

## THE POINT OF ATTACK.

Every outstanding evangelical leader is a strategic centre of power and influence, and because of this he is a target for Satan's fiercest attacks. If the enemy can destroy or sidetrack these "angels" (Rev. 2 and 3) of the true Church of Christ in these present "perilous times," he knows only too well that he can "scatter the sheep" and all but destroy the Church itself.

God's order is not preaching and prayer, but prayer and preaching, and then more prayer (Luke 18:1; Thess. 5:17). Luther and Wesley and Knox and Edwards and Brainerd and Finney and Moody and Evan Roberts conquered—not on their feet but on their knees. The apostolic Church was a victorious Church only because it gave to prayer its divinely-ordained place. Pentecost's one day of preaching was preceded by ten days of prayer. Three thousand souls were added "the same day" because one hundred and twenty had been ten days in the same place—the place of prayer. "And when they had prayed (not when they had preached) the place was shaken" (Acts 4:31). "And when they had fasted and prayed" the Church's mightiest missionary activities began (Acts 13:3).

God's program begin and continue in prayer. Revivals begin there. Evangelization begins there; and darkness and heresy and modernism lose their power when the faithful ones pray. "Satan flees when he sees the weakest" church upon its knees. It is not enough that a few individuals should travail in agonizing prayer, but God calls the Church as a whole to get under the burden that would crush a few. The Church as a body, as the bride of Christ, must feel the birth pangs if spiritual children are to be born and the hosts of Hell defeated.

Has God's order been reversed in these latter days? There is not a truly God-called and Spirit-filled Christian leader, pastor, evangelist or missionary, but that in his heart desires God's order rather than man's; but the forces against them to defeat God's plans by the substitution of man-made methods are terrific. Pray for these men and women of God, these strategic centers of spiritual influence and power, these "angels of the churches," these "stars" which Christ holds in His right hand. Pray for their protection from the enemy. Pray for their fresh endowment with power from on high. Pray for as many of them as you can by name. Pray for them day and night. And pray that God will put upon the Church a burden of revival and evangelization both in the homeland and abroad, such as it has never known before. Pray "always with all prayer and supplication in the Spirit . . . for all saints," and especially for the shepherds and leaders, for at present this seems to be the enemy's point of attack.—Wesleyan, Methodist.

"The salvation that Jesus Christ purchased for a lost world is wonderful in its magnitude. It is as deep as fallen humanity, as broad as the compassion of God, as high as heaven, and as everlasting as the eternal Rock of Ages."

## PERFECT LOVE.

(Rev. T. M. Anderson)

"God dwelleth in us, and His love is perfected in us."—1 John 4:12. This epistle of John gives us three aspects of the love of God; namely, the manifested love of God toward us, "Because He sent His only begotten Son into the world that we might live through Him" (Verse 9). The "manner of love which the Father hath bestowed upon us that we might be called the sons of God" (3:1). The "love of God perfected in us," as seen in the text. Thus we have the extent of God's love; the manner of His love; and the perfection of His love. In the first He gave His Son, in the second He made us His sons, in the third He perfects His love in His sons.

The text has to do with this third aspect of His love; the perfecting of the love of God in us. This is the perfection desired.

I. We note this is effected only by the Divine swelling in us. "God dwelleth in us and His love is perfected in us." God's love to man is consummated, it reaches its fullest purpose and end when God is indwelling the human personality. No aspect of the love of God toward man is perfected until this result is obtained that God shall dwell in that man. Thus we see that man has not only the capacity to love God, but also to give habitation to God. God's greatest gift is the gift of Himself to us. To live in us is His choice and great condescension. To give Him this place is man's highest good and supreme contentment. This fact of Divine indwelling must of necessity exclude from the soul every passion and sordid affection and include those holy tempers which can spring only from a Holy God. The body becomes the temple of God. To abuse or defile it is to incur the displeasure of God. Its adornment will be that of a meek and quiet spirit rather than that of gold and costly apparel. Filthy habits, which are mere desires of a distorted appetite, will give way to the Divine cleansing. To defile the body will become as incompatible as defiling the spirit.

Furthermore, John makes another fact very apparent; that is, that it is the love of God which is made perfect in us, and not the perfecting of our human affection. In some circles of the religious world it is taught that there must be a development of our love. That by a continual growth our love will gradually become perfect. Such may sound very plausible, but it is impossible in the very nature of the case. John says, "Herein is love, not that we loved God, but that He loved us." (V. 10). We do not have a love to perfect and develop. And, furthermore, it is not a perfection of human affection, but of the Divine affection. It is the giving to us something we never had, and not the augmenting of our affections. "God's love is made perfect in us." We have this great treasure in this our earthly vessel. We cannot create it; but we can receive it.

Take the next verse after the text as proof. "Hereby know that we dwell in Him and He in us, because He hath given us of His Spirit." Thus we see that it is by the gift of the Spirit that Divine in-

dwelling is accomplished. When the Holy Ghost is given to the believer as the Abiding Helper, God in the Person of the Spirit takes up His abode in us and His love is perfected in us. Let every reader discriminate here clearly. Every child of God does love God; but not every child of God has perfect love, or rather not every child of God has His love perfected in them; and this because they have not as yet received the Gift of the Spirit.

In order to aid any that may be confused at this point, I give the words of Jesus, John 14:23: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Here we see that this promise of Divine indwelling is to them that love Him and are keeping His words. The whole discourse of Jesus here is on the coming of the "Spirit of Truth." Thus we repeat that the consummation of the love of God is in the gift of Himself to us. His love for us can express itself in no higher manner. He gave His Son because He loved the world so. He gave His Spirit, which is Himself, because He loved His children so. The world cannot receive His Spirit, but His children can. (John 14:17.)

II. "Our love is made perfect, that we may have boldness (confidence) in the Day of Judgment" (Verse 17). Here, then, is seen its value. It is to give us assurance in the test of judgment. That which can promise this surely should be of interest to us. When that day shall try every man's work and put to test the foundation of every man's hope, we want that which can give us boldness. This shall cast out the tormenting fear which has resided in the soul and leave it free to rest sweetly in confidence before Him at His coming to judge the world. In this world before judgment we are as He is; and when we are at the judgment there will be no fear, because we will be found in perfect love even as He was in perfect love. This only will give the confidence desired for that Day.

Some quote their circumstances as reasons for not living holy; but circumstances do not equal the power of the Holy Ghost. What we all need is to turn our case over to God. When He comes in, He can make us overcomers; for then it can be truly said, "Greater is he that is in you than he that is in the world."

Men's idea of holiness is doing. The divine idea is being. Consequently, the latter is not only unpopular, but men seek to substitute their own works for holiness. This is the reason why so many seekers of holiness try to obtain it by their works—fasting, praying, self-denial, agony, great struggle—instead of by faith.

Tell it, tell it. The message of a full salvation is worth telling, and if you do not tell it some one else will tell something else, mayhaps, and ruin what you might save. Don't wait for more experience, more polish, more authority. As you go, preach. Some one needs to know that Christ can save to the uttermost. That person may be at your elbow and just now wondering why you do not tell them. Tell it, tell it.