

DEFINITE PREACHING

Holiness of heart is an experience which is attainable in this life; an experience that all must have if they please God in their lives.

John Wesley said, "In 1729, my brother Charles and I, reading the Bible, saw we could not be saved without holiness. In 1737, we saw, likewise, that men are justified before they are sanctified; but still holiness was our object—inward and outward holiness. Then God thrust us out to raise up a holy people."

In later years, the Methodist denomination sprang forth from societies which the Wesleys organized. In the year of 1824 the bishops of the Methodist Episcopal Church addressed a general conference and said,—"If Methodists give up the doctrine of entire sanctification, or suffer it to become a dead letter, we are a fallen people. Holiness is the main cord that binds us together."

John McClintock, President of Drew Theological Seminary, said,—"Knowing exactly what I say, and taking the full responsibility of it, I repeat, We are the only church (speaking of the Methodist denomination) in history, from the apostles' time till now, that has put forth as its very elemental thought the great pervading idea of the whole book of God, from the beginning to the end—the holiness of the human soul, heart, mind, and will. It may be called fanaticism; but, dear friends, this is our mission; *** this is our power; and this shall be the ground of our triumph: God keep us true."—Selected.

REFUSALS

A famous scientist tells how that, in the course of his experiments in the mountains, he used to be lowered over a precipice. He would step into the basket, and the men would lower him for his work; but whenever they lowered him they would always test his weight to see if they could lift him again. One day they let him down farther and farther than ever before, until all the rope at their command was exhausted. When his day's work was done, he would give the signal, and they would draw him up. But on this night, when they took hold of the rope to lift him, they could not do so. They tugged and pulled and strained, but they could not manage it, and he had to wait until they got additional men to pull him up, and the scientist says that the reason they could not lift him was because they failed to take into consideration the length and weight of the rope. I know why a man of fifty years of age has a hard time to surrender. It is because he must always lift against his past refusals. You say, "No", and your heart is hardened; you say, "No", and your will becomes stubborn, and if you are finally lost, the responsibility is not with God.—Selected.

CONFIDENCE

'Neath the shadow of His hand we're sheltered—
So rest, in faith, in courage and repose;
If wars shall threaten on a dark horizon;
If storms of life their lowering shadows throw;
If fondest of desire shall turn to sorrow,
Fear not, but fully know, that on tomorrow
God still shall reign and reign—all is well,
The world is sick with doubt and hate and
erring;
Revenge and greed too oft distort and sear,
Leave in their tragic wake heart lone, despairing—
Even so—be still—and know that God is
near.
—Minnie B. Sherrick

THE CURE OF THE CRIME WAVE

Bill Nye said everybody was talking about the weather, but nobody seemed to be doing anything about it.

The press is faithfully cataloging the crimes of our generation, but they are like a doctor that holds the pulse of a dying man but has ceased to prescribe.

The college professors are busily engaged in diagnosing the psychological emotions that result in crime, and changing moral standards to try to fit them into our present sociological conditions, so we will not appear to be bad at all, but only different. The church and the ministry are busily engaged in changing their program from a saving institution into an institution to entertain the people while they are on their way to nowhere. The politicians are busily engaged in any method of procedure that will re-elect them, while the few statesmen left in the land are at their wits end in their endeavors to enforce law and hold civilization together, while it slowly, but inevitably, is decaying. A few of the lecturers are trying to talk optimism, but nobody but fools are very pessimistic about present moral conditions or their prospective outcome.

I think there could be but little controversy when I say that the great need of our times is some real manhood. Not women in men's clothes, nor male sissies in women's clothes; but some real he-men that wear a man's coat and do a man's job.

Mr. Babson has been saying some very pertinent things of late about faith in God and faith in each other. A business man, not over pious either, I judge, said the other day in answer to a question as to how long this business depression would last, just until we get some men that can be trusted and in whom we can have faith.

If we could get men with convictions, conscience, and courage for judges, attorneys, sheriffs, and policemen we could rid the country of cutthroats, gamblers, kidnappers, bootleggers, and racketeers in six months' time.

I am going to make a serious charge. The ministry of our generation could change the entire moral aspect of our nation in less than a decade, and therefore they are responsible for it more than any other class. We are not contending that the ministry of our generation believe their Bibles, but most of them pretend to; and if they do not they ought to have the courage to say so.

Suppose the ministry should begin at once and preach for a month on the Divine Inspiration of the Scriptures. Leave off the smoke screen that modernists have thrown about the Book with their suggestions of allegory, folklore, legend, etc. Show that the Bible itself contains the evidence of its inspiration. Its prophecy, its knowledge of scientific facts now known that were not known in the age when the Bible was written. Its accuracy in diagnosing human sin and need and pointing out the only remedy for human ills. All point to the fact that God and not man was the Author of the Bible.

Then let them preach a month on Divine law; the Ten Commandments, as interpreted by Jesus, prophets, and apostles.

Then let them spend a month preaching on the Bible doctrine of Hell and retribution. Don't worry about whether they believe it, or like it or not. Tell them what the Bible says about it; and swing the red lantern across their pathway.

Then let them take a month to tell what the Bible says about the second coming of Christ. Don't go into fine spun and speculative theories about things that God has left obscure; but

preach on the certainty, bodily, visible, and sudden return of our Lord.

Then let them preach a month on the sermon on the mount. Don't dwell altogether on the golden rule or the love of Jesus. Tell them what Jesus says about humility, righteousness, love of enemies. The danger of profession without possession, the house upon the sand, etc.

Then preach a month on conversion. Tell them what it means to be born again and have the witness of the Spirit. Show its necessity, make it clear that a corrupt tree cannot bring forth good fruit, and by their fruits ye shall know them.

Then preach for a month on holiness. If you don't just agree with John Wesley preach on, "Follow peace with all men, and holiness, without which, no man shall see the Lord." That means something. It does not mean nothing, and it does not mean unholiness. Tell them what it does mean.

Then preach for a month on the coming Judgment. Show that it will come suddenly. Show that it will go into the details of human life and conduct, "bring to light the hidden things of darkness, and make manifest the councils of the heart." Show that there is no appeal from its decisions nor alleviation of its penalties.

Then preach for a month on repentance. Closing with a month on the love of God, and make your altar calls and see what happens. The United States would have the greatest revival since the day of Charles G. Finney.

This would be such a strange departure from what we have been used to that it would create a sensation the world over, keep reporters busy, and crowd the churches with listeners, and her altars with seekers. In less than five years we would have men for statesmen, judges, police officers that could not be either bought or intimidated. We would have men in commercial life that regarded righteousness more than money. Our painted-faced, half-naked, cigarette-smoking women would reform or sneak into back alleys. Our divorce mills would cease to grind for the want of grists. We would again have homes of prayer and devotion where children were wanted, loved, instructed, and taught subordination. We could reduce our police force and our taxes, restore prohibition and send violators of the law to the penitentiary or to the gallows. Our missionaries of the cross would take the Gospel to the ends of the earth; prosperity would come back and righteousness would exalt our nation.—The Old Time Religion Sky Pilot.

JUST AS YOU BELIEVE

If you have a very weak faith in the might, wisdom and goodness of God and in His large plans for His people, then you will want to put yourself to little trouble and accept very few inconveniences to take the way of the Lord. In fact, you will not allow it to be the way of the cross at all.

But if you believe in the truth of God's Word, in the death and sufferings of Christ, in future rewards and punishments and in the ability and the disposition of the Lord of heaven to compensate us there for all that we have suffered here for Jesus' sake, then you will never shirk the cross but will humbly say, "Still I have not suffered as much for Him as He bore for me." And you will remember that this "light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Much depends upon how you believe.

—Free Methodist