity; when religious traditionalism masters personal holiness; when the cross is the only monument of an expected kingdom. A tradition has come across the years that when Judas threw the thirty pieces of silver at the feet of the Sanhedrin one piece rolled out of sight and eventually got back into circulation. This piece of money, according to the tradition, carried the Judas mark, and every one into whose hands it came succumbed to the attacks of a malignant, cruel, traitorous spirit. The tradition is unnecessary. The Judas spirit is in the world. Christ is still betrayed in the house of His friends. They who have dipped in the dish with Him brazenly print the kiss of betrayal upon His cheek. And as with the Master, so with the servant. We drink the cup that He drank; we are baptized with the same baptism of unappreciated toil, unrecognized sacrifice and failure of friendship. It is far easier to say it than to do it, but our only recourse is to have faith in God so that we can unwaveringly say, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold."

Have faith in God when the closest and most cherished human ties are severed and we come to a break in the road of life, from which point we continue our journey alone. The principle of vicarious sacrifice still holds good. The seed must die to give life. The wheat must be ground between the millstones to produce bread. The medicinal herb must be crushed to yield its healing balm. Abraham had to take every step of his via Doloroso to Mt. Moriah to be called the friend of God. Fig trees of human dependence and vital relationship wither and die all about us, but God abides. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told



**you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."**

**The foregoing thoughts are suggestive of the proper spirit in which to approach Thanksgiving. The beneficent gifts of God are numberless. Any pantheistic worshiper can be condescendingly grateful for them. But the disciplinary gifts of a personal, gracious, loving heavenly Father are just as important, possibly more so, and require grace to make a proper sacrifice of praise. Hence, while God is thanked for His bounties, let Him: also be thanked for His gifts of losses and crosses, knowing as we do that these work out for us "a far more exceeding and eternal weight of glory." "Although the fig tree shall not blossom, neither shall fruit be in the: vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the god of my salvation." -- November 18, 1924**

### **Say It**

**This incident is said to have occurred in a home in Virginia. An aged mother lay upon her deathbed. Her children were gathered around the bed. The eldest son took his mother in his arms and said, "You have been a good mother to us." A flush came over the pallid face and with a husky voice she whispered, "Why, Son, you never said so before."**

**David exclaimed, "O give thanks unto the Lord, for he is good; for his mercy endureth forever," and then adds, "Let the redeemed of the Lord say so." Multitudes fail to do so until it is almost, if not entirely, too late. That mother had toiled and suffered and sacrificed for years, but had never heard a message of appreciation. If her children had felt it they had never said so. Could they have been guilty of a greater sin against motherhood! Shall we continually feed on the bounty of our heavenly Father and never say, "Thank you"?**

**We should thank God for His goodness. Pagan minds conceive distorted views of a supreme deity. Fear, lust, hate, destructive power and cruelty are some of the attributes ascribed to such a divinity. But Christian theism rests solidly upon the rock of the Divine Goodness. It is indelibly stamped upon His handiwork. It is reflected in all His providences. It stands out in His abundant provision for our material good. Famines rage in sections of the world, but it is not because the Divine Provider has not blest the soil, nor sent the rain nor withheld the sunshine. Famines are local. When one section is barren, other sections produce more abundantly. While northern China was in the grip of the recent famine, other portions of the empire had provision in abundance. Siberia had wheat enough to spare to have fed the whole population of the stricken area. The lack of transportation, failure properly to husband and distribute resources through selfishness, privation growing out of war inspired by the baser impulses of the race for which God is not responsible, and other reasons, providential, disciplinary and**

retributive, are causes of so much suffering. But back of all the dark cloud of suffering and want is the clear sky of the Divine Goodness and the steady shining of the Father of lights from whom cometh every good and perfect gift. The goodness of God is apparent in the creation of the world, in the dominion committed to man, and in the provisions for man's redemption and ultimate happiness. Are you thanking God for His goodness?

We should thank God for His mercy. "For thy mercy is great above the heavens." Astronomers have been greatly interested in the observations recently made possible by the use of a new device on the eight-foot reflecting telescope used in the observatory at Mount Wilson, California. By this device Betelgeuse, a fixed star in the constellation of Orion, is three hundred times larger than our sun, has a diameter of two hundred and sixty million miles, and is one hundred fifty light years from the earth. That is to say, light traveling at the rate of one hundred eighty-six thousand miles per second, with sixty seconds per minute, sixty minutes per hour, twenty-four hours per day and three hundred sixty-five days per year would require that length of time to reach this planet. Such calculations are staggering, overwhelming, incomprehensible. Yet this same instrument draws into view other stars like faint specks till more remotely removed, and so dim that no guess can be made as to their distance. But out to the farthest limit of the measureless stretches of the heavens spreads the divine mercy and, like the nimbus cloud in the April sky, drops in refreshing showers: and copious downpours upon each member of the race. High and low, rich and poor, black and white, red and yellow, saint and sinner -- each alike are recipients of the: same inexhaustible fountain of mercy. John Bunyan said, "It must be great mercy, or no mercy; for little mercy will never serve my turn." "God's mercy is so great that it forgives great sins to great sinners after great lengths of time, and then gives great favors and great privileges, and raises us up to great enjoyments in the great heaven of the great God."

"Let the redeemed of the Lord say so." If sinners will not acknowledge God and thank Him for His benefits, the saints must. They are under a double obligation to do so. In addition to the material blessings which are common to all they have received the perfect gift of pardon and purity. The redeemed are exhorted to speak forth the praises of God. Not to do so is the basest ingratitude.

How often do your friends hear you express your appreciation of their kindness? How often do you make your loved ones feel that you appreciate their labor and sacrifice for you? How often does God hear your message of thanks for His goodness, His mercy, His redemption and His loving care and protection? "Let the redeemed of the Lord say so." -- November 22, 1921

### **The Thankless Nine**

"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. And fell down on his face at his feet, giving him

thanks:and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine?" (Luke 17:15-17).

Ten men praying for aid and relief; one only taking up the note of the "Te Deum" of praise. Ten men, foul with leprosy, healed; one only giving God thanks. Ten men given sound, healthy bodies; one only turning back to give God glory.

Brutus owed all he was to Cæsar, yet returned the favors shown and the honors conferred by assisting in the murder of his benefactor. Louis XIII owed all his success for eighteen years to the genius of Richelieu, yet, when the great statesman died, his cold-hearted remark was simply this, "There is a great politician gone!" Ingratitude! No wonder Shakespeare wrote:

"Blow, blow, thou winter wind,  
Thou art not so unkind  
As man's ingratitude."

Isaak Walton wrote, "God has two dwelling -- one in heaven, and the other in a meek and thankful heart." The moment a person gets what he wants is a great testing time. The need supplied, the benefactor is at once removed to a remote relation. Satisfaction of desire tends towards complacency of mind. Hence ingratitude springs up. The thankless nine go on their way, and but one makes a heaven of his heart by giving thanks to God. Therefore, "In everything give thanks: for this is the will of God in Christ Jesus concerning you." Ingratitude is fostered by abundance.

If each one's life had more praise, he would feel less drudgery.

Themistocles said of the Athenians that when a storm arose they sheltered themselves under him as under a tree, which, when the weather was fair again, they would rob of its leaves and branches. Such is the attitude of multitudes toward the Father of mercies.

There is a story of an Arab beggar who sat at the gate of a rich man's house on whose bounty he depended. One day the rich man needed a messenger for instant service and, seeing the beggar, called upon him, whereupon the beggar haughtily replied, "I solicit alms; I do not run errands." Is not this the practical reply of the thousands who claim God's grace and yet refuse to have a part in carrying His urgent message to the lost? -- November 17, 1925

\* \* \* \* \*

### 03 -- SPIRITUAL LIFE MESSAGES

Fact -- Faith -- Feeling

**There is a Divine order in all things. Very often this order is in diametrical opposition to the human order.**

**In the Divine order God first gives us the facts of salvation; then we are to believe these facts; then we have the feeling suitable to the facts believed.**

**Man reverses this order and says he must first have feeling; then, believing because of the feeling, accept the fact. However, man does not follow this rule in anything but religion. In everything else he requires the fact before feeling. He does not say he feels he has a hundred dollars in the bank when he knows he does not have a cent on deposit. He does not shut his eyes to see if he feels he is on the right road.**

**David sang, "The Lord hath done great things for us; whereof we are glad" (Psa. 126: 3). Joy comes from believing joyful facts. The facts do not exist because one is joyful, but one rejoices on account of the existence of the facts.**

**God's order is made clear in the following statements:**

#### **I. God Loves Us.**

**The fact. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4: 10).**

**The faith. "And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:16).**

**The feeling. "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5).**

#### **II. Forgiveness Of Sin.**

**The fact. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins" (Acts 13:38).**

**The faith. "And by him all that believe are justified from all things from which ye could not be justified by the law of Moses" (Acts 13:39).**

**The feeling. "Therefore being justified by faith, we have peace with God" (Rom. 5:1).**

#### **III. Eternal Life.**

**The fact. "And this is the record, that God hath given unto us eternal life, and this life is in his Son" (1 John 5:11).**

**The faith. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15).**

**The feeling. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls" (1 Peter 1:8, 9).**

#### **IV. The Gift Of The Holy Spirit.**

**The fact. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you" (John 14:16, 17).**

**The faith. "In that last day, that great day of the feast, Jesus stood and cried, saying . . . He that believeth on me . . . But this spake he of the Spirit" (John 7:37-39).**

**The feeling. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life" (John 4:14).**

#### **V. Entire Sanctification.**

**The fact. "Christ also loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word" (Eph. 5:26).**

**The faith. "For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world" (Heb. 4:3).**

**The feeling. "By whom also we have access into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:2).**

#### **VI. The Presence Of God.**

**The fact. "Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world" (Matt. 28:20).**

**The faith. "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust" (Psalm 91:2).**

The feeling. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea" (Psalm 46:2). -- April 21, 1925.

## **Is Conscience A Safe Guide?**

Is conscience a safe guide? The answer depends upon what kind of a conscience it is. The Bible mentions the following kinds: A conscience void of offense; a weak conscience; a good conscience; a pure conscience; a seared conscience; an evil conscience; a defiled conscience, etc. Most certainly it would not be safe to allow some of these.

1. What is conscience? The following, out of many definitions, are to the point. "Conscience is the moral voice in a man which says, 'You ought.' "Conscience is that which perceives and feels rightness and oughtness in moral motives -- that is, in choices and intentions."

2. In dealing with conscience it is imperative that we distinguish between absolute right and wrong. Absolute right, like absolute truth, is God. If, intuitively and unerringly, we could always discern the absolute right, with the purpose of following it, the question would be answered -- conscience would be a safe guide. But finite beings as we, limited in knowledge and dull of understanding, by the very nature of our limitations must gage the merit or demerit of our acts by our relative or conditioned knowledge of absolute right and wrong. This relative knowledge is limited or increased by the age in which one lives, the degree to which one has been influenced by the standards of the age, the extent of his understanding of God's Word, and his susceptibility to the teachings of the Holy Spirit.

3. In 1 Corinthians, Paul emphatically teaches that the Christian conscience becomes susceptible to guilt when it does that which it believes to be wrong -- not so much what is wrong as what appears to it to be wrong. Measured by your knowledge (light) of God's law and truth (the absolute), there is nothing else you can do and be clear than to do what seems to you to be right. To Paul conscience was more sacred than Christian liberty. He would not exercise his larger Christian liberty (larger and more liberal through clearer spiritual enlightenment as to fundamental right and wrong), when by so doing he would grieve the brother who was consistently following a conscience severely circumscribed by lack of knowledge of truth (1 Cor. 8:7-13).

4. Hence a Christian must follow the promptings of conscience to be clear. But he must constantly strive through the study of the Word and the teachings of the Holy Spirit to obtain clearer conceptions of the truth as it is in Jesus. Remembering that the "spirit of man is the candle of the Lord," he must ever say with Paul, "Herein do I exercise myself [study], to have a conscience void of offense toward God, and toward men." In his lectures on conscience Dr. Joseph Cook summarized his study in the following terse statement: "Conscience is your

**magnetic needle. Reason is your chart. But I would rather have a crew willing to follow the indications of the needle, and giving themselves no great trouble as to the chart, than a crew that had ever so good a chart and no needle at all." -- March 2, 1934**

## **It Is Time**

**The ancient farmer-prophet, Hosea, proclaimed of old, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you."**

**It is time to seek the Lord when the ground of the heart has become hard through long-continued failure to be thoroughly broken through penitence and contrition.**

**It is time to seek the Lord when righteousness has failed in the land, and graft, corruption, crime, and iniquity abound.**

**It is time to seek the Lord when men have become so blind to justice, so dead to the principles of good-will, so steeped in innate selfishness that they never reap any harvests of mercy.**

**It is time to seek the Lord when the land is filled with violence, when nation is plotting against nation, when men's hearts are filled with suspicion and distrust.**

**It is time to seek the Lord when the church has members who have become carnal, saying, "I am of Patti," and "I am of Apollos," thus promoting envying, strife, and divisions.**

**It is time to seek the Lord when the springs of benevolence dry up and the financial claims of God's cause become a burden and a pull.**

**It is time to seek the Lord when it is easy for the many to rise early in the morning to put the hands to the plow, or to spring into the gas carriage for a forty-mile ride to the old settlers' picnic, while it is a burden, a hardship, an irksome task to reach the church three miles away with any degree of regularity or promptness, while the prayer-meeting is omitted from the schedule entirely.**

**It is time to seek the Lord when intercessory prayer has, to a large extent, become a lost art, and individual devotion a relic associated with the times and the mystics.**

**It is time to seek the Lord when a creed becomes the essence of religion, intellectual acceptance of a doctrine becomes the sum total of experience, and the natural and acquired traits of courtesy, sympathy, generosity, and kindliness become the fruits of the Spirit.**

**It is time to seek the Lord when personal and practical righteousness is so woefully wanting that inconsistent words and actions in those professing real grace excite no surprise nor grief, but are excused on the ground of natural or physical weakness.**

**It is time to seek the Lord when there is no vision of the world program of Christ, nor any degree of passion for the conversion of the lost.**

**It is time to seek the Lord when the church has settled down in snug contentment to hold her own and refuses to become interested in any plans for aggressive expansion and spiritual conquests.**

**It is time to seek the Lord when the drought is on the land to that extent that the "hope of Israel, the Savior thereof in time of trouble," is "as a stranger in the land," as a "wayfaring man that turneth aside to tarry for a night," and as a "mighty man that can not save."**

**Where any one or more of the foregoing conditions prevail, a revival is needed. It is time to seek the Lord until He comes in rains of righteousness. If He is so sought, He will come. -- November 11, 1924.**

## **Justification**

**One of the outstanding signs indicative of the religious declension of the present age is the looseness of religious terminology. The use of specific terms has been largely discontinued, while vague and indefinite terms have come into popular use. Hence, instead of justification, pardon, forgiveness, regeneration, sanctification, and other scriptural terms, we hear the following: "Obtained a hope," "experienced religion," "started out to serve God," "determined to be a Christian," etc. Instead of expressing a desire to obtain a "clean" or a "pure heart," seekers talk about desiring "more religion" or a "deeper work of grace." Instead of "perfect love" it is "more love to Thee." Instead of "being sanctified wholly," it is "the higher life." Instead of being "filled with the Spirit," we hear much about desiring to have "more of the Spirit." Instead of "putting off the old man" and being "crucified with Christ" we hear about "the victorious life."**

**These substitutions are made for "the words which the Holy Ghost teacheth." In protest against this trend of the age we present a few thoughts concerning justification.**

**I. Its theological meaning. Expressed as simply as words can be used, it is the "treating of a sinful person as though he were just or righteous." It seems contradictory to do this, but it is what God does through the mediatorial office of Christ. "Therefore as by the offence of one judgment came upon all men to**



condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life."

II. Its experimental meaning. "Justification is that act of God's grace whereby our relation to God's law is changed from being guilty and under the condemnation of the law to an acquittal and a state of acceptance with God." On man's part this gracious act is conditional upon his confession of, and repentance for, his sin. On God's part it involves a full pardon of the man's sins, accompanied by the bestowment of actual righteousness through regeneration, the whole resting upon the perfect mediatorial work of Christ. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

III. Its ground. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life." We are accounted righteous before God therefore, not for our work or merit, but solely through the merit of Jesus Christ. Christ's personal righteousness is not imputed to us in the sense of a covering to hide our sins, but His death was a substitute for our punishment and His blood became the "propitiation for our sins" "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

IV. Its instrument. The ground of justification being granted, there is one and only one instrumentality -- faith. Because Abraham believed God it was counted to him for righteousness. Because it is by faith, it is of grace. If works could secure the reward of justification, as paganism and Catholicism teach, then it would be wholly a question of debits and credits. It is not what the sinner does, hut what grace does. "Therefore it is of faith, that it might be by grace."

V. Its fruits. There are certain necessary and glorious concomitants of justification. If God were simply to pardon, and not regenerate, such a person would be more likely to relapse into sin. But coincident with justification is regeneration, the change from death unto life, the re-enacting of the resurrection power of Jesus. The justified, regenerated sinner is adopted into the family of God, the spirit of adoption is bestowed, and at once he acquires the family language and understands the filial exclamation, "Abba, Father!"

In addition to the work of righteousness the gracious fruitage of justification includes peace with God and joy in the Holy Spirit. Every truly regenerated soul is made free from sin, and that deliverance is a constant incentive to songs of deliverance, as well as being marked by the stir of holy emotions. This fruitage of

the justified state was exceptionally well phrased by Charles Wesley when he wrote, "Oh, how happy are they." -- July 29. 1924

### **Mine Or Thine**

Jesus said, "Ye can not serve God and mammon." This incisive sentence permits no qualifications. It allows no compromises. If we serve God, we are not serving mammon. If we are serving mammon, we are not serving God. This distinction is fundamental. The underlying principle marks the distinction between Christianity and paganism. Service to God rests upon His eternal sovereignty. Because God is, man owes Him reverence and service.

The word "serve" is defined thus: "to employ one's powers as the servant, slave, hireling or employee of; to promote the interests or welfare of." Some person or thing is master. Service to that master enlists all the powers and time of the one serving. Hence it is never God and mammon but always God or mammon. "There are many men in the church today who are striving to make unto themselves a graven image, part God, part gold. The object of worship turns out to be all brass. We serve God wholly or else we do not serve Him at all."

The author of "The Church We Forget," in analyzing the mental and spiritual reactions of the early Christians, says: "Every day these followers of Christ obeyed Him by studying the Scriptures or Old Testament. Thence they derived the central fact of God, who alone created and alone sustains the universe and whatever lives therein. From this they argued that no man owns property or even himself, but that all of us are by a strict law of inheritance servants, or as Paul expressed it, bondservants of the Almighty. It was true that this bond was reduced to a scrap of paper by the terrific catastrophe which the Christians called sin, but the soul of man, and therefore his property, was redeemed or bought back by no less a price than the actual and precious blood of Christ. This was Peter's phrase, and it followed that since Jesus, who had been rich, for our sakes became poor, we are no longer concerned with the rights, but only with the obligations attaching to whatever we have and are. For our talents, be they few or many, we are only trustees, and as trustees we have to administer our so-called possessions more strictly than if we could call them our own."

In the apostolic church Christian stewardship then rested solidly upon the granite rock of divine sovereignty. God is the proprietor. He is so in a double sense. He is both Creator and Redeemer. Hence He has universal dominion in the sense of sovereignty. He seeks universal dominion in actuality, which is to be realized through the second Adam. He seeks a personal actual dominion in every individual member of the human race. He obtains dominion in every surrendered, submissive disciple. "Therefore Christian stewardship is under one high compulsion and only one -- loyalty. But this is absolute. 'It is required in stewards that a man be found faithful.'"

**The Christian's personal vision of the true meaning of stewardship is measured by his use of possessive pronouns. If he insists on saying, "My house, my bank account, my farm, my education, my salary," his vision is well-nigh criminally deficient. If he says, "My brains, my strength, my skill, my talent, my time, my money, my life are my own to do with as I choose," he is denying the sovereignty of God. Possession does not confer ownership. "To have is to owe." If one is our master, even Christ, then the full measure of devotion to Him is to maintain the true stewardship attitude -- recognition and acknowledgment that God is the owner and can determine what to do with His own.**

**Someone asked Martin Luther to explain the first article of the Apostles' Creed -- "I believe in God the Father Almighty, maker of heaven and earth." He said, "I believe that God has created me and all that exists; that He has given and still preserves to me my body and soul with all my limbs and senses, my reason and all the faculties of my mind, together with my raiment, food, home and family, and all my property without any merit or worthiness in me, for all which I am in duty bound to thank, praise, serve and obey Him." In the light of such an acknowledgment of Divine ownership can a Christian stress the possessive pronoun "mine" and forget the pronoun "Thine"?**

**The gifts, natural and acquired, bestowed upon us, are God's investment in us. Upon our part, then, they become liabilities. We must use our gifts for Him. It is a stewardship in the Oriental sense -- carrying the warm quality of an intimate personal relation and trust. Peter phrased it thus: "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light" (R. V.).**

**This conception of stewardship consistently practiced would involve the whole-hearted devotion of all one's powers and products to our Lord and Master. Whatever we received would be instantly stamped "Thine," and be held subject to His call and purpose.**

**In such a conception of stewardship the tithe is the first and formal acknowledgment of Divine ownership. It does not discharge obligation; it recognizes it. With such a conception of stewardship each individual Christian devotes his time and talents and gifts to his Lord as absolutely as the minister or the missionary. If he farms, it is not for "me" but for "Thee." If he earns a salary, it is not "my" salary, but "Thine."**

**Having such a conception of stewardship, the believer stands with David Livingstone, who said: "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given away or kept only as by giving or keeping it I may promote the glory of Him to whom I owe all my hopes in time and in eternity."**

**Which possessive pronoun bulks the larger in your vocabulary -- "mine" or "Thine"?**

**A Free Methodist of long standing recently stated that shortly after his conversion he entered into a solemn covenant with his Lord. He pledged himself to pay one-tenth of his income, no matter what sacrifice might be involved. Further, he promised the Lord that if his income reached a certain amount, he would give one-fifth; if it reached a still larger amount he would give one-fourth, etc. He has kept his vow and has been prospered in proportion, "Ye can not serve God and mammon." What a demonstration of consistent devotion to Christ it would be if every professed follower of Christ would tithe his income, and increase that tithe in proportion to the increase of his income. It is our firm conviction that every Christian should enter into some such covenant with God, as did the brother to which above reference was made. Many should be giving into the Lord's work all over four or five thousand dollars per year, others all over ten thousand -- the amount variable through the difference in personal obligations and dependents. -- June 9, 1925**

### **The Meaning Of Pentecost**

**"Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart" (2 Cor. 3:2, 3).**

**One of the most distressing phases of the teaching of so-called "Pentecostalism" is the blindness evidenced relative to the dispensational setting of Pentecost. Just as the Passover memorialized the deliverance from bondage (Ex. 12:12-14), so Pentecost memorialized the giving of the law on Mt. Sinai (Ex. 19:1, 20:17). This memorial feast of Pentecost was fifty days after the Passover (Lev. 23:15, 16). Hence, it was when the day of Pentecost was fully come, fifty days after the Passover (after Christ as our Passover Lamb was sacrificed for us), that the disciples were baptized with the Holy Ghost (Acts 2:1-4). The gift of the Holy Ghost, then, is related to the giving of the law. Jeremiah prophesied: "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" (Jer. 31:33). Pentecost is the distinctive title of a dispensational epoch for believers which makes possible that state of heart in which the desires and affections harmonize with the law of God. Pentecost as an experience does not mean less reverence for law but more. It does not mean less regard for social purity but more, It does not mean a diminishing conscience about the payment of debts and the keeping of contracts but a growing conscience. It does not mean less sanctity of the Sabbath but more reverence. It is not a liberty which spells license but a liberty resulting from obedience to law. This law is the law of love. Its expression is love of law. Its motivation is: "Oh, how love I thy law!"**

**Its demonstration is: "Perfect love casteth out fear." Its covenant is: "Lo, I come to do thy will, O God." Its song is: "Oh, sweet will of God, Thou hast girded me round."  
-- October 25, 1929**

### **The Meaning Of Pentecost**

**It is not power in its more spectacular manifestations but holiness which is the essential character of the Spirit. He is the Holy Spirit. Omnipotent as He is, His supreme mission among men is to make them like Himself holy. Jesus sent Him as His supreme gift to His church; and, when He came, He came purging the sons of Levi, enabling them to testify that at that time and in that manner hearts were purified by faith (Acts 15: 9).**

**Pentecost is the central, all-comprehending thought of the New Testament dispensation. Its center is purity -- heart purity -- pure thoughts, desires, motives, ambitions, will, affections, walled in as by fire, the fire of the internal presence of the Holy Spirit.**

**Says someone: "I believe I am entirely consecrated-yes -- I know I am entirely sanctified, but I want the fire." Has the Holy Spirit come into your soul to sanctify you as He came into the souls of the disciples on the Day of Pentecost? If so, He came as a body of fire, as an Infinite Sun, to purify, sanctify, illumine, quicken, fructify, beautify and glorify the whole being. The Holy Spirit has given the world one Paul, one Martin Luther, one John Wesley, but unnumbered holy mothers, fathers, ministers, whose holy lives are like an ointment poured forth and whose names are unknown.**

**A terrific thunder-storm is appalling. It is power in evidence -- in sight and hearing. But how insignificant it is in beneficent results in comparison with the Sun, as its greater power, unseen and unheard, sets every seed to throbbing with life and every plant to pulsating with aspiration to beautify and enrich earth.**

**The Holy Spirit is not related to a man as steam is related to an engine, but as life is related to the germ in the seed. The power of the Holy Spirit is not so much a power exerted upon us and foreign to us as it is a power that identifies itself with us. The soul is endowed with power "according to the riches of his glory . . . . strengthened with might by his Spirit in the inner man." There is no power so divine and no power so needed at the present time as the power to make holy men and women. This is the meaning of Pentecost. -- March 24, 1925**

### **The Peril Of The Good**

**In the laws that determine the relation of words, "good" is the very lowest degree of "best." To be good, or to do good, is two degrees short of being one's best, or doing one's best. Therein lies the peril of the good.**

One of the severest strains upon the patience of a conscientious teacher is to give the best of natural and acquired skill as a teacher to a pupil who is perfectly satisfied to accept "C" grades, when "C" is the passing standard. In the indolent perspective of such a student, a "C" grade is good enough. Why strive for anything better! It is too strenuous to seek for a ranking with the "A" students -- the best costs too much. Usually there follows the suggestion that the teacher is unfair, the "A" grades result from partiality rather than merit. It is the peril of the good. The manager of every aggressive and pushing business firm is handicapped by the same evil. The average employee is concerned with just one consideration -- to do his appointed task just well enough to hold the job and draw the pay. It is too idealistic and Puritanic to take pride in one's work and strive to do one's very best in this busy age. Just to "get by," put in so many hours, hold the job, be good enough and no more, represents the standard by which far too many segregate themselves into the crowded class of the mediocre. It is the peril of the good.

More than one parent has had pressed to his lips the bitter cup of disappointment over a child which could never be aroused to realize, until too late, the superlative richness of the best. Was a little household task assigned? It was done so carelessly that rebuke was inevitable. Then came that well-known plaint which has so long been a platitude in the ears of parents, "I don't see why that is not good enough!" It was not good enough because it was not that particular one's best. It is the peril of the good.

But the climax of this evil is reached in the spiritual life. God is a great Perfectionist. The one truth that is writ deep in all His work is -- the best. It is the weakness of men to be satisfied with the good. It is true that Stephen was declared to be "a good man," but the explanatory clause follows to intensify the fact of the superlative, for "he was full of the Holy Ghost and of faith."

In the estimation of far too many it is "good enough" to be an orthodox believer without being the best in sacrificing service; to be "good" in nominal duties without being the best in holy living; to be "good" in ordinary giving without being the best in unrestrained liberality. Like the "C" student, satisfied if he passes; like the employee, satisfied if he holds his job; like the careless child, satisfied if the task is done in some sort of fashion, far too many so serve their Lord. We fear such will be found among the class who, having accepted a negative good, will begin to say, "Lord, have we not testified in Thy name; have we not preached Thy Word; have we not suffered for Thee?" They had embraced a "good," but had rejected the "best."

Yes, there is an infinite peril in the good. Israel found it when they insisted on a king instead of God's best. Eli found it when he failed to govern his own house. The rich young nobleman found it when he went sorrowfully away from the Presence. Thousands have found it who have taken God's gifts lightly, performed His tasks indolently, and said it is "good enough."

The peril in the good is the principle of selfishness. It is the principle of rebellion, for it is another way of saying, "My way is best." The call is to the best. Not the good, nor the better, but the best. The best as Mary gave it; the best as John gave it; the best as Paul gave it.

God gave His best; dare you do less? -- November 6, 1923

## The Test Of Value

When Bunyan's pilgrims paused at Vanity Fair, one of the salesmen in that worldly mart mockingly cried, "What will ye buy?" The pilgrims replied in all seriousness, "We buy the truth."

This age is definitely stamped with commercialism. Men are constantly saying they are going to this city or that city to buy and sell and get gain. The question of values is ever uppermost. Houses, lands, stocks, bonds, machinery, special rights and privileges, metals, mineral resources, water power -- practically every material object with which man comes in contact has its estimated value.

The immaterial things of life also have a rating of value. Honesty, truthfulness, chastity, love, hope, faith, reverence for God, etc., are so rated. The standards of value fluctuate more or less, but seldom, if ever, touch bottom in the world's great character market.

With all commodities, material or immaterial, there are four tests of true value.

I. **Rarity.** Radium is one of the most costly chemical elements in the scientific laboratory. It is rare. In most places upon the earth's surface water is free. But there are places where it brings a high price because of the scarcity.

II. **Testimony of authority.** The stamp of the United States government upon a twenty-dollar gold piece maintains its commercial value without its being affected by the fluctuations of the market price of gold bullion. Native children of Africa prized as toys certain brilliant stones they found in the gravel on the Rand. A traveler saw some of them, bought two or three for a trifle, sent them to London to be examined and, tested by an expert, instantly the baubles of Negro boys became costly diamonds and the gravel hills of the Rand became the world's greatest diamond mine.

III. **Durability.** In the estimation of many, ancient and modern, there is no gem which surpasses the pearl in value. "Time does not rust a pearl. It passes down from one family to another, from one generation to another, the same beautiful, exquisite thing -- worth as much now as it was ever worth -- always to be valuable, and a type of Him who is the same yesterday, today, and forever."

**IV. Adaptation. In intrinsic value, air is priceless. Without it no life, animal or vegetable, can exist. Food and water are priceless because needed by all and adapted to all.**

**These four tests of value apply in a most specific way to Christ.**

**I. He has no competitors. He stands alone. His is the one unique figure which towers above all others. He and He alone is the incomparable man. But He is more. He is the one and only Savior. Of all the religious characters which ever lived, of Him and Him only can it be said: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."**

**II. He has the testimony of authority. Herod found no cause for accusation against Him. Pilate said he found no fault in Him. The Roman centurion said, "Truly this man was the Son of God." What pen can complete the roll of the great men of earth who bear testimony to the power and glory of Jesus Christ in addition to Paul, Clement, Athanasius, Chrysostom, Constantine, Augustine, Alfred the Great, Martin Luther, Shakespeare, Cromwell, Milton, Newton, Wesley, Ruskin, Tennyson, Gladstone, Washington, Lincoln, and Theodore Roosevelt. Above all, He has the attestation of Jehovah in the declaration, "This is my beloved Son, in whom I am well pleased."**

**III. He ever abides the same. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." "Jesus Christ the same yesterday, and today, and forever." "But this man, because he continueth ever, hath an unchanged priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."**

**IV. He is the saving Christ for every man of every age. Abraham saw His day and was glad. Balaam declared he would arise as a Star out of Jacob and a Sceptre out of Israel. Verily, a cloud of witnesses from the patriarchs and prophets of Israel, from the persecuted but victorious apostolic church, from the horrors of the Neronian persecutions, from the gloom of the dark ages, from the pagan lands touched by the advancing waves of modern missions, from among every tribe and people and nation all joining in the united testimony that Christ is for all men of all lands of all times, the Man of all men, the Healer of all healers, the Pearl of all pearls, the Truth of all truth, the Gold of all gold, the One and only Savior of all men.**

**Christ meets every test of value and, His superior worth being acknowledged, it is the part of wisdom to "Buy the truth, and sell it not; also wisdom, and instruction, and understanding." -- November 24, 1925**

**Sanctification Through The Holy Spirit**



**Paul definitely asserts that from the very beginning God has chosen His people to salvation through sanctification of the Spirit and belief of the truth (2 Thess. 2:13). The Bible places the strongest possible emphasis upon the ultimate imperialism of Jesus Christ. He is now the mediating Savior, but is to be an undisputed King. But the Holy Spirit is never mentioned in connection with imperial prerogatives of thrones, dominions or kingdoms. His work is definitely placed in connection with the saving processes of redemption, particularly conviction, repentance, regeneration, sanctification and the promotion of the vital life of the believer.**

**I. The Holy Spirit before Pentecost. The Holy Spirit was present and functioned in what is called the Old Testament dispensation. It is said He "came upon" and "rested upon" certain characters; e.g., Gideon (Judges 6:34); Othniel (Judges 3:10); Samson (Judges 15:14); Simeon (Luke 2:25, 26). He gave inspiration to the prophets (2 Peter 1:21). It was said of John the Baptist that he was filled with the Holy Spirit from birth, yet it was an essential part of John's ministry to prophesy of the coming of a Baptizer who would baptize with the Holy Spirit. When this Baptizer appeared He was anointed by the Holy Spirit (Acts 10:38); had the Holy Spirit descend upon Him (Matt. 3:16); was full of the Holy Spirit (Luke 4:1); received the Holy Spirit without measure (John 3:34); but He Himself was never specifically baptized with that Spirit.**

**II. The promised Baptizer. The distinctive coming of the Holy Spirit as a pentecostal baptism was a dispensational gift. Isaiah foretold such a blessing (Isa. 44:3). Ezekiel outlined its scope (Ezek. 36:25-27). Joel foretold such a divine gift (Joel 2:28, 29), the fulfilment of which was attested by Peter on the Day of Pentecost (Acts 2:16-21). John the Baptist positively related the bestowment of this gift to the coming Messiah (Matt. 3:11). The night of the betrayal, Jesus told His disciples of His approaching departure, but hastened to reassure their sinking hearts by saying that through His intercession the Father would send another Comforter, the Spirit of truth, and that this Comforter would abide with them forever as a Teacher, a Helper, and the divine Energizer, imparting permanent peace and joy (John 14:15, 16). Jesus called this the promise of the Father (Luke 24:49; Acts 1:4).**

**After the resurrection Jesus spent forty days with His disciples, showing "himself alive after his passion by many proofs," "speaking the things concerning the kingdom of God," culminating in the hour of His ascension when He told them not to depart from Jerusalem, "but to wait for the promise of the Father, which, said he, ye have heard from me: for John indeed baptized with water; but ye shall be baptized in [with the Holy Spirit not many days hence." The conclusion is clear.**

**The dispensational promise of the Father; the Spirit baptism foretold by John to be bestowed by Christ; the promised gift of the Comforter by Jesus, are all identical and consummated in the pentecostal effusion.**

**III. The distinctive baptism of the Holy Spirit is a sanctifying baptism. That is why we never find the statement that Jesus was baptized with the Holy Spirit. He did not need to be. He was anointed as a formal induction into His prophetic and priestly office. He was filled with the Holy Spirit as an empowerment for His work. But as He was holy and undefiled, He had no need of receiving the fiery cleansing of the Holy Spirit. That sanctification results from the Holy Spirit as the efficient agent is proved, as follows:**

**a. The Bible plainly states it. Paul declared it in the following Scriptures: "sanctification of the Spirit" (2 Thess. 2:13); "sanctified . . . by the Spirit of our Lord" (1 Cor. 6:11); "sanctified by the Holy Spirit" (Rom. 15:16). Peter taught the same truth: "sanctification of the Spirit" (1 Peter 1:2), by asserting that the pentecostal baptism was a purifying baptism (Acts 15:7-9); by showing that the baptism which came upon the household of Cornelius, the pentecostal baptism which came upon the disciples, and the promised baptism foretold by John were all one and the same.**

**b. The teachings of Jesus prove it. Shortly after His resurrection Jesus breathed upon the men who had forsaken and denied Him in the hour of His trial and said, "Receive ye the Holy Spirit." As God breathed into Adam His own life-communing Spirit, so Jesus breathed upon His disciples His own resurrection Spirit, making them partakers of the God-life, as is the case with all regenerated persons (Eph. 2:5). That this divine impartation was not the promised gift of the Holy Spirit is proved by the later command to tarry until that gift was bestowed. Again, in the prayer recorded in the seventeenth chapter of John, Jesus prayed for the sanctification of His disciples. They were not sanctified before that hour. They certainly were not sanctified during the following hours of arrest, trial and crucifixion. In the hour of the ascension Jesus renewed the promise of the Father, which He identified as the baptism promised by John, and positively stated it would be given in a few days (Acts 1:4-9). As noted above, this gift was a purifying, sanctifying baptism. The prayer of Jesus for His disciples was answered on the day of Pentecost.**

**IV. The experience bestowed. A careful study of the Scriptures bearing upon the subject will emphasize the fact that the pentecostal baptism of the Holy Spirit includes two definite, specific things -- purity and power. Fire reveals, purifies, and illuminates. The New Testament expression which is used repeatedly to define Christ's redemptive work in its immediate saving processes is "remission of sins." Dr. Adam Clarke says this "does not refer to the guilt of sin merely, but also to its power, nature and consequences. All that is implied in pardon of sin, destruction of its tyranny, and purification of its pollution is here intended; and it is wrong to restrict such operations of mercy to pardon alone." The coming of the Holy Spirit into the hearts of men as Sanctifier and Comforter is "the fulness of the blessing of the gospel of Christ" (Rom. 15:29). It is the consummation of the work of God in dealing with sin in the individual; it is the re-stamping of the believer's heart with the image of the Creator; it is the fulfilment of every prophecy and promise of**

spiritual proximity to God; it is the antitype of every heritage and grace of the ages past.

But this is not all. Jesus connected the purifying with something else. The marvelous outpouring and gift of the Holy Spirit was not to be received for a selfish, self-centered interest. It was not to be a ravishing ecstasy for the blind gratification of the recipient. It was to be a sequence upon which was to be built a tremendous consequence. It was to be an operation which was to result in cooperation. It was to be a purging in order to superlative fruitage. It was to be an emancipation resulting in an empowering. It was a purification in order to secure evangelization. It was to be "the power of the Holy Spirit coming upon" them in order that there would be witnessing to all men. In short, sanctification through the Holy Spirit means purity in order to have power to serve in the intensive meaning of the word serve.

a. A sanctified people are a witnessing people. A sanctified church is a witnessing church. A sanctified Christian is a witnessing Christian. There can be no other conclusion. The apostolic church was a witnessing church. She constantly witnessed to a crucified, resurrected and risen Lord and Savior. This was her social message; this was her intellectual appeal; this was her gospel for an age of doubt; this was her challenge to every other religion. Fired by the passion of that single message, and under the impetus of the divinely bestowed empowerment, the cross was planted in Asia, Europe and Africa. Ephesus, Athens, Corinth, Rome, Alexandria shook and trembled under the power of that witnessing message, and the torch and beast and sword and spear of persecution could not weaken it. The inference is plain. Sanctification through the Holy Spirit gives to the people, the church, the Christian who wills to receive it, the power and passion and courage to carry a victorious testimony at "Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

This point must be emphasized. The tendency is to stress the "tarrying" and neglect the "going." We are in imminent danger of missing the Master's program. Purity because we need it, to be sure, but purity in order to have power to witness in all the world. Christ gave Himself for the church that she might be a holy church.

The church is to give herself in a similar abandonment to the salvation of the lost. If this is not done, Christ's plan is blocked. The holy church is to be a witnessing church -- a missionary church in the most intensive and extensive definition of the word.

b. A sanctified people have power to live a separated life. Sanctification can never be divorced from the thought of separation from the unclean and consecration to the holy purpose or end. A so-called holiness which can not live a holy life may be a profession, but it is not an experience. A so-called holiness which is not free from being dominated by the world and worldly principles may carry a human or ecclesiastical holiness trade-mark, but it is not sanctification through the Holy Spirit. It is more than a doctrine; it is more than a creed; it is more than a

community shibboleth; it is a state. It is the law of God so written on the fleshly tablet of the heart that righteousness is loved and iniquity hated. It is power to bear fruit unto holiness.

It is a law of psychology that the stirring of emotions without a corresponding action is one of the most damaging experiences which can come to an individual. It is suicidal, from the standpoint of psychology, to have a rousing missionary meeting and not take an offering. Emotion must be expressed. Knowledge must result in action. Hence, to talk a high standard of holy living and wax eloquent and fervid over the call to a holy life, and then in conduct live below the standard of ordinary courtesy and manifest dispositions and tempers which would be scorned by many who are natural moralists, is a contradiction which is inexcusable. Sanctification through the Holy Spirit gives power to live a life of separation from all outward and inward sin, and to cover the natural oddities and eccentricities of our individuality with the modest, yet beautiful, graces and fruits of the Spirit.

c. A sanctified people have power to suffer. Many are the afflictions of the righteous, but our Lord gives us power to suffer patiently and with resignation. The devil is a persistent foe. But the same divine power which put him to flight in the Judean wilderness comes quickly to our relief and makes a way of escape. Thoughtless men and hateful men multiply our burdens, but Jesus proves Himself the Friend that sticketh closer than a brother. The sum total of all the evil forces constituting the spirit of the age oppose our every move, but we are mighty through God and conquer through the sword of the Spirit, the Word of God.

Sanctification through the Spirit makes possible that company, which ultimately and gloriously come up through great tribulation, having washed their robes and made them white in the blood of the Lamb. Therefore, "If we live in the Spirit [in the time or age of the Spirit], let us also walk in the Spirit" (Gal. 5:25). -- August 14, 1923

### **The Price Of Vision**

"Where there is no vision, the people perish," are the significant words of an ancient sage. In other words, growth is essential to life; enlargement is conducive to perpetuation. When an individual ceases to extend the horizon of his mental, moral and spiritual perspectives, he is near the end. When a nation ceases to see in any other nation anything more than an object to be exploited for selfish ends, her days of usefulness are over. When a church becomes rich in her own expedients and programs and increased in the material goods of costly edifices and swollen statistics, vision fails, the candle of the Lord burns dim, and death knocks at the door.

Peter the Hermit and Richard the Lion-hearted, with other leaders of the Crusades, may have been mistaken in their zeal and moved by questionable motives, but their vision was the saving quality in the midst of the pall of the dark

ages, for out of it the renaissance was born. The very fact that Martin Luther and John Calvin could receive the vision which came to each was the salvation of the civilization of Europe, for out of the Reformation came the era of political revolution. Because a vision came to Christopher Columbus, the diminishing glory of Spain was temporarily revived in the discovery of a new world. The vision that came to a member of the Oxford Holy Club, resulting in the strange warming of his heart, set England and Wales aflame with revival power and paved the way for the industrial revolution.

But vision has its price. Enlarged vision ever means pain, sufferings, sacrifice. Isaiah saw the Lord, but that vision wrung from him the agonizing cry, "Woe is me." Saul of Tarsus lived an easy, complacent life until the vision came to him by the roadside. From that hour his nest was torn in pieces and he carried in his body the marks of the Lord Jesus. Calumny followed him, persecution hung on his trail, sorrow pressed him down, and death dogged his steps. Abraham Lincoln stood in the circle at a slave market in New Orleans. What he saw that day shaped his life and made of him America's man of sorrows. The vision which came to David Livingstone cost him years of isolation in the heart of Africa, deprived him of the felicity and companionship of wife and children, and laid upon him a sacrifice which many would hesitate to make. Ponder it well vision has its price.

If so, does it pay? It depends upon whether the vision is worth while. Cecil Rhodes had a great vision of the commercial and political future of Africa, but when death knocked on his door all he could say was, "So much to do; so little done." William Hohenzollern had a vision of a Germanized world, but that vision has shriveled to the man of a few paltry acres of a Dutch estate. On the other hand, who will say it did not pay for Paul the apostle! For Robert Morrison! For John Paton! The vision that pays is the vision which comes through the cross of Christ. It is the vision of sacrifice; and such a vision challenges our deepest sense of truth, our highest ideals of courage, our greatest power of endurance, our greatest capacity for service, and our loftiest conceptions of devotion.

Cæsar came and saw and conquered. His coming was the martial tread of armed hosts; his "seeing" was the vision of subjugated nations; his conquest was the holocaust of war. A greater than Cæsar came and saw and conquered. His coming was not with confused noise nor garments rolled in blood, but in the holy mystery and divine purity of babyhood. He "saw" the multitudes as sheep without a shepherd until He was moved with an infinite compassion. He conquered, not through the battle of a warrior, but through the manifestation of a love which had its loftiest expression in the voluntary death on the cross for the redemption of a race. The vision was costly. The price was infinite. But for "the joy that was set before him" He "endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Are you willing to pay the price of a true vision? -- March 4, 1924

## **The Withered Hand**

**Jesus was a regular attendant at church. On one of the Sabbaths, as He entered the place of worship, He saw a man with a withered hand. Withered trees are common sights, withered grass occasions no surprise nor particular comment. But a man with a withered hand excites attention and becomes the immediate object of varied emotions -- curiosity, sympathy or pity. Physically speaking, a man with a withered hand is handicapped at every turn, but in this particular case this man became an object lesson of a great spiritual truth, for he was a man with a withered hand in the house of God.**

**In the typology of the Bible the hand has an intensely suggestive symbolism. In its larger meaning it stands for the activities of life. Specifically it has a variety of meanings. The hand of God is His eternal purpose and power. His heavy hand indicates affliction or judgment. His right hand is the place of honor and blessing. To kiss the hand expresses adoration. To fill the hand suggests consecration. To lift the hand is expressive of solemn affirmation. To stretch out the hands is a sign of entreaty and supplication. To place the hand under the thigh, as Abraham required of his servant, and Jacob required of Joseph, is the sign of a solemn oath. Hence, to have a withered hand in the house of God is the picture of a man deprived of the power for holy service. Withered hands mean hindered, restrained or restricted life.**

**The hand of solemn covenant may be withered. Broken vows! Disregarded pledges! Violated promises! One day saying, "Lord, I will lay down my life for Thy sake"; the next saying, "I know not this man of whom ye speak." We say commiserating things about Peter, but do we not come to the house of God time after time with the withered hand of broken covenants? It is almost a common-place to say obedience is the price of spiritual life and power, but it must be repeated line upon line. The question of Jesus still faces every disciple with penetrating insistency, "Why call ye me, Lord, Lord, and do not the things which I say?"**

**The hand of faith may be withered. In spite of the desperate efforts being made to rationalize the religious life, faith is the biggest asset of the race. A large department store covering an entire city block was bought by another department store the other day in Chicago. At the consummation of the deal a little piece of paper changed hands. It was a check for over one million dollars. Not a single piece of money was in evidence, but that certified check was sufficient, because it answered the scriptural basis of faith, "the confidence of things hoped for."**

**Thousands of people sit by their firesides every night with the radio tuned in, giving them the music or the lecture or the sermon from some distant city. It is all very mysterious, almost uncanny, but the mystery does not destroy the faith of the multitudes in the efficiency of talking through the air. If man can approach the miraculous and accomplish the seemingly impossible, why should it be so hard to believe that God can not do a little more than man? "Have faith in God." To fail to touch deity with the hand of faith is weakness indeed. Faith has" subdued**

kingdoms, wrought righteousness, obtained promises." The withering of such a hand is tragedy projected into criminality.

The hand of love may be withered. The religion of the Lord Jesus Christ is a religion of love. Jesus manifested love. He demonstrated love. He commissioned His followers to teach a religion of love. Because men have failed to personalize that love; because they have fostered racial hates in the place of the divine law of otheristic compassion; because they have become sordidly self-centered instead of unselfishly Christlike, scoffers say the religion of Jesus has failed. Many of His professed followers have failed, but the holy flame of divine compassion for lost men burns on. The Pauls, the Augustines, the Savonarolas, the Luthers, the Wesleys, the Finneys, the Moodys, the long list of missionaries of every race are proof that that holy passion still burns. Joseph Parker said if there were no withered hearts there would be no withered hands. What has caused that withered hand of love in your case?

The hand of prayer may be withered. Moses prayed, and Omnipotence, as if fettered and bound by one puny man, cried out, "Let me alone." Daniel prayed, and a heathen kingdom was shaken and a vision given of the kingdom which will never be shaken. George Muller prayed, and the Bristol orphans were fed and clothed. If the hand of prayer be withered, then is the withering of the hand of covenant vows, of faith, and of love a hopeless thing indeed. But if the hand of prayer be lifted in supplication, there is hope and healing and blessing. "And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other." -- January 15, 1924.

### **I Will Rejoice**

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab). 3:17, 18).

The following is a chapter from life. Her fig tree had ceased to blossom. Her vines were barren. Her stalls were empty. She was left alone with seven little children. Poverty was her lot. Her relatives seemed void of natural affection. But she was noted for her cheerful spirit. Many times she smiled and sang when her heart was heavy. She could have wept, but she would not for the sake of her children. With the prophet she had learned to say, "I will rejoice."

One must not sit passive and wait for the joy of the Lord to come flooding the soul. One must not sit passive, surrounded by his crosses and losses. In spite of the north winds of adversity, in spite of the chilling frosts of slander, in spite of the wounds made in the house of one's friends, in spite of misunderstanding and lack

of appreciation, and opposition and persecution, in spite of a heart torn with bereavement -- "I will rejoice . . . and joy in the God of my salvation."

How may anyone be enabled to rejoice? By keeping in communion with Him. A New York merchant relates the following incident: "I was on my way downtown in a street-car when I heard some one cry out, 'Hello, Mr. Conductor, please stop your car a moment; I can't run very fast.' The car stopped and presently there hobbled into it a little lame boy, ten or twelve years old. His face told a tale of suffering and yet he was bright and cheerful. He put his crutch behind him and, placing his leg in an easier position, began to look around. A happy smile played over his pale face, and he seemed to take notice of everything. At the first opportunity I slipped into the seat with him. I found that he knew and loved the Savior and it was this which made him so contented and cheerful. He said the doctor told him his leg would never be any better. 'Well, my dear boy,' I said, 'how can you be so happy and cheerful?' He replied: 'Jesus, my Savior, has sent this trial for me to bear. Father tells me He would not have sent it unless He knew it would be best for me. And don't you think, sir, that I ought to be satisfied with the best?' As I left that car I thanked him for the lesson he had taught me, which I shall never forget." This rejoicing is not something that can be brought about in and of ourselves. The prophet goes on to say: "The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places." Communion with Him brings Divine gladness that qualifies us to do our work successfully. Some one has said that all work that is not done in fellowship with Jesus Christ tends to become either too heavy to be tackled successfully or too trivial to demand our best energies, and in either case as the days wear on will be done perfunctorily, mechanically, wearisomely, as a grind and a plod. The high places of Christian joy are needed in order to give the swift foot to run in the path of duty, the strong heart to stand, and having done all to stand -- the courageous spirit that will travel without fear the mountain way alone with Him.

In whom should I rejoice? Not in my surroundings, not because of anything in or of myself, but in the Lord. "In ancient times," says Amos R. Wells, "before men learned how to cut the diamond, the opal was the most fashionable stone, most highly prized, and most costly. There are not lacking men in modern times who still hold to this ancient estimate of that beautiful stone. No jewel, in all the range of precious stones, displays a finer range of splendid colors -- the brightest tints of the rainbow, softened as if seen through a silver haze. As you look at it from different angles, or as you turn the stone, there come glimpses of the richest azure, the deepest emerald, the most fiery ruby, yet all of them mellowed by the opal's own charm, and very different from the dazzling brilliancy of the diamond and sapphire. Whence comes this beautiful play of color that takes its name from the opal, and is called 'opalescence'? It is not in the stone. Hold the opal up to the light, and it has nothing but a yellowish tinge. Besides, the colors shift and vary as the stone is changed in position. Let me" tell you the secret of the opal's beauty. The stone is filled with fissures -- minute rifts in its substance, too small to be seen by the eye, yet not too fine to be seen by the light. These fissures catch up the light, beat it



back and forth between their sides, and break it up into its constituent colors, very much as a prism would do. And so the stone, out of what might seem to be a flaw or blemish, draws its wonderful crown of beauty. Have you ever seen opalescent men and women? They are all around you, shining with loveliness in many a Christian home. They are men and women, whose lives are fissured with poverty, seamed with sickness, left with some deformity, shattered by blindness or deafness or ugliness; and yet these opalescent Christians make the very shattering of their body, and the flaws of their fortune, a trap for God's sunlight. They catch in these clefts of misfortune the rays that come from heaven. They toss them back and forth and from side to side of their seamed and fissured lives, and lo! we see them glowing with a beauty far more wonderful than any opal of earth, or any rainbow of heaven."

"O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones" (Isa. 54:11, 12). -- December 8, 1925.

### God Wants You

"Has it ever struck you how wonderful it must have been for Paul to be so definitely wanted by God? We are all separate individuals, with different personalities; but just as it is a different workman who builds the straight wall and the curved arch, so it is a different personality that is needed for a special work in the kingdom of Christ. He uses the difference between you and me for some particular purpose. The individual is necessary for the kingdom. God wanted Paul's power of leadership and passion. Paul was not called to work he could not do. His personality, his leadership and passionate zeal were necessary to God. Your special gift is needed. That gift it is which guides you to your particular vocation -- the work that without you would be undone and that no one else could do!"

Whoever wrote these words voiced a great truth, The most of us are so acutely conscious of our need of God that we are blind to the truth that God wants us and needs us. This truth is phrased in Paul's thought-provoking words: "For we are laborers together with God: Ye are God's husbandry, ye are God's building." The real work of the world is done by the men and women whom Jesus has made -- made in spiritual structure, made through the transforming power of grace, the transmuting power of love, and the crystallizing power of storm and stress and conflict.

It follows, therefore, that utter self-renunciation and the most unreserved dedication to God, on the part of the believer, is the secret of superlative spiritual attainments and efficiency. It is not so much what we do for Him as it is what we let Him do with us. God wanted Paul. He also wants you.

**God wants you where you are and as you are. We are so prone to think if we were in the next town or state or nation; if we were in a different environment; if we had more favorable conditions under which to labor; then we could render some meritorious service. But it is the place whereon thou standest which is holy ground. We are so prone to think if we could make ourselves more presentable, if we could add materially to our natural and acquired attainments, if we could make ourselves into some one else other than the one we are, then we might do something worth while. But God needs us as we are. Jesus called Peter the fisherman, not Peter the apostle; Matthew the publican, not Matthew the writer; Saul the persecutor, not Paul the apostle. God needs us as we are in order to make us what we may become through Him and with Him.**

**God needs what you have. Moses was a shepherd in a Midian desert. He had no official credentials which would give him recognition in affairs of state. He had no badge-decorated retinue to emphasize his plenipotentiary position. He had no military escort to dignify his home government. He had no confidential relations with his own people such as would insure their moral support in a crisis. He had nothing but a rod in his hand -- a crooked crab-stick with which he guided his sheep.**

**With nothing but a rod in his hand God called him to lead the Hebrews out of bondage. God needed him, "as is," rod and all, and when he yielded himself to God's need history began to be made.**

**What is that in thine hand, Shamgar? Nothing but an ox-goad with which to drive lazy oxen. What use can the infinite God, who holds the stars in their courses, have for so small and crude and ill-suited an instrument as an ox-driver's whip? Very little for the whip alone, but the whip, plus a man yielded to God, results in the defeat of the Philistines and the glory of God.**

**What is that in thine hand, David? Nothing but an ordinary sling such as any ordinary boy might play with. What need does the omnipotent God have for slings when He can rend the heavens with His lightning and shake the earth at the touch of His finger? Very little for the sling alone, but the sling, plus a youth yielded to God, results in the death of Goliath and the glory of God.**

**What is that in thine hand, little lad? Nothing but five barley loaves and two small fishes. What need does the all-sufficient Christ have for bread and fish when He crowns the year with His goodness while His paths drop fatness? Very little for the bread and fish alone, but that bread and fish, plus a boy yielded to God, result in the feeding of a great multitude and the glory of God.**

**What is that in thine hand, poor widow? Nothing but two mites. What need does the sovereign Possessor of all things -- He only who can truthfully say, "The silver and gold is mine" -- have for two insignificant mites? None at all for the mites as such, but those mites, plus a poor widow yielded to God, have opened streams**

of benevolence in every land and are still a source of inspiration wherever the gospel is preached.

God needs every one in His service, as he is, where he is, now. The preparation He gives through regenerating and sanctifying grace. God needs you as you are to make out of you what He sees you may become. He has work for you here and now. He wants to use what you have. Whatever your accomplishment, whatever is in your possession, whatever is in your hand, let God have it. Use what you now have, not dreaming about what you hope to obtain later. Give out of what you now have, not waiting for what you hope to receive by and by. God needs you. What is your response? -- August 25, 1925

### The Adventure of Life

"And he went out, not knowing whither he went" (Heb. 11:8).

There have been many migrations of nations, and travels and voyages of individuals, in the history of the race. Some of these are legendary; most of them are historical facts. We have the story of the Argonauts in search of the golden fleece; of the knights of King Arthur for the Holy Grail; of Ponce de Leon for the fountain of youth; of the exodus from Egypt; of the Crusaders to capture Jerusalem; of Columbus in search of a new route to India; and of David Livingstone exploring the heart of Africa. But the greatest adventure of all was the pilgrimage of Abram -- greatest because of its historical meaning, greatest because of its simple expression of faith, greatest because of its teachings for human life.

I. Life is an adventure of faith. What more stirring venture than that of Abram leaving his native country, his friends and relatives, and going forth, not knowing where! By faith he obeyed. By faith he dwelt in tabernacles because he looked for a city having foundations. Such is the heroism of faith. The most thrilling experiences, the most sublime tests of courage, and the most astounding exploits are found in the lives of men who believed in God.

Youth is the day of romance, of daring, of the spirit of adventure. For years, Dr. Grenfell has taken from four to six young men to Labrador for the summer in order that they might render assistance to him in his work among the deep sea fishermen, and, at the same time, secure a taste of the luxury of service for others. So keen has been the desire to secure this opportunity and so strong has been the appeal to the spirit of adventure, that it has been difficult to select from the large number of applicants. Did you ever realize that faith is an adventure? Has it never occurred to you that there is a sporting edge to faith? Well, there is. What was Abraham's journey to the mount of sacrifice but an adventure of faith? What was the passing of the three Hebrew children into the fiery furnace but an adventure of faith? What was David Livingstone's march through the heart of Africa but an adventure of faith? What are the life and work of every missionary, living or dead, but adventures of faith? The stone wall of China's mental and moral apathy, the

Himalayan obstacle of Buddhist isolation, the red-stained spirit of Moslemism, the swelling flood of heathenism of every sort: each is a challenge to the spirit of adventurous faith. "When the spirit of adventure ceases, faith is nearing its last sickness -- there remains only to tell of glories that have ceased to be."

II. Life is an adventure in investment. As in finance, so in life there is the choice between the speculative and the substantial, between the gambler's "plunge" and the conservative choice of definite certainties. The Master of true values fixed a standard for all lives when He said that he who lost his life for His sake would find it. A life invested in the light of that standard is not an adventure in "wild-cat" speculation but a common-sense investment of relatively small capital in a "dead-sure" proposition yielding compounded returns. A "plunge" means inevitable, eternal disaster. A wise choice is certain of eternal reward. These two angles of life as an investment are most pertinently illustrated in the respective life and death of two well-known historical characters, Talleyrand and John Wesley.

Talleyrand was the minister of state in France under both Bonaparte and Bourbon. Educated for the priesthood against his will, he deliberately turned away from the church to satisfy his ambitions in politics. He gained wealth, titles, honors, pleasures, whatever the world had to bestow. "The fate of empires waited upon his word; the diplomacy of Europe was in his hands; the luxuries of a court were his constant joy; and the splendors of his external life were gilded with the charms of a genius at once versatile and profound." But in his last days he sat alone in his room and penned the following melancholy lines: "Eighty-three years of life are now past, filled with what anxieties, what agitations, what enmities, what troublous complexities! -- and all this with no other result than a great fatigue, physical and moral, and a profound sentiment of discouragement with regard to the future, and of disgust for the past."

John Wesley felt his heart "strangely warmed," and devoted his life to God. A scholar, with a scholar's love for books and study, he spent the greater part of his life in the saddle and in active duties. With a passionate love for art, especially music and architecture, he turned from their weird charms to blow the gospel trumpet, and call sinners to repentance. With a keen relish for the enjoyment of home and domestic quiet, he became the wide world's inhabitant for the sake of souls. With an intense hungering for the sweets of human love, he rose above disappointment which would have crushed an ordinary man, forgot his "inly-bleeding heart" -- his own words -- and paused not in his generous toils to alleviate the condition and brighten the future of his fellow men. Wandering over the splendid grounds of an English nobleman, he exclaimed, "I, too, have a relish for these things; but there is another world"; and, inspired by the vision of his faith, he faltered not in the prosecution of his great life-work. Heroically carrying on, he came to the close of his life's day, and softly whispering, "The best of all, God is with us," passed on to receive the rich reward of a truly invested life.

**III. Life is an adventure in sacrifice. Motherhood passes into the valley of the shadow of death and a new mortal stands on the threshold of life. By the crushing of grain and the surrendered life of the vegetable and animal kingdoms that mortal is fed. By the bruising and mutilations of plants and the pulverizing and reduction of minerals he is healed. So life is born in death and grows through sacrifice.**

**The Lord of life surrendered to death to bring liberty to the captives of sin. He, and lie only, made the supreme sacrifice. But His sacrifice, supreme as it was, has set a standard for the ages. The life which is truly invested follows the Divine example in glad, submissive sacrifice.**

**Each one of us has his alabaster box to break at the Master's feet, if we will. David Livingstone, William Carey, Adoniram Judson, Martin Luther, John Wesley, yea, thousands of whom the world was not worthy, broke their boxes at His feet in sacrificial investment. Do we follow in their train?**

**"O Love, that wilt not let me go, I rest my weary soul in Thee; I give Thee back the life I owe, That in Thine ocean depths its flow May richer, fuller be." -- March 3, 1925**

### **God's Gift**

**God has made the whole world on a plan of cheerful and generous giving. The sun pours out its light without reservation. The moon receives a generous portion and turns it all back again. The rivers pour their floods into the sea, only to be drawn up by the sun and poured out upon the earth again. John 3:16 is a feeble attempt to express through the lame vehicle of language the unstinted measure of God's gift to the world.**

**I. The object of the gift -- a lost world. The world is lost as a sheep is lost. Of all lost animals, the sheep is the most helpless. "All we like sheep have gone astray" (Isa. 53:6). The world is lost as a coin is lost. Intrinsically a twenty-dollar gold piece at the bottom of the sea is still worth twenty dollars; commercially it is worth nothing. Sin has not destroyed the spiritual value of the soul; it has destroyed the relation for which it was created. The world is lost as a traveler is lost. It is lost as to its way. It is lost as a captive is lost -- lost to service, lost to obedience, lost to personal attachment. Thus the sinful world is lost to God.**

**II. The measure of the gift -- "For God so loved the world." It was love in its purest form. It had nothing to attract it and everything to repel it. Originally it was not complacent, but compassionate love. It was love in its broadest measure. It sweeps the world and reaches to the end of the age. It was love in its greatest strength. Mere emotion is no substitute for action. The measure of sacrifice is the strength of love. The sacrifice of gold, of the most costly possessions, does not approach in dignity the sacrifice of life. God gave the highest life.**

**III. The nature of the gift -- the Son. He was given prospectively before the foundation of the world. He was given prophetically in that hour in which sin appeared in the eclipse of faith and holiness. He was given in symbolism of a ceremonial worship which extended through hoary centuries of longing and desire. He was given in life. Heaven tipped earthward so far that eternal sonship, bereft of ineffable glory, stepped from eternity to time, swathed in the vestments of mortality, to become the Son of man. The ocean is always moving, but it is not self-moving. The shoreless sea of divine love has power to move itself, and, moving with the divine impulse of infinite pity, it pours itself in an irresistible current through Jesus Christ for the salvation of a lost world. The heathen gods of the world demand sacrifice but never give it; God demands sacrifice and gives it.**

**IV. The mode of receiving the gift -- "Whosoever believeth." We must believe in the disease of sin. The sense of sin is rapidly becoming one of the "lost arts." Modern thought calls sin a misfortune; an inherited weakness; an unfavorable environment. Sin is the result of the exercise of choice and is damning in its nature. We must believe in the remedy. "The blood of Jesus Christ his son cleanseth us from all sin" (1 John 1:7). Not reformation alone; not ethical instruction; not philosophical abstractions -- but faith in the blood of Jesus.**

**V. The fruit of the gift -- "have everlasting life." Salvation from sin brings knowledge of God. To know God in pardon and fellowship is eternal life. God -- not impersonal force, but an intelligent agent. So loved -- as an intelligent agent; as an infinite Father; as a compassionate Savior; as an all-powerful Redeemer. The world -- an orphaned world; a sin-scarred race; a devil-captured people. The gift -- the God-man. The everlasting Father; the everlasting Son; the everlasting love; the everlasting life combine to make this wonderful gift. -- May 13, 1924**

### **Lessons From Daniel**

**We are told that Babylon, with its famous walls, hanging gardens, costly temples, extensive commerce and boundless wealth, was a great city. We are told that the man who ruled in this city had whose genius was largely responsible for its greatness was a great king. But greater than the great city, greater than the great king who ruled it, was the greatness of a slave boy who could "purpose in his heart" and say, "I will not."**

**The story of Daniel and his three companions, all members of the royal families of Judah, who were exiles in a strange land, later special students in political economy, languages and statecraft in a foreign capital, and who maintained unsullied lives and an uncorrupted faith, is one of the most inspiring narratives found in the Bible. If evolution were a proved biological fact instead of a religious hypothesis, we would not expect to find the biography of outstanding mental and moral giants so far in the past. But the very fact that such men as Abraham, Moses, David and Daniel lived and made distant civilizations feel the impact of their intellectual and moral power is proof that the human race started**

full-grown, and the modern man, in spite of his achievements, has not yet eclipsed the faith of the first, the Divine visions of the second, the soul exaltation of the third, and the moral courage of the fourth.

Daniel had a conscience. We admit that conscience is an old-fashioned thing; but, as yet, nothing has been invented to take its place. There is a radical distinction between conscience and consciousness. There are plenty of people around displaying any amount of consciousness but tremendously short on conscience. Conscience is the ground of moral obligation, while consciousness is the field in which moral facts are made known to the individual. Conscience is light; consciousness is experience. The first thing every man ought to do is to do right. No man is morally safe unless his vision of right and wrong is as clear as his physical vision of black and white. No man can become experimentally expanded beyond the point where he is ethically unsound. Hence, conscience is the mud-sill of all moral and spiritual experience. It is as impossible to build a strong moral character upon moral mud as it is to build a thirty-story office building upon the Dismal Swamp.

Daniel purposed to follow his conscience. He recognized that duty is not a thing of latitude and longitude. Conscience and God were the same in Babylon as in Jerusalem. It is the same in Paris or Vienna as in a Scottish or New England home. Daniel could be liberal without being a latitudinarian. Many people confound the two, when they are as far apart as the poles. The very essence of Christianity is the spirit of charity, but latitudinarianism says there is no difference between right and wrong -- that it makes no difference what a man believes or whether or not he believes anything at all. There is no quicker way of losing God than to fool with duty. In these days of the multiplication of the tribe described by John Bunyan as Mr. Prudent-thrifty, Mr. Time-server, Mr. Anything, Mr. Facing-both-ways, Mr. Two-tongues and Mr. Smooth-man, the example of such a character as Daniel comes as a stimulating tonic, inspiring the fervent prayer that his type may be restored in increasing numbers to the earth.

Daniel was pure in life. "A magnificent man was Daniel. Among all the Old Testament saints he towers colossal. Many of the foremost of them were guilty of sins: which the Bible holds up to severest reprobation, but no Such stain is on Daniel's escutcheon. No doubt he had his faults, for he was only human; but in so far as the: record goes he stands forth as one of the most superb specimens of manhood the world has ever seen. Some men escape reproach because of the obscurity which envelopes their lives. Daniel walked in the fierce white light, which blasts the popular impression that a crop of wild oats is the proper preparation for a crop of wheat. Others continue comparatively pure because so situated that they are never specially exposed to the fiery ordeal of temptation. Daniel, however, walked upon the high places of the earth where the going is always perilous, and spent his life in the encompassment of the soft seductions and perilous intrigues of an oriental court. Yet his eye was fixed upon the highest goal of being, and so beginning with his earliest youth and persevering to his latest breath he 'purposed

that he would not defile himself.' And no man can be a Christian without entering into sympathy with that heroic spirit."

Environment can not account for everything. The four young men chosen by Nebuchadnezzar were in an environment as dangerous and treacherous as any which could be found today. It was a wine-drinking, flesh-eating, pleasure-seeking court. They were among strangers. They were noticed and flattered. They were the special wards of a great king. But "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." What has been done can be done. If it was possible to have the moral courage to be clean in the immoral courts of Pharaoh and Nebuchadnezzar, it is possible to have the courage to be clean in this godless, pleasure-loving age.

Daniel's reward. The man who stands in goodness stands in God. There is a certain species of seaweed found in the Pacific Ocean which is a marvel to naturalists. It rises from a depth of from one hundred fifty to two hundred feet, and then spreads out over the surface of the water for many yards. It was not attached to rocks or to the bottom of the ocean in any way. The stem is round, slimy and smooth, and seldom more than an inch in diameter. The ocean may be lashed into fury by equinoctial storms which shatter the mightiest ships and wear away the rocks, but after the storm this plant, without root or foundation, is found quietly resting on the bosom of the ocean.

This illustrates the patience of service and the certainty of reward of those who do their God-appointed tasks. The world laughed at Bell for discovering the telephone, humiliated Westinghouse for discovering the air-brake, persecuted Columbus for discovering a new world, gave Soc. rates the cup of hemlock for propounding a philosophy now taught in the great universities, and crucified Christ, who came to set the standard of right living for all mankind. Young people who place their trust in Christ and go forth to do His will may expect opposition, insult and storms of trial; but if they are true to a divine purpose they will be able to possess their souls in patience and come to the calm of an after reward. "For ye have need of patience that, after ye have done the will of God, ye might receive the promise." -- September 16, 1924

## Two Works Of Grace

Original Methodism emphatically taught two definite works of grace. The thought was not that there were two distinct kinds of Christian life, but lower and higher stages of grace. The annals of early Methodists abound in narratives of believers who maintained a rather variable Christian experience after conversion until, sooner or later, they came into a definite experience which bore the fruitage of a deeper, richer spiritual experience and the positive notes of a joyous victorious life.



The experience of Rev. John S. Inskip is a pertinent illustration. Living in the transition period which marked the passing of the simplicity and spirituality of early Methodism and the incoming of a more formal negative ecclesiasticism, he dwelt and walked as a Christian, and as a minister, more than thirty years on a low level of Christian experience.

Convicted of his need of another work of grace, he sought and obtained a second experience entire sanctification. Instantly he gave evidence of an advanced stage of grace. His personal victory was assured, his life became an inspiration, his ministry became effective, and his whole being became tense with the passion to win men to Christ.

There is not only this testimony from the biographies of holy saints, but there is no lack of scriptural warrant for two definite works of grace. Jacob at Bethel saw the vision of the ladder, and there and then entered into a covenant with the God of his fathers, from which it does not appear that he afterward departed; but his religious life during the next twenty years was certainly an unelevated one. But when returning to the land of Canaan, the home of his early life, he was met by the angel, with whom he wrestled all night, received a new name, and began a new and better course of living.

David was from his youth up an obedient servant of God, so steadfast in his devotion that he was recognized as a man after God's own heart; but not only was his outward life, for a time, very far from perfect, but he himself confesses that his heart was not right with God; he was envious at the prosperity of the wicked, and his heart was brutish toward God. But at length a change came upon his spirit; he went into the sanctuary of God -- the secret chamber of his own heart -- where the Spirit met him and taught him better things by raising him into a higher spiritual estate.

Isaiah the prophet who more clearly than any other saw the coming glory of Messiah's kingdom when called to the prophetic office felt and confessed his unfitness for that work till the seraph had touched his lips with a coal from God's altar, and declared to him that his "iniquity was taken away, and [his] sin purged."

The apostles walked with Christ three years, and they so profited by His teachings that He Himself spoke of them, with a single exception, as "clean"; and yet the experience of the day of Pentecost was to them at once a new revelation and the beginning of a higher degree of the spiritual life.

The first stages of the Christian life constitute, in their usual and normal development, a period of spiritual infancy, and yet with the possibilities of the largest attainments. Everything is at that stage only inchoate and incomplete. The germination of the grain of mustard seed, and the after-growth of the plant -- the fermentation of the leaven that was placed in the meal "till all was leavened" -- are the divine Teacher's illustrations of the phenomena of spiritual increase.

**Theologically speaking, we call these experiences justification and sanctification. It is not enough to subscribe to them as doctrines. We must exemplify the experience each represents. The new birth and heart cleansing are definite experiences which each believer must definitely enjoy. He must ever be able to say from the testimony of his own consciousness, "I know." -- July 27, 1926**

### **The Chambers Of Imagery**

**"Then, said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? For they say, The Lord seeth us not; the Lord hath forsaken the earth" (Ezek. 8:12).**

**Ezekiel was being shown the sin and corruption of the: elders and priests at Jerusalem. He was shown an inner room in the temple where idols and images were kept and secretly worshiped. In "these hidden chambers seventy elders offered incense to the idols and profane images which hung on the walls. Not only so, but twenty-five men turned their backs upon the temple of God and worshiped the sun.**

**The hidden chambers of imagery! The external show of religious devotion; the internal worship of the unclean and impure. What these chambers of imagery were to those corrupt, hypocritical priests our minds may become with us.**

**Character follows thought as the needle follows the pole; for as a man thinketh in his heart, so is he. Imagination is the great picture-forming faculty of the intellect. It is the art room of the mind. We furnish it as we choose. The walls of this inner chamber may be hung with pictures which inspire to holier living and incite to purity of life, or they may be filled with the base, the morbid, the profane.**

**The imagination is creative. Consciously or unconsciously we create the atmosphere in which we live. Mr. Ruskin in his "Modern Painters" in writing on "The Mountain Gloom" emphasizes this point, when he pictures the Peasant living in the midst of the glory of the Alps, and yet insensible to the beauties of nature around him because of the atmosphere created by his Roman images and pictures. How many there are who do this! They see the ugliness of material things, and out of that construct mental images which debase and defile.**

**Paul described a people who "became vain in their imaginations, and their foolish heart was darkened." This may become the delineation of the character of the American people. The pictures in the daily press, revealing the more revolting phases of crime; the glaring posters and obscene pictures defacing buildings and walls; the scenery and stage settings of the modern theater, appealing wholly to the baser nature of man; the books which by their artful suggestion and cunning plotting are calculated to create impure and unchaste mental images: all of these are contributing to the unclean furnishing of the chambers of imagery in the American mind.**

**Young people, especially, be guarded. Be careful what kind of an atmosphere you create in which to live. Think pure thoughts. Create chaste images. Think of the things that are pure and lovely and of good report. Let your prayer be, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." -- Dews of Hermon, November 15, 1908**

### **Workers Together With God**

**God the Father has a definite work to do. He is a builder (Isaiah 28:16). A builder implies a plan. 1. God had a definite plan in creation. All things which are were formed by wisdom (Psa. 104:1-24). The earth was formed to be inhabited (Isa. 45:18). Man was created in harmony with a definite plan (Gen. 1:26). 2. He has a program of superintending providence. What God created He now upholds, sustains and preserves (Neh. 9:6). The irrational part of creation which has wants is the object of His ceaseless, personal care (Matt. 6:26). The rational part of creation is the object of His personal, providential government (2 Chron. 16:9; Psa. 103:2-5). 3. But more specifically and fundamentally, God has a definite plan for the race through redemption (Gen. 12: 1-3; Luke 1:70-75; John 8:56).**

**God thy Son has a definite plan of work. He declared He had a work to do (John 5:17; 9:4). He defined that work as redemptive (Luke 19:10). Gabriel so defined it (Matt. 1:21). John the Baptist so defined it (John 1:29). Jesus described how that part of His present redemptive work would be done (Matt. 20:17-19). He emphatically declared that the Messianic program outlined by Isaiah was fulfilled in Himself (Luke 4:16-21). He told His Father He had finished the work given Him to do (John 17:4). As He submitted to death on the cross, in the very act of surrendering that life which He said no man could take from Him, He cried, "It is finished" (John 19:30). He also emphasized that a very important part of the consummation of His redemptive work was yet future (Matt. 24- 29-51). Peter emphasized the same truth (Acts 3- 19-21; 2 Peter 1:16-19). Paul emphasized it (2 Thess. 1:4-12). Jesus outlined it in the story of the nobleman and the pounds (Luke 19:12-27). In assuming Isaiah's Messianic program He deliberately omitted that portion which was distinctly future (compare Isaiah 61:2 with Luke 4:19). Between these two clearly defined phases of Christ's redemptive work -- the perfectly finished work of redemption by price and the as yet unfinished work of redemption by power lies the present working field in which the resurrected living Lord functions as the Master Builder -- -building His church (Matt. 16:18). Paul describes it as a present growing structure (Eph. 2:19-22). So does Peter (1 Peter 2:4, 5).**

**God the Holy Spirit has a definite plan of work. In the past, as God (Acts 5:3, 4), He was the Creator (Gen. 1:26, 27 with Job 33:4); inspired the Scriptures (2 Tim. 3:16 with 2 Peter 1:21); and raised Christ from the dead (Acts 2:24 with 1 Peter 3:18). His present program includes regeneration (John 3:5, 6); assurance of sonship (Rom. 8:14-16); sanctification (2 Thess. 2:13); convincing of sin, righteousness and judgment (John 16: 8-11); impartation of spiritual gifts (1 Cor.**

12:4-11); bestowment of power (Acts 1:8); efficient agent in the building of the church (Eph. 2:22); Comforter and Teacher of the church (John 14:16, 17, 26); director of the work of the church (Acts 8:29; 10:19, 20; 13:2-4; 16:6).

The church has a definite plan of work. 1. The church is the mystery hid from past ages (Eph. 3:3-10). This mystery is now to be made known by the ministry (Col. 1:24-29). The suffering of the church (John 15:19-20; made obligatory by this truth (Eph. 3:14-21). The objective experimental program of this truth -- the humiliation and suffering of the church (John 15:19, 20; Rom. 8:17-23; 2 Tim. 2:12; 3:12). The reward (Col. 3:4; 2 Thess. 1:4-10; 1 John 3:1-3). 2. The church is a living, God-inhabited temple (Eph. 2:19-22). The Lord is the divine quarryman (Acts 2:47; 11:21; Rom. 1:16; 1 Thess. 1:5). The work of each particular living stone is to build on the right foundation (1 Cor. 3:10, 11); to build with discrimination (1 Cor. 3:12, 13); to build with spiritual intensiveness (Jude 20); and perform a priestly service (1 Peter 2:5-10). 3. The church is a functioning body, of which Christ is the head (1 Cor. 12:27; Eph. 1:22, 23; 5:23-32; Col. 1:18, 24). This body is Christ-vitalized (John 15:1-5). It is to be the incarnation of the truth (1 Tim. 3:15). It is to be directed by divinely bestowed orders (1 Cor. 12:28). It is to be regulated by divinely-appointed human administrators (Matt. 16:19; Acts 14:23; 16:4, 5; Titus 1:5). As the new called-out body, the church is to be a Spirit-used witness (Acts 1:8) and the bearer of the teaching message of Jesus to all nations (Matt. 28:29).

It is in view of the truth thus outlined that we are to be, as was Paul, "workers together with God." -- February 26, 1924

### **The Work Of Prayer**

Paul Steinmetz, the electrical wizard of the General Electric Company, Schenectady, New York, who died a short time since, prophesied that with the coming perfection of electrical control the field of labor would be reduced to four hours of work per day for seven months of the year. But even Mr. Steinmetz had to concede that work could not be abolished without the destruction of happiness. We can think of no moral equivalent for work. Primitive peoples, among whom the men are too lazy or too proud to work, have to work to keep from being bored to death. The approach of a day when perfection of controlled machinery and applied power will reduce to a minimum the necessity for work carries a menace to the happiness and welfare of the race.

Is prayer work? Many people seem to think of it as purely an ecstasy. But a noted preacher, George Adam Smith, in a sermon on prayer reminds us that it was in prayer that Jesus put forth His greatest labor. His mercies and benevolences, His healings and counsels, seem to have come forth from Him with comparative ease, but it was in His prayer that He worked. The public exhibition of His power seemed so effortless because the real work had been done beforehand in prayer.

Herein lies a great truth relating to Christian life and conquest.

If there is no moral equivalent for work, and if prayer is work, then there is no moral equivalent for prayer. Jesus had wisdom, yet He had to work in prayer. Jesus had purity, yet He had to work in prayer. Jesus had abundant resources, yet He had to work in prayer. Jesus chose assistants, yet He had to work in prayer. The conclusion is obvious. The church may be blessed with wise leaders, yet there must be the work of prayer. The church may be steadfast in defense of purity, yet there must be the work of prayer. The church may be rich in resources of men and means, yet there must be the work of prayer.

True prayer is a work of destruction. General Gordon ("Chinese" Gordon) was accustomed to having prolonged seasons of prayer in his tent. If asked what he had been doing after one of these prolonged retirements, he would say he had been hewing Agag to pieces. There are evils within ourselves, handicapping weights, which must be removed. They will not slough off automatically. They yield to heroic treatment only. Jacob's all-night struggle is an example. Pretended visions, ecstatic states, fervid demonstrations will never be an adequate substitute. They will be done to death only through the work of prayer bringing us into vital and saving contact with the Great Physician.

The great evils in the world meet their Waterloo when brought face to face with the destructive work of prayer. The abolition movement, which resulted in the emancipation of the black race, was born in the heart agony of a manacled people and the secret closets of a few men whose hearts God had touched. The prohibition movement . . . was born and nursed in the prayer-meetings of the crusaders. The modern missionary movement, which has warred so successfully against polygamy, foot-binding, caste, slavery, drink, ignorance, superstition and vice in every form, was born in the celebrated haystack prayermeeting. We are not saying that organization is not necessary nor effective, but what we are saying is that the thing which whets the sword of truth, which gives momentum to the organization and driving power to the attack against evil, is the work of prayer.

True prayer is a work of construction. Abraham prayed, and the cloud of Divine judgment hanging over Sodom was stayed until the prayer ceased. Moses prayed, and a nation was preserved. Nehemiah prayed, and a city was restored. Daniel prayed, and the enemies of God and truth were confounded. Paul prayed, and the apostolic church was planted on three continents in one generation. Through the work of constructive prayer the incident recorded in Acts 4:29-31 has been duplicated times without number.

God the Father has a definite program of work. God the Son has a definite program of work. God the Holy Spirit has a definite program of work. The church has a definite program of work, not the least item of which is the work of prayer.

"We plan and plan, then pray  
That God may bless our plan.

So runs our dark and doubtful way  
That scarce shall lead unto the day--  
So runs the life of man!

"But hearken! God saith, 'Pray!'  
And He will show His plan,  
And lead us in His shining way  
That leadeth on to perfect day  
Each God-surrendered man!"  
November 25, 1924

\* \* \* \* \*

## 04 -- MISCELLANEOUS

### Accompaniments Of Revivals

#### Prayer And Revivals

"Wilt thou not revive us again?" (Psa. 85:6). Revivals are the result of faithful, persistent, prevailing prayer. This is proved by the history of God's people through all the past. Take the case of Israel in Egypt. When the slavery had become unbearable, and the tasks had been doubled and the male children doomed to death, then God said, "Behold, the cry of the children of Israel is come unto me" (Exod. 3:9). Take the case of Daniel. It was when Israel was in captivity in Babylonia that he set his face unto the Lord, to seek with prayer and fasting and supplications for the deliverance of the people (Dan. 9:3). The same was true with Nehemiah (Neh. 1:4). The great revival at Pentecost was preceded by a ten-days' prayer-meeting. The Reformation was preceded by prayer which came from the cottages of the Black Forest and the mountains of Switzerland, while Luther himself prayed three hours a day. John Livingstone preached a sermon in the Kirk of Shotts, Scotland, in 1630, which resulted in the conversion of over five hundred souls. It was preceded by a prayer-meeting which lasted all night. The same thing occurred in connection with the celebrated sermon of Jonathan Edwards. The great revival which broke out in Ireland in 1859 and spread over England and Scotland was preceded by a series of prayer-meetings held in a country schoolhouse by four young men.

#### Song And Revivals

"That thy people may rejoice in thee" (Psa. 85:6). Some one has said, "Christianity is the only religion that sings itself. Atheism has no songs; agnosticism is not tuneful. We have never heard of a Brahmanic hymnal or a Confucian psalmody. The meters of heathendom or savagery, so far as paganism is vocal at all, are not to be compared with the freeness, fulness and depths of Christian song." David sang as the sweet singer of Israel, and his Psalms have been the consolation of millions. The Huguenots of France sang Psalms in their battles

for freedom of religious life. The Psalms were the solace of the martyrs in the flames and in dens of wild beasts. Paul and Silas sang and prayed at midnight in the Philippian jail and salvation came to the place.

### **Tears And Revivals**

"They that sow in tears shall reap in joy" (Psalm 126:5). It is ever thus. Bleeding comes before blooming. Suffering precedes glory. Death is the open door to life. Reflect on the sufferings of Moses, Joshua, Gideon, all the prophets, John the Baptist, Paul and others, for a practical illustration of the text. Then think of how Athens poisoned her greatest philosopher; of how Rome exiled her greatest and most noble statesman; of how Galileo suffered imprisonment and persecution for his contributions to the world's knowledge; of how Harvey and Newton suffered through the ignorance and superstition of others; think of these and unnumbered others for other illustrations from life. Then think of the author of Christianity, whose throne was a manger, whose diadem was a thorn-wreath, whose victory was a crucifixion, whose triumph was a funeral march to a borrowed tomb; and go forth unto Him without the camp, bearing His reproach, for, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 120:6). -- August 28, 1931

### **A Great Woman**

Such is the record of Holy Writ concerning the woman of Shunem (2 Kings 4:8). Some one has said: "No nation has ever risen in character above the standard of its womanhood." It is not to be wondered at, then, that a nation which produced a Miriam, a Deborah, an Esther, a Ruth, the Marys of Nazareth, of Bethany and of Magdala, and the woman of Shunem, should have made the impress upon the world that has been made by the Hebrew people. The woman of Shunem was great:

I. In her hospitality. In the hurried, bustling age in which we live that quiet little guest chamber for the man of God, with its bed and table and stool and candlestick, stands as a rebuke to our restricted views of life. The highest calling to which most men aspire now is the direction of some great industrial plant or the hum of a great factory with thousands of toilers; but that nation which has no wives and mothers achieving greatness in hospitable home-making is in serious peril.

II. In her vision. "I perceive that this is a holy man of God." That same marvelous discrimination enabled her to read the character of Gehazi and refuse him as a substitute for the prophet. Fortunate indeed is that man whose wife is possessed with the vision of what her husband can attain and with unflinching courage leads him on to the goal. Happy indeed that son or daughter whose mother sees the latent powers hidden from all other eyes and with unflinching patience and unflagging determination holds that son or daughter under the home environment until an in-breathed inspiration raises him to a new life of service and power!

**III. In her sorrow. "Great in prosperity, this woman was great in adversity. Where are the feet that have not been blistered on the hot sands of this great Sahara? Where are the shoulders that have not bent under the burden of grief? Where is the ship sailing over a glassy sea that has not after a while been caught in a storm? Where is the garden of earthly comfort, but trouble has hitched up its fiery and panting team and gone through it with burning ploughshare of disaster?" But this woman, stricken with a bolt from the clear sky of a joyous summer day, robed herself in the garments of simple faith and piety and said, "It is well."**

**IV. In her loyalty. She was loyal to her husband; she was loyal to herself; she was loyal to her faith; she was loyal to the man of God; she was loyal to her God. Loyal to these, she was loyal to her home. Every picture of her in the narrative is a home picture. When the prophet offered to obtain some recognition for her from the king she declined it, saying she was satisfied to dwell among her own people.**

**V. In her piety. God was first in her life. She had faith in God and was not ashamed to acknowledge it in an age given over to idolatry. As the purity of the pond-lily makes the foulness of the stagnant water all the more evident by contrast, so the beauty and clearness of this woman's faith and purity render the blackness and impiety of Jezebel the more prominent and repelling.**

**VI. In her prevailing prayer. Like her later sister, the Syro-Phoenician woman; like that other sister, Queen Esther; like the praying mothers of men from her day to ours, her prayer would not be denied. It brought the man of God to stretch himself upon her dead until life became conqueror over death. In the greatness of her intercession, and its victory, she is the type of that highest type of motherhood, which through the sheer power of its triumphant intercession brings back from the dead the lost sons and daughters. Furthermore, she is a type of the true church, the higher mother of us all, which through the travail of intercession brings the Divine Man to impart life to the dead. -- May 6, 1924**

### **Choosing A Vocation**

**Some one has said, "Some people choose their lifework, some drift into it, some have it thrown at them, and others just inherit it." It would be difficult to judge which of the last three is the worst. Either is a calamity. Life is far too serious to be trifled with. One's work should be carefully, thoughtfully and deliberately chosen after much prayer and meditation, and counsel with older and more experienced people.**

**In order to make a wise decision, several considerations should be carefully weighed. First of all, ask yourself the question, "For what am I fitted?" "What can I best do?" One of the saddest tragedies in life is the misfits -- the men and women who are not where they ought to be. One writer puts it this way: "To overlook natural adaptation in selecting a calling and to follow that for which one is not fitted is downright cowardice and dishonesty. It not only buries the talents but turns work**



into toil and drudgery and renders the life of the offender unnatural and artificial. They only are happy whose labor and talents harmonize. No one so demoralizes a trade, a profession, or a business as the awkward misfit therein striving to succeed. It is as great a sin to murder our talents as it is to bury them." Other things being equal, one can do his best and be his best when he is doing that for which he is best fitted.

Another consideration which should never be omitted when deciding one's vocation-is, "Where will my life count the most for good and for God? . . . . Where can I be of the greatest service?" Life is an investment. It is not an incidental expense fund to be wasted on ice-cream, soda and cookies. The principal -- the net capitalization of your assets -- and your spiritual prosperity, present and future, depend upon the investment you make when you choose your life-work. God wants you to be where you can be most useful. You have no business to be anywhere else. It is not a question of ease or pleasure or making money, but a question of service. One young lady decided the question by saying, "I would rather work with people than things." So she turned from the chemical laboratory to teach school at less salary. She felt she could do more good working with boys and girls than with arsenate of lead. A young man settled it by giving up his chosen work of studying medicine for the work of the ministry.

Another consideration which is imperative in its importance is, "What does God want me to do?" He has a right to be consulted. He made us. He is the author of life. He is the source of all blessings. We belong to Him. "He alone has the sovereign right to every service we can pay. Hence, not to seek His will, not to ask, "Lord, what wilt thou have me to do?" is the extreme of folly. This will mean the wreck of many beautiful air-castles and the elimination of cherished plans. It meant a complete readjustment of all life activities for Saul of Tarsus. It meant voluntary exile from comfort and friends for David Livingstone. It has meant years of unremitting toil and unremunerated sacrifice for Wilfred T. Grenfell. Who shall say it did not pay? Who will follow in their train?

The decision once made, the life-work decided upon, do not commercialize it. No matter what it is, do not become blinded by the god of Mammon. If all the interest you take in your job is the money it pays you, you never can make a real success of it. Set your goal to be the best you can be in your work for the glory of God. Do your work as unto the Lord, and, no matter how insignificant and hidden you are in your field, your labor will not be in vain.

"A noble army, men and boys,  
The matron and the maid,  
Around the Savior's throne rejoice,  
In robes of white arrayed:  
They climbed the steep ascent of heaven,  
Through peril, toil and pain;  
O God, to us may grace be given

To follow in their train."  
December 29, 1925.

### **His Name Shall Be Called Wonderful**

In the Oriental use of words a name was usually suggestive of eccentricity or character. Hence Jacob was literally -- the supplanter; Moses -- drawn out; Esau -- the hairy one, With reference to the divine character, what He is, is revealed in His titles. Jehovah-Jireh -- the Lord will provide; Jehovah-Shalom -- the Lord send peace; Jehovah-Nissi -- the Lord my banner. Hence when the prophetic spirit moved Isaiah to declare the birth of the God-child, the first thing is to find a name -- -a name that would be consonant with His character and expressive of His work. The prophetic spirit again moves Him, and the name is given: "And his name shall be called wonderful."

### **His Name Is Wonderful:**

I. Because of what He was. Our sources of knowledge of Christ's pre-existent glory and power are necessarily limited. But we know that He was the creator of all things. It was His word that spoke matter and intelligence into being. It was for His glory that the creation was accomplished. But hark of all created matter, before the morning stars sang together or the sons of God shouted for joy, He dwelt in the effulgent glory of the eternal God-head, clothed with the radiant splendor of infinite holiness and crowned with the dew of eternal youth.

II. Because of what He became. Almost inconceivable is the distance between the eternal throne, high and lifted up, where seraphim cry, "Holy, Holy, Holy, Lord God of Hosts," and the virgin's womb; farther still the distance between unoriginated life and the cruel cross and Joseph's tomb; but all that way He came, and "being found in fashion as a man, he became obedient unto death, even the death of the cross." Such voluntary humiliation is the expression of His love and desire for the salvation of the race.

III. Because of what He is. He is now the Savior of men. He is the sinner's friend. He is the advocate. As counsellor He represents man at the throne of God, and pleads most effectively in his behalf. The burden of His plea is -- not man's innocency, not his meritorious conduct and observance of law -- but His own merit and vicarious sacrifice. The plea is effective and man is pardoned, the condemnation is removed, and the sinner rejoices in the sense of divine acceptance.

IV. Because of what He is to be. Again we stand upon the edge of a limitless sea, the broad expanse of which we may not cross. But gazing out upon its interminable bosom, heaving with the tides of eternal energy, there are given some hints of that glory which is to belong to the once Christ-child. He is to be given a name that is above every name. Far above all principality and power will He ascend

and be crowned again Lord of the universe, King of all spiritual intelligences, and -- more especially and particularly -- the Priest-Savior of His people. For the peculiar, indefinable, indescribable glory which will accrue to Christ in the ages to come will be from His redemptive work. And the most essential element of that glory will be the redeemed, purified, chastened body of believers, known now as the church, known then as the bride, the Lamb's wife. Truly "His name shall be called wonderful," for upon His shoulders the government shall be, and of" the increase of his kingdom and peace there shall be no end." -- Dews of Hermon, 1907

## The Incarnation

To a friend, once a Christian, later an atheist, but finally reclaimed through his influence, Charles Kingsley wrote: "I want to be sure that God cares for us, that God is our Father, that God has interfered, stooped, sacrificed Himself for us. I do not merely want to love Christ -- a Christ, some creation or emanation of God's- whose will and character for aught I know may be different from God's. I want to love and honor the absolute, abysmal God Himself, and none other will satisfy me -- and in the doctrine of Christ being co-equal and co-eternal, sent by, sacrificed by, His father, that He might do His Father's will, I find it -- and no puzzling texts, like those you quote, shall rob me of that Christ who is the exact counterpart of Him in whom we live, and move, and have our being. I say boldly, if the doctrine be not in the Bible, it ought to be, for the whole spiritual nature of man cries out for it."

Professor Bury quotes Thomas Huxley as saying: "I know no study which is so saddening as that of the evolution of humanity as it is set forth in the annals of history," and then summarizes the Huxleian attitude as follows: "There may be some hope of a large improvement, but otherwise he would 'welcome a kindly comet to sweep the whole affair away.' And he came to the final conclusion that such an improvement could only set in by deliberately resisting, instead of cooperating with, the processes of nature. 'Social progress means the checking of the cosmic process at every step and the substitution for it of another which may be called the ethical process.' How in a few centuries can man hope to gain the mastery over the cosmic process which has been at work for millions of years? 'The theory of evolution encourages no millennial anticipations.'"

The axiom of science is: Seeing is believing; when we hear and feel and see, then we know. Christianity accepts this test. John the Baptist saw Him and said, "This is he." Philip saw Him and said to Nathaniel, "We have found him." Paul declared, "Last of all he was seen of me also." John the apostle was very positive, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life . . . . that which we have seen and heard declare we unto you." Over against the hopelessness of an hypothesis which has no "millennial anticipations" is the satisfying voice of authority saying, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by

whom he made the world: who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high." The cosmic process is not a growth; it is an act. The ethical process is not an attainment; it is a revelation. The intuition of Charles Kingsley is true; the truth that Christ is the "exact counterpart" of God is in the Bible and is the truth that lifts Christmas out of the realm of magic and tradition into the realm of experience and knowledge.

I. The incarnation means that before Jesus Christ became a man He was God. The story of Jesus does not begin with His birth in Bethlehem. To the leaders of the Jews who were opposing Him so bitterly Jesus boldly declared: "Before Abraham was, I am." He affirmed His preexistence by declaring He saw Satan fall as lightning from heaven. John declared that as the eternal Son of God Jesus Christ was in the beginning with God and that all things were made by him. Paul declared Him to be the image of the invisible God in whom all things were created and who was before all things.

In His simple but penetrating statement that He and the Father were one Jesus laid bare the revealing truth that His mission to the world to save was from all eternity. He solemnly affirmed that He came forth from the Father into the world "and would return to His Father from the world. In His intercessory prayer recorded by John He announced the completion of the work He came into the world to do and prayed for the restoration of the glory He had with the Father before the world came to be. Paul declared that we were chosen in Christ before the foundation of the world. The recorded ministry of Christ, richly full of His own statements relative to His eternal Sonship and Deity, places His Saviorhood, His Priesthood, and His Kingship upon the same immovable foundation. He is the Christ, the Son of the Living God. Being eternal, He is qualified to give the world an eternal revelation -- a revelation of the eternal God. Hence, He is the eternal Christ, "the same yesterday, and today, and forever"; He, "who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself."

II. The incarnation means that this eternal Christ who was God became man. "Jesus Christ was both divine and human. That is the first truth of the gospel. Leading to the birth of Christ, which came in the fulness of time, there were two lines of history. The one line was divine, leading down from past eternity. Before His birth, from all eternity, the Son of God was with His Father on the throne of heaven. The other line was human. In it was traced the lineage of Jesus Christ in human history, from the creation to His birth in Bethlehem. Toward His birth, from the beginning of time, the two lines converged; and in His birth the divine and the human were united in the unique person of the Lord Jesus Christ." "Now the birth of Jesus Christ was on this wise." John declared that the Eternal Word, which was God, was made flesh and dwelt among us. Paul declared that God

**was manifest in the flesh; that Jesus Christ was made of the seed of David according to the flesh, but declared to be the Son of God with power.**

**The angel of the Lord spoke to Joseph relative to Mary, his betrothed, assuring him that the child to be born was conceived of the Holy Ghost, that He would be a divine Savior in fulfillment of the prophecy that a virgin should become the mother of a child who should be Emmanuel -- God with us.**

**The angel Gabriel appeared to Mary with the announcement that she had found favor with God, that she should give birth to a Son who should be called the Son of the Highest, take possession of the throne of David, reign forever over the house of Jacob, and of whose kingdom there should be no end.**

**When the child was born in Bethlehem the angel of the Lord appeared to a group of shepherds on the near-by hills with the startling announcement, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."**

**A few days later the infant Jesus was brought to the temple in harmony with Jewish custom to complete the ceremonialism connected with births. To an aged patriarch had come the whisper of the Holy Spirit that he should not die until he had seen the Lord's Christ. Coming into the temple at the providential moment, he took the infant Jesus into his arms, blessing God and saying, "Now I am ready to depart. Mine eyes have seen thy salvation, a light to lighten the Gentiles, and the glory of thy people Israel."**

**Anna, an aged prophetess, was providentially led to come into the temple at the same propitious moment. She also recognized and worshiped the infant Christ as God's Son and testified to all present that He was the One to whom they were looking for redemption.**

**Finally Magi, wise men from the East, star-led, came seeking one born King of the Jews. They found Him. But He whom they sought to do homage as a king they recognized and worshiped as God, opening their treasures and presenting unto Him gifts, "Gold, and frankincense, and myrrh."**

**In the beginning of the race Jehovah declared the seed of the woman should bruise the serpent's head. In the beginning of the gospel age Paul declared that "what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Between these two outstanding declarations, through symbolism and ceremonialism, through prophecy and promise, the two lines of truth -- Christ the Son of God and Christ the seed of the woman -- converge until they meet in Isaiah's prophetic child -- He whose name is "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." To this truth Saul the persecutor, Saul the hater, Saul the bigot, taking his stand on the scientific platform of fact based upon**

personal experience, testifies as Paul the apostle, Paul the new creature, Paul the self-surrendered bond slave of Jesus Christ "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."

III. The incarnation is the heart of the gospel, the "good news" to all men. If the Bible be true the birth of Jesus Christ was a miracle. "Before that event He was God. In that event He became man. Since that event He has been, and will ever be, both God and man, in the two distinct natures that constitute the one Person, Jesus Christ."

If Jesus Christ is not God manifest in the flesh, so that looking at Christ we have the unveiling of God, then there is no adequate conception of a Divine Being to satisfy man's intuitive search and longing for Deity.

If Jesus Christ did not come as the eternal Son of God into the world with infinite love and power to save from the peril of sin, then He was an impostor and deceiver for declaring that He came with that equipment and for that purpose.

If there is no incarnation as described in the New Testament, then there is no remedy for sin.

If there is no incarnation, then so-called Christianity is merely one of the many religions of the world and its Bible one of the many so-called sacred scriptures.

If the incarnation is a fact, and I humbly accept it as such, then it is true that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Hence, this is the message of hope for this sin-loving, doubt-burdened, Christ-rejecting race on this another birthday of the God-man -- there was born on this day a Savior, who is Christ the Lord.

"What shall I do then with Jesus which is called Christ?" -- December 20, 1929

## Lessons By The Way

### The Hills

Touring through the country, one is impressed and somewhat depressed often by the hills. A hill appears, steep and long, stretching on and on. The tourist groans inwardly, if not audibly, and wishes he had sought out a different way. However, almost before he has had time to express himself, the great hill seems to be flattening out. In another moment it has become a mere rise of ground. And in

another it has been left behind. Who has not had such an experience? And who has not seen in this common experience a life lesson? Difficulties arise. Seen in the distance, they loom up like mountains. They seem insurmountable. There is no money to go through school or, what is worse, health fails. Friends prove untrue. Those for whom sacrifices have been made are unappreciative and ungrateful. Mountains of difficulty arise. Not one, but many -- on all sides, and hem one in. There seems no way out. One feels often that he hasn't strength to meet the situation; but, as he goes right forward, they vanish.

### **Danger Signals**

All along the highways are warnings at every dangerous point -- "Danger, Sharp Curve, Go Slow"; "Look! Side Road," etc. No autoist complains against the state because of these danger signals. No sane driver disregards them. He recognizes the danger almost unconsciously, gives heed to the warning, and goes on his way safe. How different it is in other phases of life ! Health is in danger through abnormal appetite -- it may be for food, legitimate, but excessive. It may be the cigarette. Teachers, parents, physicians point to the danger signals, but where is the sane youth who gives heed and goes on his way safe? Morals are in danger through improper dress, amusements, reading, bad companions, the false philosophies which abound all about us. The Sunday school teacher, the faithful minister or perhaps the Christian mother points to the danger signals here and there all along the way; but where is the sane youth who gives heed and goes on his way safe? Step! Look! Listen! You may be in greater danger than if you were crossing a railroad. Take heed!

### **Sign-Boards**

It is not at all difficult to travel from one part of the country to another by auto. There is no danger of losing one's way. All the principal roads are plainly marked and ever so often are sign-boards telling just how many miles to the next large city, and having an arrow-head pointing toward it. Neither is it necessary to lose your way on the highway of life. If you will take time to stop and look and think, you may know just where you are. There are sign-boards and markers which show to your friends your location. Where art thou?

### **The Highway**

Crossing most of the states are great highways -- wonderful roads, macadamized or concrete -- on which one can travel with ease and safety. Other roads, however, lead across the states, ungraded, rocky, rough, and oftentimes dangerous. A tourist, unheeding, took one of these by-ways. The result was that for an hour he was stuck in a mud-hole and had to hire a farmer with a big team to pull him out. When he finally once more found his way back to the highway, he was more watchful to keep thereon. In the spiritual life, the Bible teaches that there is a way in a way -- a way cast up, the way of holiness. This way may be traveled with

ease and safety. There are no detours. There are no dangers -- so long as you do not take any byways. It will bring you with joy and gladness to the appointed place at the appointed time. Another road, however, leads toward the city, but it is so full of dangers that it will be very doubtful whether you will ever reach the city. Get on the highway of holiness! Why not? -- June 1, 1926

Home

With the advent of the first snowstorm of the season there came the familiar lines,

"Shut in from all the world without,  
We sat the clean-winged hearth about.  
"What matter how the night behaved?  
What matter how the north wind raved?  
Blow high, blow low, not all its snow  
Could quench our hearth-fire's ruddy glow."

What an ideal home that Quaker home was! It lacked many things. It lacked modern conveniences. It lacked wealth. But it does not take these things to make an ideal home. Home is where love reigns. What fellowship there was between father and sons, between brothers and sisters ! What feeling even for the dumb animals ! How we feel the glow and warmth of sympathy and affection that radiate from it even today! What depths of loyalty and devotion to each other are breathed through the lines, and yet how unselfish is their love! There was nothing of the "Lord, bless me and my wife, my son John and his wife, us four, no more" spirit there. The dear maiden aunt, the uncle, the schoolmaster and even the strange guest with a temper like Petruchio's Kate were welcomed, and enjoyed the broad and kindly hospitality. Practice and precept here were one. The mother proffered up her evening prayer that none might need bread and clothing, warmth and light that bitter night; and, when the call came for her to care for the sick, of whatever sect or name. she held herself ready. The elder sister put her generous thought into action. Of her her brother writes:

"How many a poor one's blessing went  
With thee beneath the low green tent  
Whose curtain never outward swings?"

Read it again, this old familiar poem, Whittier's "Snowbound." Look once more upon the family hovering near the crackling, gleaming fire. Make one of the circle. Work out the puzzles, tell riddles, crack nuts, listen to the stories of father, mother, aunt, uncle, schoolmaster and guest. Enter into the sister's self-sacrifice. See the youngest and dearest sitting on the motley-braided mat or upon the violet-sprinkled sod. Join the brother in pleasing her. From these dear home-scenes catch inspiration to let a little more of the light of love warm the hearts of your loved ones and shine out to bring blessing wherever it falls. Read it again and feel anew the



power of love -- divine love, making home love all it ought to be. Read it again and feel anew

". . . . in hours of faith,  
The truth to flesh and sense unknown,  
That life is ever lord of Death,  
And love can never lose its own!"

From homes like this not only "old Scotia's grandeur springs," but every nation's grandeur springs "that makes her loved at home, revered abroad." --  
January 13, 1925

### Some Losses

A great city lies wrapped in slumber. The silence of the later night is broken only by the rattle of an occasional milk-wagon, or the measured footfall of a watchman. In the gray of the early dawn a distant rumble breaks the stillness -- first faint -- then stronger and louder, until the foundations of the earth tremble and nature groans as if suffering untold agony. The earth heaves and rocks as if grasped by some titanic hand and would fain escape. Then all is still.

Again that rumble and groan, and the crust of the earth seethes and throbs like the waves of the sea. Buildings totter and sway as grain before a wind. Walls creak and timbers snap. Glass shatters with a crash, while chimneys fall in a cloud of dust. Then women shriek, children scream, and panic-stricken men rush into the streets. Dogs race madly, howling with fear. The lowing of cattle, the startled neigh of horses, and the clamor of frightened poultry add to the confusion of sound. But over all is that doleful groan coming from the bowels of the earth, while the surface heaves and twists in convulsions of seismic power, and then gradually quiets down with lessening throbs as a sobbing child falls asleep upon its mother's heart.

Then the cry of fire is heard. The people, dumb with fear, look on in apathy as the fire-carts race madly through the wreckage and debris of the streets. But no water fills the lines of hose. The firemen look at each other with blanched faces as they realize the truth -- the mains are broken. The forked tongues of fire leap up as if in hellish glee at their opportunity. They lap and twist over and around and under each other as if to increase their strength, then leap to new points of vantage. They throw themselves high in the air as if in disdain of puny man, then sweep down like a thousand harpies of hell and take within their grasp the mansion of the rich and the hovel of the poor; the marble vault of the millionaire and the box shed of the bootblack; the gilded palace of sin and the graceful spire of the house of God. Block after block is consumed, acre after acre is left a smoking heap, until at last, sated to the very full with their prolonged orgies, the flames die down and a nation stands appalled at the loss which has come to a great city.

**But terrible as has been that blow, almost beyond computation as has been the property loss sustained, and well-nigh indescribable the suffering entailed, that loss has some accompanying compensation.**

**A compensating gain will be found in the new city which will be built. Sanitary conditions will be improved, the buildings will be more modern, making the city more beautiful, while centers of uncleanness and disease have been destroyed.**

**A compensation will be found in the fellowship of suffering. Such calamities tend to destroy class distinction, humiliate pride and arrogance, and ennoble and purify humanity through the crucible of suffering.**

**A compensation will be found in the sympathy awakened among those untouched by the calamity itself. The streams of generosity are opened, petty dislikes and divisions are forgotten, while remembrance is had of the ancient law, "Bear ye one another's burdens."**

**Some compensation will grow out of the heroism displayed by those who have suffered the most. The proprietor of a wholesale crockery store placed the following sign on the ruins of his place of business after the San Francisco fire: "Crashed, but not Crushed." Such courage is inspiring and a powerful incentive to all to make the best of untoward circumstances.**

**So with every calamity which may come to us in this life, some law of compensation may be found. But it is not so with the loss of the soul. There are lost coins, lost sheep, lost opportunities and lost souls. Coins and sheep may be found, but lost opportunities and finally lost souls can never be recovered; and when once finally lost, no reparation is possible.**

**In the loss of the soul no compensation will be found in the hope of a better environment or change of condition. The station is unalterably fixed. The condition of environment of discordance will combine to perpetuate the sense of loss.**

**There will be no compensating bond of sympathy. The presence of lost spirits, of devils damned, will be no more comfort to a lost soul than the presence of a thousand wounded and dying men on a battle-field afford relief to each other.**

**There will be no gain in nobility of character or display of heroism in the loss of a soul. It will be with weeping and wailing and gnashing of teeth that expression is given to the sense of loss. For hope will be dead. Despair will hurl at the soul a jeering cry of mockery, as it turns here and there for relief. A cry may be sent across the measureless abyss to where Lazarus rests in Abraham's bosom, but the only answer will be, "Remember!"**

**A lost soul! Methinks when probation is ended and the number of the lost is definitely fixed, the stars will close their eyes, the clouds will drop a pall of**

**blackness, the mountain-peaks will drape their heads in mourning, while the wind and the sea will mourn the funeral dirge of the lost.**

**A lost soul! Will such be your fate? "For what shall it profit a man if he shall gain the whole world and lose his own soul?" -- January 5, 1909**

### **Ezekiel's Vision**

**A thought-leap across the centuries past -- ten, twenty, twenty-five, possibly twenty-six -- carries one back to the tragic days when the Hebrew nation was being spoiled by her enemies, and her people carried into captivity. Projecting one's self in thought to that remote date we stand at a point in the chronology of history before Pythagoras invented the multiplication table, or Solon the Wise taught, or Confucius flourished; we have antedated by a century Herodotus the historian, Socrates the philosopher, Plato the teacher, or the classical age of Pericles. This thought-leap drops one on the banks of a tributary of the Euphrates, about two hundred miles north of the magnificent city of Babylon.**

**It is a summer day, possibly a day in July. The sun hangs like a ball of fire in a cloudless Eastern sky. The sand plains stretch in every direction, bathed in billowy waves of heat. On the bank of the sluggish stream sits a man. His knees, drawn up in front of him and embraced by his arms, provide a rest for his chin, while the eyes gaze unseeing into the empty space of the North. The dress is the dress of a priest. The countenance is the countenance of a religious recluse. The eyes are the eyes of a spiritual dreamer. He is Ezekiel, the Hebrew exile and prospective prophet.**

**Why his position? Why his posture of dejection? Why the look of suffering stamped so plainly upon his face? Why the yearning reflected from the unseeing eyes which peer into the North?**

**He is one of ten thousand captives in an alien land. He knows full well that along the sandy reaches of the sun-scorched trails which stretch northward from where he sits and then swing westward and southward in a great semicircle to the homeland by the Great Sea will soon come thousands more of his exiled countrymen. Even now as he sits brooding over the heart-breaking desolation of the nation, a small circle of his fellow captives is being harangued by a would-be prophet who prophesies the fall of Babylon within two years, the immediate restoration of the exiles to their chosen land, and the reconstruction of the national glory. His attention drawn for a moment by the voice and false message of the speaker, Ezekiel listens; then, sadly shaking his head in feeble protest, he turns his gaze again into the North.**

**The forenoon merges into midday. The would-be prophet and his eager audience have melted away. Ezekiel, the man of mystery, remains. Suddenly out of the dark and mysterious North, the quarter for tempests in that region, the heavens**

seem to open. The sky grows dark, then fills with clouds driven by a mighty wind. It is a tornado, a whirlwind, a cyclonic, twisting, leaping, whirling -- weird, fearful, majestic. The darkness is punctured with vivid lightnings which flash and quiver with jagged light.

As the storm rushes on towards the lonely watcher it seems to merge into a cloud of ineffable glory. In the center of this glory forms take shape. They have the general form of a man but each has four faces -- the face of a man, of a lion, of an ox, of an eagle. Each of these forms, four in number, has four wings with human hands underneath, and all moving straight forward with lightning swiftness.

Again the storm clouds change. A new sight appears. Beside each of these forms appears a massive wheel bright as the purest gem. Within each wheel appears another wheel set at right angles to the first, giving the appearance of wheels within wheels, the rims of each full of eyes. As the cloud leaps into the air or remains on the ground, so these leap with it, but all still moving forward with incredible swiftness.

A third wonder appears. From behind and over these creature-forms appears a firmament, clear as crystal, gleaming with a penetrating brightness indescribable. This firmament assumes the form of a great sounding-board from which come the flapping of the wings of the living creatures like the noise of mighty waters -- like the voice of the Almighty. Out of this firmament emerges a sapphire throne, and upon it the likeness of a man clothed with dazzling brightness, while above, encircling

"Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God . . . . This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a Voice of one that spake. "

## Reflections

Dr. Joseph Parker says, "If we do not get back to visions, peeps into heaven, consciousness of the higher glory and the larger land, we shall lose our religion; our altar will be a bare stone, unblest by visitors from heaven. "

"Having eyes, they see not." This is the trouble with the world today. They can see the storm. They can see the twisting, leaping cyclone, but they see no living creatures, no throne, no regnant occupant, no rainbow of promised hope. The need of every age is a spiritual ministry. The need of this age is men who have visions of God.

**The world is full of storm and tumult, of unrest and revolution. How blest is he who can see in the darkness the outline of a Divine throne! Let the heathen rage and the people imagine vain things, yet, "Thy throne, O God, is for ever and ever."**

**The true church is one but has many outlooks upon life. The first face is that of a man, suggestive of brotherhood, sympathy, fellowship. The second face is that of a lion, suggestive of courage, aggressiveness, kingliness. The third face is that of an ox, suggestive of service and sacrifice. The fourth face is that of an eagle, suggesting loftiness of ideals, unwearied aspiration and holy ambition. The true church, composed of symmetrical characters, like the four-square city of God, has these four faces-functions in these four ways.**

**Wheels move, wings fly, fire consumes, but the essential -- the Divine abides, moving straightforward. God is, ever and always. Nations fall, commotions abound, storms rage, mysteries remain, but to the man of spiritual sight and hearing the throne is visible and the Voice speaks.**

**Bishop Lightfoot observes that if the church of the present would do any work of Christ which shall be real and solid and lasting, it must be along the line of Ezekiel's vision -- mobility, spirituality and universality must inspire the effort.**

**This world is exiled from God. The land of its bondage is filled with sorrow and pain and terror. The problem of deliverance may be wrapped in inscrutable mystery. The method may be as wheels within wheels. The law of retribution may operate in thick darkness. But in the background of all the sorrow and mystery and darkness is the throne of the speaking God overhung by the rainbow, mutely eloquent of promised pardon and security. So long as God is seen as a consuming fire, with the covenant bow in the background, man can pray and worship and obey and serve. -- June 2, 1925**

### **Seeing The Invisible**

**A society lady of England once said to Turner, the celebrated painter of nature scenes, "Mr. Turner, I never saw cloud-effects like those you have painted into that picture." The great artist replied simply, "Madam, don't you wish you could?"**

**David Livingstone, speaking of the reception the natives of Africa gave to the missionaries, said: "They listen with some attention to our discourse, but when we kneel down to pray, to what appears to them to be nothing, our posture and our praying appear to them to be so ridiculous that they burst out into laughter."**

**To the spiritually blind "seeing the invisible" seems the height of folly. But is it? Is there a fatal contradiction in such a paradoxical statement?**

**"Seeing the invisible" is to act as though sight were actually functioning to the extent that what is not seen is actually seen. We see by faith. Moses was surrounded by materialism in its most literal and gross forms. "Honor! Wealth! Pleasure! Those were the three chief sirens who wished to sing the man away from his best convictions; away from the high, although hard, path of duty. They sang and he listened -- and went away while he listened -- from Egypt where they were singing, to the wilderness where he was safe. Those old sirens are singing still. Like Jezebel they paint their faces so as to seem young. They look out of the windows of palaces and shops and pleasure-houses, and sing to the guests and travelers and passers-by. Are you listening to the song? Are you running into the net? You will unless you 'endure as seeing him who is invisible.'"**

**Natural forces are unseen. Light, which makes all things clear, is invisible. Air, which is vital to life itself, is invisible. Life, which is the greatest fact in human knowledge, is invisible. Gravitation, the law of chemical affinity, the correlation of forces, ether waves -- all are invisible.**

**Intellectual forces are unseen. The influence of thought upon individual lives and upon civilization is unseen. The laws of Moses, the psalms of David, the writings of Paul, the teachings of Jesus are dynamic to this day, yet their power is invisible.**

**Moral forces are unseen. The influence of a bad man or the influence of a good man is cumulative and pervasive, yet it is invisible.**

**Spiritual forces are unseen. Prayer is a visible attitude, yet its power and influence are invisible. The ministry of the Word is a very public act, yet the effects of that ministry are invisible. Conversion is an authenticated fact of consciousness, yet it is invisible.**

**The biggest and deepest things in life are invisible. What constitutes a true home? Four rooms, in-a-door beds, kitchenette, radio and a pug dog? It takes more than four walls, a ceiling, a floor, rugs and pictures. It embraces a set of invisible relationships and emotions, which are projected into personal and more or less material relations, which endure because of the invisible.**

**While these lines are being written flags are being unfurled, and irrepressible youngsters, and some of the elders, are surreptitiously applying a match to the string end of a firecracker. What is it in an Englishman which stirs his very soul when he catches sight of the Union Jack flying from the masthead of a ship in the South Seas? What is it in a citizen of the United States which moves him to throw his hat into the air with a yell of delight when he sees a piece of silk cloth, crossed with red and white stripes and a galaxy of stars in one corner, floating over a consul office in the heart of China? What is patriotism anyway? Did you ever see it?**

In the natural world men endure by seeing the invisible. When the "south wind rushes warm" the farmer stirs the soil and makes it a graveyard for precious seed, enduring the seeming waste because he sees the harvest by faith.

The invisible things are, after all, the realities of life, Love, sympathy, pity, friendship, hope, sacrifice, patriotism, faith -- unseen, yet the most potent factors in life. The World War brought a new meaning to the word "visibility." With sea captains and air pilots visibility is either "low" or "poor" or "high."

The church suffers from the same embarrassment. Too much of the time the "visibility" is low. The fogs of doubt and the clouds of sin hamper operations. The enemy creeps up under cover of the darkness and delivers fatal blows before his presence has been detected.

It is with striking aptness that Paul exhorts believers to "look not at the things which are seen, but at the things which are not seen," and to comfort them with the words, "Ye are dead, and your life is hid with Christ in God."

The "visibility" in the world today is low. Materialism is the shrine before which men bow and worship. The need of the church, and the call of God, is for men, who, like Moses, will "endure as seeing him who is invisible." -- July 6, 1926

### Unconscious Influence

Robert Browning emphasizes the tremendous power of influence in his poem, "Pippa Passes." A factory girl, off for a day's vacation, goes singing on her way. All unknown to her that song touches and influences the lives of others, saving some from wrong-doing and giving hope and courage to others.

A certain housekeeper, having complained several times to her grocer concerning baskets of unsatisfactory fruit sent to her address, was offered a basket of peaches, with the assurance: "You will not find a single damaged peach in this basket. If you do, I will gladly refund the money." She found every peach perfect. This was reported to the grocer, and he was asked why he was so positive in warranting his goods. "Why!" he exclaimed, "because the farmer who furnished those baskets never sends dishonest packages to market."

The farmer's number, among the commission dealer's consignees, was 135. After that the lady always bought number 135, and the contents of the baskets never failed in measure, condition or quality. Admiration for the conscientious farmer grew upon the housekeeper and made her more conscientious herself. She felt ashamed when tempted to slight or skimp her work.

The impression was deepened by the non-appearance in market on Mondays of any baskets bearing the favorite mark. Farmer 135 would not pack fruit on Sunday, the dealer said. The housekeeper felt her face flush. She had never been so

**scrupulous. Thus the daily sermon, preached so unconsciously by the conscientious farmer, resulted in a nominal Christian giving herself fully to the Lord.**

**While each individual wields an influence to a greater or less extent, yet in every company there are those who are the dominant spirits and leaders in every enterprise. Their influence is far greater than is often realized, and their responsibility correspondingly increased. The thought that every one of us must give an account of himself to God should lead to an immediate and complete surrender to Christ in order that our lives may radiate grace and truth and become a savor of life unto life. -- March 3, 1925**

**How Much Owest Thou?  
Luke 16:5**

**A certain merchant, who was a God-fearing man and successful in business, was inclined to be very close when it came to making offerings to the Lord. One evening he had a remarkable dream. A visitor entered his luxuriously furnished room, handed him the receipts for his subscriptions to various benevolences, and requested larger donations. The merchant replied with various excuses, and at last grew impatient at the continued apo peals. The stranger rose and, fixing his eye on his companion, said, in a voice that pierced his soul, "One year ago tonight you thought your daughter lay dying; you could not rest for agony. Upon whom did you call that night?" The merchant started, but the visitor continued, "Five years ago when you lay at the brink of the grave and thought that, if you died then, you would leave a family unprovided for -- do you remember how you prayed then? Who saved you then?" Pausing a moment, he went on in a lower and still more impressive tone, "Do you remember, fifteen years since, that time when you felt yourself so lost, so helpless, so hopeless; when you spent a day and night in prayer; when you thought you would give the world for one hour's assurance that your sins were forgiven who listened to you then?" "It was my God and Savior!" said the merchant, with a sudden burst of remorseful feeling; "Oh, yes, it was He!" "And has He ever complained of being called on too often?" inquired the stranger. "Say, are you willing to begin this night, and ask no more of Him, if He, from this time, will ask no more of you?" "Oh, never! never!" said the merchant, throwing himself at his feet. The figure vanished, and he awoke; his whole soul stirred within him. "O God and Savior; what have I been doing! Take all, take everything; what is all I have to what Thou hast done for me?" -- March 11, 1924**

**I Believe**

**"I believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ, His only Son, our Lord; who . . . was crucified, dead and buried; the third day He rose from the dead."**



**I believe in the resurrection of Jesus Christ from the dead because it is a certified fact of history. The testimony of the men who saw Him dead and afterwards saw Him alive, conversed with Him, ate with Him, received His final messages and saw Him take His departure in a unique, never-to-be-forgotten manner has never been disproved.**

**I believe in the resurrection of Jesus Christ from the dead because upon that fact rests the credibility of the Gospels and an explanation for the record of the Book of Acts. If there were no resurrection then there is no adequate explanation for the close of the unparalleled life of Jesus and of the beginning of the Christian church.**

**I believe in the resurrection of Jesus Christ from the dead because it is logical to expect that a life with a supernatural beginning, marked with supernatural powers, would have a supernatural ending. Anything less than just the kind of an ending described, embracing a literal resurrection and a bodily ascent into heaven, would have been a tremendous anticlimax to a life marked by the healing of disease, the subjection of nature and the bringing life to the dead.**

**I believe in the resurrection of Jesus Christ from the dead because in that resurrection there is no contradiction to known, natural laws. It is a supernatural fact, but it does not annihilate nor contradict any natural law. Mind is superior to matter. The same intelligence which created matter can preserve matter from corruption or raise it to life again. So long as harvest follows seedtime, so long as spring follows winter, so long as the butterfly follows the caterpillar, the thought of the resurrection will not stultify human reason.**

**I believe in the resurrection of Jesus Christ from the dead because it is the fact which alone can account for the reassembling of the disciples. They had been scattered as sheep without a shepherd. They had been so despairing that the evidence of the living Lord had to be forced upon them. But, once convinced, the old hope came back reinforced, reestablished, enlarged, exalted, until it embraced Him as "King eternal, immortal, invisible, the only wise God."**

**I believe in the resurrection of Jesus Christ from the dead because of the transformation that event wrought in the disciples. Fear and cowardice gave place to boldness and courage. Peter, the leader, who denied his Lord with oaths, stood before the council that had condemned Jesus to death and said: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole" (Acts 4:10).**

**I believe in the resurrection of Jesus Christ from the dead because that resurrection was the fulfilment of His own words. He said He would rise again. Had He failed to do so it would have been an invalidation of His entire claim of Messiahship.**

**I believe in the resurrection of Jesus Christ from the dead because of the existence of the church. It has its origin and support in that resurrection. "If there be no resurrection the greatest moral reform of the ages, the mightiest impulse to goodness and truth, the mother of righteousness, is founded on a delusion and wins by the proclamation of a falsehood."**

**I believe in the resurrection of Jesus Christ from the dead because pardon for the sinner and purity for the saint is based upon that fact (Rom. 4:25; 6:4).**

**I believe in the resurrection of Jesus Christ from the dead because through that fact He became the "firstfruits of them that slept," and since that event "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."**

**Hence, and finally, I believe in the resurrection of Jesus Christ from the dead because it is the happiest fact in history. The Lord of life is the Lord of death, and the last enemy is to be destroyed in victory. Because God "brought again from the dead our Lord Jesus, that great Shepherd of the sheep," He liveth and reigneth forever, and because He liveth I shall live and reign with Him. "And I saw a new heaven and a new earth:for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes:and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain • for the former things are passed away." -- April 12, 1927**

## **The Second Coming**

**In reading the New Testament three simple yet startlingly significant facts stand out. The first is that Jesus Christ in person has been here in this world in which we now live. The manner of His coming, His life while here, what He said about the past life of the race, His Father, Himself, His generation, His followers, the purpose of His coming, what would be accomplished because He had come, what was to happen in the future, all of this and more is recorded in simple, straightforward language.**

**The second fact is that He is not here in person now. He has gone away. He said He was going before He went. He told where He was going, why He was going, what He was going to do while absent, and what His followers were to do during His absence.**

**The third fact is that in person He is coming back to this earth on which we now live. He said this repeatedly while He was here. Angels came to earth after He**

had left it to state the same fact. The men who were associated with Him in intimate companionship while He was here repeatedly said the same thing. Acceptance of these facts as stated brings the believer in God's Word face to face with his personal responsibility in relation to these truths. This responsibility is twofold.

I. He is responsible for his testimony. He is to be a witness. He is to witness to the death and resurrection of Christ as the one and only hope of salvation from sin to all the world. This was stated clearly and explicitly in quoting the Great Commission and the command to tarry at Jerusalem. The New Testament description of the church in the present age is that of the suffering, warring, witnessing body of Christ.

The church on earth is one distinctive phase of kingdom truth; the church in glory and in the ages to come is another. Jesus put the mystery of the kingdom of heaven in parables recorded in the thirteenth chapter of Matthew. Seven times He repeats, "the kingdom of heaven is like." It is not, "the church is like," nor the "kingdom of God is like," but God's dispensation of moral administration, in which He is seeking to bring the Gentile, as well as the Jew, into the new, called-out body, the church. The field is this world, the sower is the Son of man, the seed is not all productive; that which brings forth brings forth abundantly; but that which is lost is three-fourths of the original quantity; its failure not through the infertility of the seed, but through the persistence of the evil one. Instead of the seed gradually eliminating the bad, the wheat and tares grow together to the end of the age. But what about the success of the gospel? What about the triumphs of evangelization? The net is to be continually cast into the sea of humanity; but even up to the time of the end, instead of the net gradually finding more and more of the good and less and less of the bad, the two are mixed to the end of the age.

The task of the church, then, is not conversion but evangelization. Under the divine empowerment of Pentecost thousands were converted in Jerusalem; but Jerusalem was not converted. The city was thoroughly evangelized, and then the apostles were scattered everywhere through persecution. Paul evangelized Ephesus and vicinity until "all that dwelt in Asia heard the Word of the Lord, both Jews and Greeks." And the Word of God grew mightily and prevailed (Acts 19:10, 20), but Ephesus still remained a pagan city. The apostles almost fulfilled their Lord's command to evangelize the world in their generation, and would have succeeded doubtless if they had continued in their first zeal and fervor. And there had not been a generation since in which the command could not have been carried out if the church had mobilized resources and carried out her marching orders. The evangelization of the world is a generation job, and its objective is to call out a people for His name and prepare the way for the return of the Lord.

II. He is responsible for cherishing the hope of his Lord's return. He has an overwhelming conviction, based upon the unbreakable Word, that the same Jesus who lived and worked and ministered and died and lived: again in this world is coming back to it again, not in humiliation and poverty and rejected of men, but in

power and glory (Matt. 16:27; Titus 2:13). In the conviction of that hope he labors with confidence (James 5:7-9). He knows his sufferings will be lost in the glory which will follow (1 Peter 1:7-13). This fact furnishes the constant incentive to purity of life and holiness in character (1 Thess. 3:13; 5:23; 2 Thess. 3:5; 1 Tim. 6:14; 1 John 3:2, 3). The imminency of this coming stirs to constant watchfulness (Matt. 23:42-44; Luke 12:37-40; 2 Peter 3:3-12). Because Jesus specifically declared that this gospel must be preached in all the world as a witness to all nations before the end would come (Matt. 24:14), the worker counts no sacrifice too great, no toil too severe, no privation too burdensome to prevent him from doing his utmost to present that witness and hasten the coming of his Lord. "It is not our death, but His coming, that is linked with the wedding feast into which the wise virgins enter; with that joy of the Lord of which faithful stewards are to partake; with that award of prize to those who so 'run as to obtain.' It is when He comes that martyrs 'faithful unto death receive the crown of life'; those who 'love his appearing' the 'crown of righteousness'; those who as shepherds 'feed the flock,' the 'crown of glory'; those who win souls, 'the crown of rejoicing'; and those who 'keep the body under' and bring it into subjection, 'the crown incorruptible.'"

This return is to be the return of the King to reign. It is to be sudden and with violence to the existing kingdom (Dan. 2:34, 44). It is to be the redemption in power, restoring the lost inheritance, called the restitution of all things (Acts 3:20). It is what the creation waits for (Rom. 8:17, 24). It will be the ushering in of the kingdom foretold by the prophets (Acts 15:14-18). When He has accomplished His kingly rule and authority in the earth He will reach the final glorious universal triumph by delivering the kingdom to God the Father (Acts 15:23-28). "Even so, come, Lord Jesus." -- January 8, 1924

## **The Broad Rivers**

Babylon had her Euphrates, Nineveh her Tigris, Thebes her Nile. Rome has her Tiber, Venice her lagoons, London her Thames, New York her Hudson, Washington her Potomac and San Francisco her Golden Gate. England has her encircling band of seas and Japan has her inland sea. But Jerusalem was built on a sun-scorched rock in an arid land. Her thirsty people had to draw water from rock-hewn cisterns, while her only brook, the Kidron, was dry the most of the year.

Incongruous as it may seem, it was in such a setting that to Isaiah came the vision of salvation in the imagery of broad rivers and streams: "But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars" (Isa. 33:21). Morally and spiritually the world is a dry and thirsty land. In this desert streams of water are to break out. The Bible opens with a picture of Eden, watered by four rivers, while it closes with a picture of the New Jerusalem, watered and beautified with the River of Life. The river of salvation makes glad the city of God. Ezekiel saw it as a river flowing from under the door of the temple eastward. David called it the river of God. Jesus called it rivers of living water. The

**glorious Lord -- glorious in His attributes, glorious in His administration, glorious in redemption is this broad river.**

**Salvation is a stream of power. Rivers mean power. The power that illuminates cities, moves vast transportation systems and furnishes motive energy for innumerable factories is made possible by broad rivers and swift-flowing streams. To the men to whom was committed the task of carrying out the Master's program He said: "All power is given unto me in heaven and in earth." Potential power without limitation lies in the gospel stream. There is power to save from the slavery of sin. There is power to save from the practice of sin. There is power to save from the love of sin. There is power to save from the inbeing of sin. There is power to keep in the midst of sin. There is power to overcome the world. There is power to defeat the devil. The old-fashioned, Jerusalem-type, Pauline-proved gospel is the power of God unto salvation.**

**Salvation is a stream of fruitful blessings. Where rivers flow, flowers blow, trees wave their graceful arms, vegetation makes the desert as the smile of God, and harvests reward the busy husbandman. Salvation means fruitfulness and blessing. When Israel hearkened to the voice of Jehovah she found Him to be as the dew unto her; and she grew as the lily, cast forth her roots as Lebanon, became garnished with beauty as the olive tree, revived as the corn and grew as the vine until the weary traveler rested under her branches and the idolater said: "What have I to do any more with idols?" (Hosea 14:4-9). What is true of a nation is true of an individual. Whosoever will may come to the Giver of the water of life and drink -- and drinking, out of his inmost soul will flow rivers of living water, an Ohio, a Missouri, a Mississippi, a Nile, a Danube, a Yangtze, and an Amazon thrown in for good measure.**

**Salvation is a stream of purification. Rivers are a perpetual sanitary system wherever they flow. Moving water tends to purify itself, at the same time draining the miasmatic, disease-breeding swamps and stagnant pools. As in Ezekiel's vision, wherever the stream of salvation flows the "waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed, and everything shall live whither the stream cometh." Paganism put its leaden hand upon womanhood, fettering her mind, crushing her body and starving her soul, until the gospel stream carried away the poison of ignorance and brought life and victory. Superstition made slaves of unnumbered millions who toiled in agony to build pyramids and to carve secret caverns in the bowels of the earth in the blind effort of their masters to solve the problem of death and destiny until the gospel stream brought life and immortality to light. Militarism wielded the big stick of brute force until earth weltered in human gore, with no one to raise a note of protest until the gospel stream of peace and good-will began to force its way through the cross-currents of human hate and selfishness.**

**"Ho! ye that pant for living streams,  
And pine away and die,  
Here you may quench your raging thirst  
With springs that never dry.**

**"Rivers of love and mercy here  
In a rich ocean join;  
Salvation in abundance flows,  
Like floods of milk and wine.**

**"The happy gates of gospel grace  
Stand open night and day:  
Lord, we are come to seek supplies,  
And drive our wants away."**

**Salvation is a stream ending in a harbor of rest. With very few exceptions, rivers have safe harbors where the storm-tossed mariner drops his anchor and heaves a sigh of relief at the surcease of labor and danger. So with the stream of salvation. "But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." No slave ship shall disturb the peace of that harbor of rest. No merchant ship shall pass on to a larger, safer harbor. It has no competitors. The ships which have followed the great "spiritual Gulf Stream of salvation have no other port.**

**"'Land ahead!' Its fruits are waving  
O'er the hills of fadeless green;  
And the living waters laving  
Shores where heavenly forms are seen.**

**"Onward, bark! the cape I'm rounding,  
See the blessed wave their hands;  
Hear the harps of God resounding  
From the bright immortal bands.**

**"There, let go the anchor, riding  
On this calm and silvery bay;  
Seaward fast the tide is gliding,  
Shores in sunlight stretch away.**

**"Now we're safe from all temptation,  
All the storms of life are past;  
Praise the Rock of our salvation,  
We are safe at home at last!**

**"Rocks and storms I'll fear no more,  
When on that eternal shore;**

**Drop the anchor! furl the sail!  
I am safe within the veil!"  
-- October 19, 1926**

### **Three Essentials**

**In His infinite wisdom God has seen fit to bless weak and feeble instruments, and mightily use them in advancing His kingdom and declaring His glory; for instance, David and his sling, Gideon and his band of three hundred, Shamgar and his ox-goad, and Peter, the Galilean fisherman. But it is likewise true, when a great work is to be done involving unusual responsibility, the divine choice rests upon one endowed by nature and qualified by grace to do that work; for instance Moses, the lawgiver; Daniel, the seer and counsellor; Paul, the apostolic missionary; John Wesley, Charles G. Finney and B. T. Roberts.**

**So when a prophet was to be selected to whom was to be given more than to any other the privilege of foretelling the Messianic advent and kingdom, the choice fell upon Isaiah. According to some, a member of the royal family of Judah; and to others, a descendant of a long line of prophets; gifted by nature with a virile imagination and a realistic temperament, he was peculiarly adapted to fill the responsible office. But no amount of natural gifts can alone qualify for the Master's work. Moses, graduate of the Egyptian schools, must stand before the burning bush with bared head and unsaddled feet. Paul, brought up at the feet of the learned Gamaliel, must have his spiritual vision clarified in the light of a heaven-sent revelation. Isaiah must have a fire-touched lip and purged heart. Hence to every one, commoner or priest, plebian or patrician, with one talent or five, with limited powers or brilliant endowments, to attain to the utmost proficiency in Christian life and calling three things are essential -- the vision of God, the vision of self and the touch of altar fire.**

**The vision of God. Isaiah saw the Lord high and lifted up. It may have been the throne of His power upon which the Lord was sitting. That throne from which He laid the foundations of the earth, and "the cornerstone thereof, when the morning stars sang together, and all the sons of God shouted for joy"; from which "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Or it may have been the throne of judgment. Daniel so beheld Him, also John, and why not Isaiah? Possibly it was His mediatorial throne. That throne to which He ascendeth when, victorious over sin, death and hell, leading "captivity captive and giving gifts unto men," the eternal gates and everlasting doors lifted their heads to receive Him. But, more than these, doubtless it was the throne of His glory -- that throne of effulgent glory and ineffable holiness which stands in the light which no man can approach unto. Before the vision of that throne Ezekiel fell on his face, and John was as one dead. Before its brightness seraphims cover their faces and cry, "Holy, holy, holy, is the Lord of hosts." It is this vision of God's holiness we need.**

**Our conception of the character of God determines the purity of our religion. If Mars be our conception of the deity, then war, bloodshed and pillage is the essence of religious devotion. If Bacchus be our highest ideal of a divinity, then is there license for pleasure, licentiousness and sensuality. Have the gods come down and spoken to men through the ponderous tones of Vedantic philosophy? Then truly we may cultivate a devotion which delights in metaphysical mysteries and endless abstractions. But the soul-vision of God -- spiritual, self-existent, supermundane, transcendently holy -- impresses us that the only worship acceptable to Him must be in spirit and in truth. Though we may have "heard once, yea, twice, that power belongeth unto God," the threefold emphasis of the seraphic declaration that God is holy discovers the nature of true religion and indicates moral obligation.**

**The vision of self. Next to the revelation of God's character and consequent upon that revelation is the vision of self. Shrinking from the penetrating light of that vision of holiness, and humiliated by the sight of moral corruption discovered by its focalized ray, Isaiah cries out, "Woe is me." The sight of Niagara's tumbling waters fills one with awe, the marvels of Yosemite overwhelm another with grandeur, while the contemplation of a beautiful painting fills still another with exquisite delight. But the vision of divine holiness uncovers sin, reveals corruption, discovers moral deformity, until the voices of the soul unite in one agonized cry of helplessness and despair. Oh, how the inflation of self-satisfaction fades, the complacent sense of native goodness vanishes; the flowers of artificial righteousness shrivel and wither before such a vision! Such a revelation made Moses so distrustful of himself, so conscious of shortcoming, that his reluctance to obey the divine command almost reached the point of actual rebellion. Such a revelation compelled vain, boastful Peter to cry: "Depart from me; for I am a sinful man." Such a vision transformed Saul from a proud, self-righteous Pharisee into the chief of sinners. Only as our secret sins are revealed in the light of His countenance shall we be impelled to seek that holiness of heart and life we need. Reader, have you tarried until that vision has been granted you? Has the piercing sense of personal uncleanness become crystallized in the expressive and passionate cry, "Woe is me"?**

**The touch of altar fire. "Then flew one of the seraphims unto me, having a live coal in his hand which he had taken with the tongs from off the altar: and he laid it upon my mouth and said, Lo, this hath touched thy lips; and thine iniquity is taken away and thy sin purged." No baptized carnality here; no suppression here; but elimination, subtraction, purging, a taking away. The dross is consumed. The defilement is cleansed. The open, running sore caused by sin is cauterized. The baptism of the Holy Ghost and fire purifies the soul. The purging hyssop makes clean. The cleansing blood washes whiter than snow. The touch of fire imparts power; power for service, power for suffering, power for aggressive work. Oh, for this twofold vision! The vision of God, majestic in power, transcendent in holiness, rich in mercy. The vision of self, unworthy, unclean, unholy. Following these, the touch of altar fire. Not a sense of its nearness, but the actual touch. Then will it be**



that, with the blessed consciousness of cleansing, all the powers of the soul will respond to the divine interrogation by saying, "Here am I, send me." -- April 8, 1924

\* \* \* \* \*

### 03 -- PART IMMORTAL IN INFLUENCE

Since only a few of the many, many sincere testimonials touching the influence of Mr. Griffith's life and work can be included in this volume, it has been difficult to decide what ones to use. To avoid any seeming favoritism, we have chosen one from each of several groups.

#### Immortal In Influence

Bishop Griffith was a prince among men, and served his generation well. He graced his high office with his combined qualities of gentleman, educator, and Christian. He was a good executive, and of the first order in his pulpit ministrations. His remarkable insight and courage made him the type of man the church and the world need in these days of drift.

How mysterious the providence that took him from us now, after the seeming providential restoration from his prolonged illness of 1935. We must not, do not, question the wisdom of God's dealings in taking him from us right at the height of his usefulness, for it is His prerogative to call to service or reward. With unfaltering faith in the God we love and serve, and assured of the ultimate triumph of His cause, we who remain must give ourselves anew to the task before us, and await the explanation of the mystery when "the day breaks and the shadows flee away." -- Bishop M. D. Ormston

Clear thinking, calm, deliberate, dispassionate, his excellence both as administrator and presiding officer was recognized by all. In spiritual things his vision was clear, heaven-inspired . . . . With a rugged devotion to the principles of righteousness and holiness that frequently cost him the loss of long-time friendships, he never wavered from the path of duty as he saw it and recognized it. The grand objective which his vision set for the church was his as an individual; and with holy, Christian ambition and without vain gesture or ostentation, he ever strove to attain the goal which he had envisioned. With it all, a beautiful spirit of humility, indicated in the adopted life-motto which appeared on his stationery, "I am among you as he that serveth," was always characteristic of the man. We admired him. We loved him. We shall miss him sorely. Yet we are reminded of lines by Bishop Heber:

"Thou art gone to the grave;  
But we will not deplore thee;  
Whose God was thy ransom,  
Thy guardian, and guide;

**He gave thee, He took thee,  
And He will restore thee;  
And death has no sting,  
For the Savior has died."  
-- C. V. Fairbairn**

**Bishop Griffith as a pastor was a speaker of unusual merit, having a most wonderful gift of language, and was called upon to make many public addresses upon many different occasions . . . . He recognized but one Master, the authority of but one Book, and the ambition of his life seemed to make the Word itself speak. As a man he represented the highest type of a Christian gentleman, quiet, unassuming, but courteous to the last degree . . . As a friend, there was no limit to his kindness. You felt instinctively that you could trust him with the innermost secrets of your heart, knowing that they would never suffer at his hands. He seemed never to think of himself, but always of others and of what he could do to lighten their burdens. -- J. M. and Mrs. Daniels**

**Too much can not be said of Bishop Griffith's qualities as a Christian leader, scholar, and minister. Few, if any, were his equals in the church in those fields. It was natural to think of him as a bishop. All those characteristics were clearly outlined in his face, in his demeanor, and in his ministry. With all that, he was not conscious of his own greatness. Let me speak more particularly of him in his capacity for friendship. While he was naturally reticent and reserved, yet he had a nature so congenial, so unselfish, so noble and true that it was a joy to be near him. His mind was so analytical that he was free from snap judgment. It was for this reason that his friendship became very valuable. Very few, if any, of his decisions were ever revoked by the General Conference.**

**How we shall miss the counsel of such a friend! He came to Wessington Springs Junior College when I was a student. For twenty-five years he has been my friend. He was my pastor for seven years, at the head of my school for three years, bishop for nine years, and the president of the Commission on Missions for over four years. How have we not been enriched during these years by the letters he wrote, by the counsel he gave, by the sermons he preached, by the prayers he offered, and by the spirit he manifested!**

**He had a special interest in the missionary work. He knew the workers by name, and was informed as to their activities. The sacrifice and devotion of our missionaries were sources of great encouragement to him. In later years his eyes were often seen to be moist when reference was made to the personal sacrifice and devotion of our workers. His visit to China and Japan was a great inspiration to him as well as to the missionaries. His interests were world-wide, and the Kingdom of Christ and its interests were his passion. He wrote me a letter when I was a missionary and said, "There is nothing greater than the Kingdom of Christ and its extension. We are so glad that you are in the missionary work." Such words from a great leader of the church would give new heart to any worker laboring in the**

outposts of the world's harvest-field. Let more of them be written. But now our friend has been promoted. In the morning we shall meet again. What a meeting that will be! -- H. F. Johnson

We always recognized Bishop Griffith as a holy man -- one who walked with God. He was endowed with unusual qualities of church statesmanship. He was wise in his counsels, careful and faithful in his administrations, and gracious in his associations with the brethren. He ably and faithfully preached the message of holiness and Methodism. -- F. R. Dawson

Every person's life should be a symbol and a sacrament -- a symbol either of what life around one has been or of what life around one may become; and, as the flame of life burns upon the altar of life's supreme devotion, it also becomes a sacrament offered to one's dominant purposes. It is only as we thus view the life of Bishop George W. Griffith that we can fully understand its significance.

Bishop Griffith was a symbol of the growth and the strength of the church which he so ably served during the first third of the turbulent twentieth century, in every humble place of burden-bearing that its organization affords and in every place of honor in which it was that church's privilege to place him as a mark of esteem and confidence.

His life was also a sacrament. He offered himself in fullest devotion to the ministry to which he had been called. He never took counsel with his own comfort, pleasure, or life itself when duty called, as he sought to serve in the light of his own conscience his church, his Christ, and his God. The life of Bishop Griffith is church history made real and vital for those who shall follow after; for, after all, church order, church policies, church polity, and a church's meaning in the world are but the projections of dominant personalities such as his. His life knew the gloom of the lofty mountain-peak and also its glory. -- B. H. Pearson

Among many fine qualities which Bishop Griffith possessed, two especially impressed me. One of these was the spirit of the pioneer, expressed in his administrative leadership of the church. He had much initiative and was not disturbed by new methods, if they gave promise of success. He was constantly striving for improvement and progress in church administration. His strong sponsorship and support of the new administrative organization adopted by the General Conference of 1931, which has worked so admirably, is a typical instance of this aggressive leadership.

Again and again have I marveled at the tremendous courage of the man. He never supinely followed the crowd, just to be with the majority. He was entirely fearless in expressing opinions and convictions, regardless of their popular acceptance. He had definite and positive ideas regarding both men and measures, and never hesitated to take his position regarding either, without thought of personal consequences.

**These and many other fine qualities of his constructive leadership enabled him to make a splendid contribution to the church which he loved and served so loyally. -- B. H. Gaddis**

**Bishop Griffith was a man of sterling character and rugged righteousness. He was not a policy man. If he championed a cause he thought to be right he stood by it when he knew it meant opposition and loss of votes. He had a vision and program for the advancement of the church and sacrificed in the effort to execute his plans.**

**He refused to "cover sin or unfaithfulness in ministry or in laity, and insisted on righteousness being laid to the plummet, regardless of whether it be leadership in high places or low.**

**As school official, editor, bishop, in the council chambers of the church, he gave the best of his deep thinking, his studious mind and consecrated soul.**

**He exemplified the gospel he preached, he graced the ministry, and finished his course in triumph. The church and the world are better for his having gone this way. -- J. H. Whiteman**

**In the passing of Bishop George W. Griffith the church has lost a powerful personality, a man of strong convictions and sterling character, a valiant leader, and yet a humble follower of his Master and Lord.**

**Every vital interest of the church was the burden of his heart. To the advancement of the Sunday-school, the great cause of Christian missions, the young people's organization, and to Christian education he gave the best efforts of pulpit and pen. Perhaps the most fruitful contribution for the future of the church was the direction he gave to the Y. P. M. S. From its inception he courageously contended for the great spiritual challenges which have now been inculcated in the hearts of many thousands of our splendid young people.**

**How appropriate the words of Bunyan when Mr. Valiant-for-truth received his summons: "I am going to my Father's; and though with great difficulty I have got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought His battles who will now be my rewarder." -- C. A. Stoll**

**We thank God for Bishop George W. Griffith's influence in our lives at a time when it was especially needed. We shall never forget his great preaching, his Christian fortitude, his manliness, his ability to labor and to suffer, his classical writings, and his dignified friendship. A man of poise -- one of those rare spirits, a soul, sensitive to the finest things in life -- has gone to his reward. The church has**

lost one of her most constructive workers, but she is forever enriched by his life of sacrificial service. -- Glen and Sadie McDonald

Bishop Griffith's life has been an inspiration and a challenge. He possessed and freely gave:

"The rectitude and patience of the cliff;  
The good-will of the rain that loves all leaves;  
The friendly welcome of the wayside well;  
The courage of the bird that dares the sea;  
The pity of the snow that hides the scars;  
The tolerance and equity of light  
That gives as freely to the shrinking flower  
As to the oak flaring to the wind . . . ."

From all these qualities he has taught me the value of little things. A smile, a kind word, a handclasp -- these came naturally from him, for he practiced them wherever he went. -- J. A. and Mrs. Kashitani

Our all-wise and loving heavenly Father alone knows from which of Bishop Griffith's many fields of labor the most sheaves will be gathered. To me it seems that no other field could be more fruitful than the Divine Program. [Mrs. E. D. Green has taught it from year to year to scores of Central College students.] The students have imbibed the very spirit of the author, memorized his choicest quotations, and delved deeply into the Bible itself to know what God's divine program really is. To them it is a settled fact that the Bible does not "contain the word of God, but that it is the Word of God." They will ever treasure and often refer to this work of Bishop Griffith's whose central character is Jesus Christ.

Three steps are clearly taught -- believe, receive, impart. "The Divine Program in its Saving Processes" is set forth in such a simple and purely Biblical and reasonable way that to get and keep an experience in saving and sanctifying grace is no longer a confused and difficult objective. No one who has really studied the Divine Program and determined to live the truth therein taught will ever be content to sit down and eat his morsel alone. The world-wide scope and challenge of a definite task has an appeal that grips and fires with evangelistic zeal.

The class of 1935 and 1936, who were studying the book during Bishop Griffith's last days, were vitally interested to know all they could of the author himself. We were so glad we had known him in his home life, as a guest in our own home, as our faithful pastor, and in all of his many public ministrations, and we could joyously declare he lived the truth he taught. Each week some further details of his life and character were brought out. Many were the earnest heart cries that God would enable us to follow him as he followed Christ-workmen who need not be ashamed, "rightly dividing the word of truth" (2 Tim. 2:15).

I had been a Sunday-school teacher for many years and had read the Bible through many times and studied many books on the Bible. Before the Divine Program was published, while it was still in manuscript form, Brother Griffith came to our town and taught it and gave us an examination on it. During these lectures, somewhat suddenly God's divine program for the race all came clear and alive to me, as I had never before known it. It was an epoch in my life and I felt it was the preparation I had lacked as a teacher. I was free to declare great truths and to teach the Bible as never before. That was a milestone in many lives! An understanding of God's plan; a grasp of the whole Bible; a vision of the harvest-fields; the "challenge of the task"! May the mantle of the author of this book fall upon the youth of our church! -- Mrs. O. J. Green

The board of trustees, the faculty, the alumni, and the student body of Greenville College join in expressions of sincere sympathy and condolence to the sorrowing family of Bishop G. W. Griffith, whose passing is so greatly lamented. This good man and honored bishop of the Free Methodist Church bore an unusually close connection with the above groups. He was a member of the annual conference within the bounds of which Greenville College is located. He was, for three years, pastor of the college church. He served for a time on the college staff. The alumni of the college were honored to have him and Mrs. Griffith numbered among them. The names of all of his children appear on the records of the student body, his three sons being graduates. Therefore sincerely do those connected with Greenville College mourn the loss of this eminent alumnus and staunch friend of Christian education.

He was sorely needed in the councils of the church, where he had the courage to stand for righteousness at any cost. He was needed in the pulpit, where his searching sermons contributed greatly to the spiritual upbuilding of the church. He was needed to direct the activities of the young people, and champion the cause of Christian education throughout the church, in which cause his voice was ever raised. But he now "belongs to the ages," and with sorrowing hearts his many friends and admirers bow humbly to the will of Him who never errs.

Another of the pillars of the Free Methodist Church has been removed. Why should one so talented, so well-equipped for the great work assigned him, so strong a preacher of the gospel of Christ, so faithful to duty, so zealous for the extension of the Messiah's kingdom, so effective in his labors, be removed in the prime of his manhood, and at a time when his services were in such demand and when a wider field of usefulness and special work for his Master was opening before him?

Brother Griffith was a great preacher, a skilled sermon-builder. His discourses were masterpieces, logically, homiletically arranged, scriptural, spiritual, and were delivered with force. He was an able defender of the doctrines and issues of the Free Methodist Church, and was thoroughly capable of presenting these essential truths to the world in a manner that commanded attention and

consideration and that reflected credit upon the church he so ably represented. Truly our denomination has sustained a great loss by his removal. -- J. T. Logan

Many who knew and loved Bishop Griffith for what he was, as well as for what he accomplished, will feel in his passing a great personal loss, as well as a loss sustained by the whole church. The good, kind, humble, brotherly, energetic man was never lost in the able administrator or the profound thinker.

His humble spirit was far removed from self-sufficiency, yet he was remarkably sufficient in God. The writer addressed him at one time in private conversation as Bishop Griffith. He replied, expressing a preference for the term Brother Griffith. The official title meant less to him than the brotherhood in Christ.

Yet he was truly a bishop, an overseer guarding well the general interests of the church. Talents which might have won wide recognition in other fields were wholly consecrated to the gospel ministry. Was any heart or brain in the church more fertile than his in planning and working for the advancement of the kingdom of Christ? At one time he was championing the budget, then the stewardship idea, then the missionary cause, then the young people -- always thinking, praying and working for the cause he loved so well.

Both as a writer and a preacher he was very effective. There was a literary flavor as well as a keen analytic quality in both his writing and preaching. -- W. W. Loomis

Bishop G. W. Griffith was pastor at Greenville during a portion of my time in college, and there I learned to admire him on account of his ability as a logical and forceful speaker. The students needed no urging to attend church if Bishop Griffith were speaking, for it was certain that he would present a message rich in thought.

It has been only in recent years that I have had the privilege of knowing Bishop Griffith more personally. He has ever been a faithful friend, with whom both intimate and general subjects could be discussed without prejudice. In addition to his deep spirituality he maintained a broad and personal interest in world problems as well as the human side of life. It was because of these attributes that he was unusually successful in evaluating a situation and in forming sound judgments.

In his passing the church which he served, as well as his friends, has suffered a tremendous loss. It is to be hoped that those who take up his duties will perpetuate his ideals. -- John F. Kesseh

Nearly thirty-three years ago, at the General Conference held in Greenville, Illinois, in 1903, I first met my good friend, Bishop G. W. Griffith. It was my first General Conference, and I was the youngest member. Brother Griffith was even then recognized as a leader among the younger ministers and, as a young man, I

watched with admiration the businesslike manner in which he attacked the problems of that session.

It was with much personal pleasure and satisfaction that I noted his advance from one responsible position to another in the church of his choice. As a pastor, he was called to some of the most responsible pulpits in the Church. As an educator he headed one of our schools. His ability to write was recognized in his successive election to two leading editorial positions in the gift of the church. And the climax came in 1927 when he was called to the bishopric, where he served honorably, efficiently, and courageously through the years.

We shall miss his searching sermons and his wise counsel in the administration of church affairs. We shall always be blessed in our memory of the courage with which he faced hard problems, and his uncompromising stand for righteousness at whatever cost. Blessed be the memory of this good man. -- E. A. Holtwick

\* \* \* \* \*

#### **04 -- PART PUBLISHED WORKS**

"I am among you as he that serveth."

**Published Works Of G. W. Griffith**

##### **I. Books**

**The Divine Program, 1923**

**Arnold's Practical Commentary, Volumes 1921, 1922, 1923, and 1924.**

##### **II. Pamphlets**

**Lights And Shadows**

**The What And Why Of Free Methodism**

##### **III. Papers And Magazines Edited By G. W. Griffith**

**The Free Methodist, 1923-1927**

**The Light And Life Evangel, 1919-1923**

**The Light And Life Teachers' Quarterly, 1919-1923**

**The Primary, Junior, Intermediate, Senior And Adult Quarterlies, 1919-1923**



**The Pacific Free Methodist And Dews Of Hermon, 1903-1905; 1907-1909**

**The Litchfield Daily, 1910 (one day)**

**IV. Articles In "Free Methodist" Before And After His Editorship**

**Evolution Of Character, June 15 and 29, 1897**

**A Plan Proposed, June 9, 1903 (General Conference)**

**The Day Of The Lord And Related Events, May 8, 15, 22, June 5, 1906**

**A Grievous Error, November 6, 1906**

**Speculative Evils Resulting From The Liquor Traffic, June 4, 1907**

**Ethical Value Of Thanksgiving Day, November 26, 1907**

**Christmas Folk-Lore, December 24, 1907**

**Some Losses, January 5, 1909**

**The Wrath Of God, December 14, 1909**

**The Place Of Literature In The Making Of History, January 25, 1910**

**A Preacher-Editor, February 22, 1910**

**It Is Written, March 29, 1910**

**The Christ-Child, December 13, 1910**

**Old Age -- A Study, January 3, 1911**

**The Vision Of Christ In Poetry, March 28, April 4, 18, 25, May 2, 9, 16, 23, 30, June 6, 1911**

**A Story Of The First Easter, April 11, 1911**

**The Missionary Problem, June 6, 1911**

**The Desire Of Nations, December 19, 1911**

**The Thankless Nine, November 19, 1912**

**The Cleveland Convention, March 25, 1913**

**Bleeding And Blooming, July 22, 1913**

**That Alabaster Box, August 5, 1913**

**The Glory Of The Commonplace, October 14,. 1913**

**For All Things, November 18, 1913**

**The Days Of Christ, December 16, 1913**

**Reflections, January 6, 1914**

**Educational Ideals, July 21, 1914**

**The Throne Of Grace, October 6, 1914**

**These Things, November 17, 1914**

**A Christmas Meditation, December 22, 1914**

**Why Not? March 30, 1915**

**The Joy Of The Lord, November 30, 1915**

**John Three-Sixteen, December 21, 1915**

**Francis Asbury, February 29, March 7, 14, 21, 28, 1916**

**The Larger Hope, April 19, 1916**

**National Missionary Congress, May 30, 1916**

**Perfection, August 15, 1916**

**The Shame Of Free Methodism, September 19, 1916**

**The Eternal Goodness, November 21, 1916**

**Mars Or Christ? December 19, 1916**

**The Coming Of The Breaker, April 3, 1917**

**Selling Out, July 17, 1917**

**Battling At The Gates, July 24, 1917**

**Reaping The Whirlwind, October 23, 1917**

**Immanuel, December 18, 1917**

**Thankfulness, November 19, 1918**

**Some Advent Thoughts, December 17, 1918**

**Lightning And Toothpicks, May 6, 1919**

**Application, May 13, 1919**

**The Birth Of Christ, December 16, 1919**

**The Living One, March 30, 1920**

**The Deeper Meaning of Easter, March 22, 1921**

**Say It, November 22, 1921**

**Paul Proves The Resurrection, April 4, 1922**

**The Sunday School Problems, May 2, 1922**

**Sovereignty And Gratitude, November 21, 1922**

**Immanuel -- God With Us, December 16, 1927**

**One Of The Proofs, March 30, 1928**

**Reflections, December 14, 1928**

**Christian Stewardship (series), 1929**

**Present-Day Perils, January 10, 1930**

**For Such A Time As This, January 17, 1930**

**Pentecost And Stewardship, February 7, 1930**

**The Imperiled Home, March 28, 1930**

**Pre-Easter Opportunities, April 4, 1930**

**Risen With Christ, April 11, 1930**

**Why The Family Altar, April 18, 1930**

**Not Bigotry But Loyalty, May 9, 1930**

**The Church Of The Spirit, July 11, 1930**

**The Pastoral Address, July 12, 1931**

**Shall We Prove God, June 10, 1932**

**On The Threshold, January 5, 1934**

**The Holy Spirit, April 6, 1934**

**The Might Of The Small, April 27, 1934**

**The Necessity Of Christian Schools, June 29, 1934**

**United To Make Christ Known, June 29, 1934**

**Holiness, November 2, 1934**

**A Practical, Workable Plan, January 11, 1935**

**The Bible -- An Appreciation, February 1, 1935**

**The Bible -- General View, February 8, 1935**

**What A Preacher Should Read, April 26, 1935**

**Opportunity And Responsibility, May 3, 1935**

**The Reason For Free Methodism, June 21, 1935**

**The Child Redeemer-King, December 20, 1935**

#### **V. Editorials And Editorial Correspondence**

**1923 -- A Lesson From The Past; An Appeal To Pastors; An Embarrassing Problem; And Now Abideth; Annual Meeting Of The Missionary Board; The Bible And The Public Schools; The Bible The Sure Foundation; The Blood Left Out; Board Of Aggressive Evangelism; Board Of Education; Books And Reading; Christ And His Work; Christian Education; Christian Stewardship. I. Its Basis; Christian Stewardship. Ii. Its Scope; Christian Stewardship. Iii. Its Meaning; Christian**

Stewardship. Iv. Its Interpretation; Christian Stewardship. V. Its Expression; Dancing Hellward; Death Of The President; Earthquake, Fire -- And After, A Still Small Voice; The Executive Committee; Facing The Facts; A Glimpse Of Japan's Tragedy; The Heart Of The Bible; The Hogue Memorial; "How Old Art Thou?"; Jesus, The Teaching Savior; Leadership; Marine City, Michigan; Men Of Vision; Mission Of Redeeming Love; More Facts; No Thrills; The Pastor As A Leader; The Peril Of The Good; A Personal Word; A Personal Word To Our Readers; Prayer And Praise; Regeneration; The Religious Notices; The Retiring Editor; Revivals; Sanctification Through The Holy Spirit; Satan And His Work; Some Plain Words; The Special Stewardship Fund; Special Stewardship Fund Catechism; The Special Number; The Special Offer; Spiritual Eugenics; Springfield, Illinois; The Stewardship Fund; Stricken Japan; The Teaching Message Of Jesus; Temple Building; Thanksgiving; That Schedule Of Yours; What Did You Do; What Not To Be -- What To Be; The Wise Men; W. M. S. Executive Committee.

1924 -- An Alarming Situation; Alma, Michigan; "And Who Is My Neighbor"; Are You Interested?; Aspiration; Assistant Missionary Secretary; An Assistant Publishing Agent; The Basis Of Character Building; Be Temperate; Bishop Sellw Honored; Board Of Conference Claimants; Board Of General Church Extension; The Breakdown Of Morality; The Changeless Christ; The Chariots Of God; Cherry Valley Camp Meeting; Choice Regnant; Choosing Our Life Work; The Coming Election; Commencement At Evansville; The Cross; Dead Seas; Decision; Dedication At Ladysmith, Wisconsin; Dedication Of Asbury Memorial; Education: Its History And Its Peril; Electing A President; Evangelism And Evangelists; Executive Committee; Fairbury, Illinois; Faith; General Feng; Fifty Years Ago; Gain Through Loss; General Sunday School Board; God's Book; God's Gift; God's Man; God-Will Or Hate; Government Endorses Tithing; Good For Alberta; "A Great Woman"; Handling The Lord's Money; Mrs. Martha B. Hart; Have Faith In God; The Hogue Memorial; Holiness Becoming; It Is Time; Justification; The Klan Movement; Knowing God; The Law Of The Highest; Lessons From Daniel; Line Upon Line; Locating Sodom And Gomorrah; The Lordship Of Jesus; Love Not The World; Man; The Messianic Hope; The Minister And Missions; The Missionary Secretary's Report; Near East Relief; Not Men, But Christ; "Of One Blood"; Our Denominational Problem; Our Supreme Need; Our Western Trip; Our Year Book; Pain; Papini And His Life Of Christ; The Pastor As A Leader; A Personal Question; A Personal Word; The Place And Work Of Christi Placing The Emphasis In Missions; The Price Of Vision; Quest And Rest; The Religious Census; Religion Plus; A Response; Rest Or Turmoil; Satan's Man; Saved Through Wreckage; Scylla And Charybdis; The Second Coming; Shall It Be Done?; Sin's Man; The Special Stewardship Fund; Starting Right; The Stewardship Fund And Missions; A Study; Substitutes; Super-Race, Possible Goal; Three Essentials; Tithing; Tithing Problems; The True Bread; Two Significant Incidents; War Against War; West Iowa Conference; The Withered Hand; When Christ Won; Woodrow Wilson; Witnessing Church; The Work Of Prayer; Workers Together With God; The World In Review.

1925 -- The Adventure Of Life; The Annual Minutes; Appeal For New Subscribers; Modern Translations Of The Bible; The Book Of Years; William Jennings Bryan; That Child Labor Amendment; China; More About China; More About The Situation In China; Choosing A Vocation; Christ's Challenge To Youth; Christian Education; Christ Within; The Cincinnati Conference; College Athletics; Comfort For The Sorrowing; To Our Contributors; Destruction At Noonday; Entire Sanctification; Events In Washington; Ezekiel's Vision; Extraordinary Features Of The Bible; Facing The Situation; Fact, Faith, Feeling; The Family Altar; The Free Methodist; Giving Wings To The Gospel; God Wants You; "He's Coming Tomorrow"; A Heaven With Blue. Prints; Holiness; Home; How Many New Subscribers; I Believe; If Children, Then --; If Not, Why Not?; Important; I Will Rejoice; The Lesson Of Life; Lessons From An Old Church; Looking Ahead With Latin America; A Lesson From Lowell; The Limitations Of Reason; The Magnitude Of The Minorities; Men Of Fire; Mine Or Thine; The Missionary Message Of Jonah; "My Times"; The Meaning Of Pentecost; Modernism; The Old And The New; One In Christ Jesus; The One Great Problem; Our Denominational Paper; Our Industrial Problem; The Passing Years; The Pastor And Missions; The Way To Peace; Possibilities Of Associated Poverty; Preaching Holiness; Progress In Education; Protestant Foreign Missions; Pentecostal Preaching; Rapid City, South Dakota; The Reign Of Lawlessness; Religious Census For 1924; The Two Religions; Response Of Youth To The Challenge Of Christ; Representative Men; Reverence; The Satisfying Christ; Scholarship And The Bible; Seeking The Lord; The Situation In China; Slaves Of Fashion; The Special Stewardship Fund; Speech Of Japan's Ambassador; Spiritual Manhood; The New Sunday School Secretary; Take Time, Not Life; The Test Of Value; The Thankless Nine; The Things Which Happen; Thoughts For Meditation; Timely Exhortation; Two Weeks More; The Two Worshipers; Unconscious Influence; Unity Of The Scriptures; When A Man's A Man; The Wrath Of God; The Message Of The Washington Convention Of The Free Methodist Church; The Washington Foreign Missions Convention; Why Not The Resurrection?; Why Not A Revival?; Our Young People.

1926 -- The Annual Board Meetings; The Annual Church Census; A Black Chapter; Dr. Charles A. Blanchard; Books And Reading; The Broad Rivers; Burlington, Iowa; Christian Schools; Christ's Plan; A Clarion Call; Consecration; Contending For The Faith; A Comprehensive Survey; Capitalizing Our Weaknesses; The Danger Point; The Dangerous Years Of Human Life; Death Of W. B. Rose; The Editor's Catechism; Effort Required; The End Of The Age; The Experience Of The Apostles; An Explanation; The Expression Of Gratitude; Facing Death; Federal Council Defines Its Position; Fishers Of Men; Foreign Missions Conference; The Friend Of Sinners; The General Conference; Good News From China; Heresy Of The Orthodox; Important; Indispensable Book; In The Beginning, God; Kansas Conference Camp Meeting; Lessons By The Way; The Major Task; The Man I Knew; The Mission Of Methodism; A Moral Imperative; "Move Over In Your Pews"; "A Mule, A Map -- And A Man"; The Need Of The Hour; Not Ashamed Of The Gospel; O Make Me Clean; On Earth Peace; Our Press Day; Our Superannuates; Paganism; Pentecost; Penitence, Then Thanks; Practical Religion; Prudentials And Principles;

**Publish The Word; Profession Not Sufficient; The Present Hour; Prohibition At Its Worst; Race Prejudice; The Rural Church; Seeing The Invisible; The Situation In Mexico; Spiritual Sonship; The Sure Foundation; A Survey Of The Work; Suggestions In Faith; The Spirit Of The Age; The Teacher Training Course; Then And Now; Thanksgiving Day; Thoughts For Armistice Day; Thy Kingdom Come; The Triumph Of The Cross; Unification Fails; Week Of Prayer; What Should A Preacher Read?; Workers Together; "The Working Of Satan."**

**1927 -- A Belated Confession; Central Academy And College; Christ's Plan; Editorial Correspondence; Facing The Future; The General Conference; General Conference Topics; Holiness The Standard; Impressions Of Central Academy And College; Implications Of The Publican's Prayer; Important; A Letter And Its Answer; Letters; Liars; The Mexican Situation; New Tides For Old Tasks; A Personal Word; Questions And Answers; Sacred Worship; Sin And Salvation; The Situation In China; A Study In Law Observance; What Is The Answer?; A Word Of Warning.**

\* \* \* \* \*

## **VI. Introductions To Books**

**1. The Tabernacle, By E. A. Archer, The Man With A Thorn In His Flesh, By A. C. Archer, From Newsboy To Preacher, By Harry Black, Key To Revelation, By Wesley G. Edwards**

**2. Four Lessons In 1929 Arnold's Commentary, Two Lessons In 1930, With Practical Applications For The Same**

\* \* \* \* \*

## **VIII. Book Reviews**

**Is The World Growing Better Or Worse, By H. C. Morrison, 1934**

**The Finality Of Jesus Christ, By Robert E. Speer, 1934 Preachers**

**Present Arms, By R. H. Abrams, 1934**

**We Have An Altar, By Craig, 1935**

**The Story Of The Church, By J. C. Monsma, 1935**

**From Chaos To Character, By L. R. Marston, 1935**

\* \* \* \* \*

## **IX. Committee Reports (See Combined Minutes)**

**Secret Societies, West Iowa, 1892**

**Publications, West Iowa, 1894;**

**California, 1898-1899, 1901, 1904;**

**Central Illinois, 1918**

**Prohibition, West Iowa, 1894, 1895**

**Education, California, 1897, 1899, 1900;**

**Southern California, 1905, 1909;**

**Central Illinois, 1919 Reforms,**

**California, 1899 Sunday-School, California, 1899**

**State Of Work, California, 1902, 1904**

\* \* \* \* \*

**X. Y. P. M. S. Outlines For Sunday Services**

**Holiness, June, 1933**

**Living The Christian Life, June, 1934**

**Seventy-Fifth Anniversary, July And August, 1935**

\* \* \* \* \*

**THE END**