

THE PRAYER THAT PREVAILS

(Continued from Page One)

us. It thus appears that Paul was not exaggerating but stating a simple and reasonable truth when he said, "I can do all things through Him that strengtheneth me."

There are two immeasurable facts that overtop all others along the horizons of human life. One of them is the love of God, as manifest in Christ. The other of the immeasurable things is Faith, which links up the finite with the infinite and fills a man potentially with "all the fulness of God."

"Open thy mouth wide," said the Lord, "and I will fill it!" I wonder if the Psalmist, when he was writing that, had in mind the days when, as a shepherd boy, he had watched the fledglings in an eagle's nest opening their bills for what the mother-bird was bringing them? Did that suggest to him the eager cry of those whose expectation is in God?

The widow of a minister, long, long ago, came to the prophet's house and wept out her sorrow, saying, "My creditors have come, and they require my two sons as a pledge, and these are all that are left to me." The prophet said, "What has thou?" "Nothing." "Nothing?" "Only a pot of oil; nothing else is left." "Go back to thy house and borrow vessels. Borrow of thy neighbors, and borrow not a few; then enter into a room with thy lads, and shut to the door and pour out." She did so; the first vessel was filled and the supply was not gone. "Bring me another," said she to the lads; and they brought her another. It was filled and the oil was not stayed. Another and another, vessels not a few; all vessels they had provided. "Bring me yet another." "And the lads said, "There is not another here." Then the oil was stayed. Oh, beloved, God's resources are infinite! The oil flows on forever; but the vessels give out. Let us pray for faith; for the faith that expects great things, for the faith that takes God at His word: "If ye abide in Me, and My works abide in you, ye shall ask what ye will, and it shall be done unto you."—*Rev. David James Burrell, D.D., LL.D., in The Expositor.*

TIMELY ADVICE

We do not know who is the author of the following hints, but the advice is good, whoever wrote it.

If you are impatient, sit down quietly and talk with Job.

If you are just a little strong-headed, go and see Moses.

If you are getting weak-kneed, take a good look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up the stairs of Revelation and get a glimpse of the promised land.—*The Free Methodist.*

When the "sign of the coming" of the Son of Man lights up the eastern hills, will it shine on your tithes and offerings hidden in your bank vaults or invested in your property? Or will it reveal them preaching holiness among the heathen?—*Herald of Holiness.*

GEMS OF TRUTH ON HOLINESS

From the writings of Dr. Adam Clarke

The perfection of the gospel system is not that it makes allowance for sin, but that it makes atonement for it; not that it tolerates sin, but that it destroys it.

When the light of God dwells fully in the heart, it extends its influence to every thought, word and action; and directs its possessor how he is to act in all places and circumstances.

A religion, the very essence of which is love, cannot suffer at its altar a heart that is revengeful and uncharitable, or which does not use its utmost endeavors to revive love in the heart of another.

God has many imitators of his power, independence and justice, but few of his love, condescension and kindness.

Works of charity and mercy should be done as much in private as is consistent with the advancement of the glory of God, and the effectual relief of the poor.

God promised his Holy Spirit to sanctify and cleanse the heart, so as utterly to destroy all pride, anger, self-will, peevishness, hatred, malice, and everything contrary to his own holiness.

It is the office of the Holy Spirit to witness to the conscience of man the covenant and its conditions, to apply the blood of sprinkling, and to take the things that are Christ's and show them to men; and it is His province to witness to the heart of the believing penitent, that by this shed blood his "conscience is purged from dead works to serve the living God." He is also the sanctifying Spirit; the Spirit of judgment and the Spirit of burning; and as such, he condemns to utter destruction the whole of the carnal mind, and purifies the very thoughts of the heart by his inspiration, enabling the true believer perfectly to love God, and worthily to magnify His holy name. And this same Spirit dwelling in the soul of a believer seals him an heir of eternal glory.

Our Lord makes intercession for us by negotiating and managing, as our friend and agent, all affairs pertaining to our salvation. And the Spirit of God maketh intercession for the saints, not by supplication to God in their behalf, but by directing and qualifying their supplications in a proper manner, by His agency and influence upon their hearts, which according to the gospel scheme is the peculiar work and office of the Holy Spirit. So that God, whose is the Spirit, knows what He means when He leads the saints to express themselves in words, desires, groans, sighs or tears; in each God reads the language of the Holy Ghost, and prepares the answer according to the request.

That man is no Christian who is solicitous for his own happiness alone, and who cares not how the world goes, so that himself be comfortable. How much good is omitted, how many evils caused, how many duties neglected, how many innocent persons deserted, how many good works destroyed, how many truths suppressed, and how many acts of injustice authorized, by those timorous fore-

casts of what may happen, and those faithless apprehensions concerning the future.

He whom God has employed in a work of mercy has need to return, by prayer, as speedily to his Maker as he can, lest he should be tempted to value himself on account of that in which he has no merit; for the good that is done upon the earth the Lord doeth it alone.

We are not to suppose that the love of God casts out every kind of fear from the soul; it only casts out that which was torment. A filial fear is consistent with the highest degrees of love; and even necessary to the preservation of that grace. This is properly its guardian; and without this, love would soon degenerate into listlessness or presumptive boldness.

Nor does it cast out that fear which is so necessary to the preservation of life; that fear which leads a man to flee from danger lest his life be destroyed.

Nor does it cast out that fear which may be engendered by sudden alarm. All these are necessary to our well-being. But it destroys (1) The fear of want; (2) The fear of death; and (3) The fear or terror of judgment. All these fears bring torment, and are consistent with this perfect love.

Love never supposes that a good action may have a bad motive; gives every man credit for his profession of religion, uprightness, godly zeal, while nothing is seen in his conduct or in his spirit inconsistent with this profession.

Be so purified and refined in your souls, by the indwelling Spirit, that even the light of God shining into your hearts shall not be able to discover a fault that the love of God has not purged away.

The soul was made for God, and can never be united to Him, nor be happy, till saved from sin. He who is saved from sin, and united to God, possesses the utmost felicity that the human soul can enjoy, either in this or the coming world.

—Herald of Holiness

DARWINISM AS VIEWED BY THOMAS CARLYLE

"A good sort of a man is this Darwin, and well-meaning, but with very little intellect. Ah, 'tis sad, a terrible thing to see nigh a whole generation of men and women professing to be cultivated looking around in a purblind fashion, and finding no God in this universe. I suppose it is the reaction from the reign of cant and hollow pretense of men professing to believe what in fact they do not believe. And this is what we have got to. All things from frog's spawn; the gospel of dirt the order of the day.

"The older I grow, and I now stand upon the brink of eternity, the more comes back to me the sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes, 'What is the chief end of man?' 'To glorify God and enjoy Him forever.'

"No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside."—*Thomas Carlyle in The Times, Jan. 17, 1877.*

Happiness is the natural flower of duty.—*Philips Brooks.*