

CHRIST IN THE INDIVIDUAL LIFE

The world is growing weary of party names. Men are not so wedded to names as to that which gets results. It is not this church or that, or this political party or that but it is that which really puts the thing worth while across. We are in reality undergoing a revolution along these lines. Years ago it would have meant much to break with life-long associations. Today thought counts for more than sentiment. As a result we are having many undenominational movements where people are endeavoring to reach their ideals, untrammelled by the bondage of tradition and custom.

They may not be wisely guided at that, in many cases, but it is, in religious sections, a struggle for the actual life and satisfaction of vital Christianity, without the barnacles that have been attaching themselves to the church for ages.

The real inner cry of the soul is for Christ. Gandhi said, "We do not want your Christianity but we want your Christ." And right here is the hope of our churches. We must let the world see Christ in us. We have had enough of ecclesiasticism, forms and ceremonies to see that these do not save men or win their hearts to Christ. We must have Divine life. It was an outstanding mark of the early Christians that the world took knowledge of them that they had been with Jesus and learned of Him."

The real Christian has a power, a life within him greater than mere words and ideas. Paul called it the "mystery" of godliness. One day he nearly gave the secret away. He said it was "Christ in you, the hope of glory." We are exhorted to "put on Christ." To do so we must put off sin. Christ cannot live in a heart which serves pride, selfishness, and sin. If we are willing to meet that condition He said "I will come in."

To many the price seems too great, but those who enter into a heart covenant with Jesus are abundantly satisfied. They undergo, in a mysterious way, a change whereby they become "dead" indeed unto sin but alive unto God. Christ reigns in the citadel of the soul. We sing:

"My heart was once hungry with sadness,
And burdened with grief and with sin;
But now I'm rejoicing with gladness,
For Jesus is dwelling within."

Dear reader, are you living in real contact with Jesus? You may think this question has nothing to do with you. Sure you have been a Christian for many years. Yes, that may be true as far as your outward life is concerned, but is Jesus actually dwelling within your heart, directing your activities, shining out of your daily life and enriching your spiritual devotions. You remember Mary and Joseph went a day's journey, "thinking Him to be in the company," but He was not.

We feel like speaking plainly but kindly to our dear people. Our great need right now is a real smashing up. We can become formal and dead while advocating sound doctrine and straight-laced issues. We need constant renewing and fresh anointings of the Holy Ghost. The world never needed to see Christ in us more than it does today. If we do not reflect Him, God will raise up others who will.

Our radical issues, our glorious past, our widespread organizations will prove powerless in the present crisis if we depend on them alone. We need personal experience of the indwelling Christ in our hearts now.

"Then will we tell to sinners round

What a dear Saviour we have found:
We'll point to the Redeeming Blood
And cry Behold the way to God."

—The Canadian Free Methodist Herald

THE BRIDEGROOM AND THE BURGLAR

Aspects of Christ's Coming
(Joseph H. Smith)

All depends upon whether we are of the light and the day; or of the night and darkness. His coming shall overtake the latter as a thief in the night. It shall find the former looking for Him and ready to be received by Him and taken up on High. Destruction, sudden as travail, coming upon a woman with child will be meted to those of the night. Rapturous felicity as of a Bride welcoming her beloved, greets those who are of the day. While these cry with a loud voice, saying Salvation to our God which sitteth upon the throne and unto the Lamb, the others hide themselves in the dens, and in the rocks of the mountains, crying, "Fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand?"

The apostle Paul (in II. Thess. 2:8, 12, 13) has some strong words concerning these two aspects of that day as: "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming . . . That they all might be damned who believe not the truth but had pleasure in unrighteousness. But . . . God hath chosen you to salvation." (I. Thess. 5:3, 9) when they shall say Peace and safety then sudden destruction cometh upon them . . . and they shall not escape." And, "God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ."

Christ himself in forecasting His Coming and this world's ending would have us take cognizance of both sides of the matter when He cautions and exhorts us concerning the same saying: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:36).

And returning again to Paul in II. Thess. 1:6-10 we find most graphic and emphatic announcement concerning their side and our side of the Coming of the Lord. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."

And again: "When the Lord Jesus shall be revealed from heaven with mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints and admired in all them that believe." (II. Thess. 1:7-10).

And here we must note earnest caution and exhortations which both the Lord and his apostle give us against the danger of our slumbering and lapping over again unto their side while He tarries and we are yet here on probation. Hear Paul, "Therefore let us not sleep, as do others; but let us watch and be sober." Again, "Let us, who are of the day be sober, putting on . . . for an helmet the hope of salvation." (I. Thess. 5:5, 8). And Christ (in Luke 21:34) says: "Take heed to yourselves,

lest at any time your heart be overcharged with surfeiting, and drunkenness and the cares of this life, and so that day come upon you unawares." In Matthew 24:50-51, He tells us of a minister that was not looking for Him, and to whom His Coming was in an hour that he was not aware of, who was then cut asunder, and appointed his portion with the hypocrites." So that it is apparent that even up until His very appearing our vigilance must guard and assure our Anticipation of the Return of our Lord.

And how joyous is that anticipation to those who steadily wait and watch for His Coming! Hear the joy bells and the singing and the shouting with which the event is heralded for us who are His own! John says: "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings; saying, Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready." (Rev. 19:6-7).

Thus shall be fulfilled His word to us where He said: "I go to prepare a place for you, and if I go to prepare a place for you I will come again and receive you unto myself that where I am there ye may be also."

And his crowning petition to the Father in our behalf where He said: "Father I will that they also whom thou hast given me, be where I am that they may behold my glory" is answered when we are thus taken to be "even with the Lord."—Heart and Life.

PRAY FOR EACH OTHER

By Hilda Richmond

The home department visitor rose to go and as she left she said to the shut-in member, "I wish you would pray for Mrs. F— because she is in sore trouble. She is suffering painfully and I know it would comfort her to have people remember her in their prayers." The guest who had heard from the porch where she waited this same request several times hardly waited until they were in the auto driving to the next place to inquire if that was good psychology to ask one member to pray for another. Her idea was that only cheerful topics should be introduced so that lonely or sick or tired people could be trained to forget sad things.

But the visitor stoutly contended that her home department members wanted to know of others in distress so that they could pray for them. They could not visit them, they could not help them with work, they could not even know their circumstances, but they could pray. Sometimes a member was in great mental distress caused by the ill deeds of a relatives or friend and no money help was needed, but the thought that the whole circle of members was praying comforted and cheered the afflicted one. The good news of the circle was quickly disseminated, and so also were the trials. There was none of the thought of comforting by telling others worse off than themselves, that resort of very good people sometimes, but merely the idea of mutual help and interest.

"I will pray for Mr. D— and I hope you will pray too for him," is the way one visitor puts it. "He is in great need of help to enable him to hold to his little home." So all the members who have little homes that are dear to them join in praying that by some means God will bring aid. Prayer is eminently fitting in the home department circle, and instead of depressing the members it inspires them and comforts them.—*Herald of Holiness.*