

widow's example recognizes the unworldliness of the saints. They are the elect of God and they have Satan as an adversary, a foe from which only God, the just judge, can deliver them.

It is significant of the modernism of our day that popular religion ignores Satan by doubting his existence, denies the reality of prayer by making mankind self-sufficient, and pushes God out of His world by making Him unnecessary in their philosophy of life. Modern religion is more likely to qualify as a skeptical companion of the reviling judge than to impersonate the praying widow as the true Church of Jesus must do.

Yes, if the Son of man were to return today He would find faith on the earth, but that faith is fighting for its life and its foes are many and strong.—Sel.

#### WIN FRIENDS FOR HIM

The attitude of many followers of Jesus Christ would lead one to believe that they did not care much for him. They seem to take him and all his claims for granted. They seem not to feel that there is any further reason for them to mention him defensively or otherwise to their friends. They are not as enthusiastic over him as they once were. They can mention his name without reverence. They can think of him and never have an emotional or moral reaction. Their affection for him is at low ebb. Can you account for this state of the spiritual life? If those who bear his name were as deep in love with him as they should be they would be mentioning him enthusiastically at every opportunity. They would realize that there is a great need of them standing for him at all times and in all places with a new determination. For it should be said and with all the emphasis we are capable of commanding that **this age is not unduly enthusiastic over Jesus of Nazareth.** It is looking upon him dispassionately. It is weighing his claims and making many reservations.

Even his church is too largely dealing with him on terms of analysis rather than of whole-hearted surrender to his claims. She is spending more energy and time seeking to answer the questions as to his origin and authority than in making disciples for him. Her heart is not given to him so much as she is trying to get her intellect to adopt him. If the church were heartily in love with Jesus Christ as her Lord, if she were enthusiastic over him, if she believed in his saving power in this hour when the world is so desperately in need of being saved, she would rush forth proclaiming his redemption with clarion tones that would awaken dead faith in all quarters of the world. She is not warmly in love with him. She is not delighted with him. Contemplation of his words gives her no rapture. She gets no reaction at the mention of his name. She sits still quietly when his interests are discussed. She even sits passively when the meaning of Calvary is under debate. She is divided on what occurred there.

The salvation experienced through him is not what we had thought it would be as members of the church. For this reason we are apathetic when we come to preach it. If we had a salvation that saved to the uttermost we would rejoice with a joy unspeakable and full of glory. But the glory has gone out if we ever had it. The delight has departed. We have no special reason for inviting other men to accept him as Lord and Saviour. Therefore our hearts do not burn when we think of him. The fires have gone out. We win no man unto him because we are not for him as we once were. The abounding

and abundant life that was once ours has receded, the tide is out and we languish. We do not go forth any more with delight to bring men unto him. The old impulse that once fired our souls has departed. We no longer feel that men are lost. We do not get troubled over their estate. May be that our own estate is so little better that the difference does not give us any advantage worth the mentioning. We do not win men to him because we are not his warm friends. Thus we speak and write in our apathetic moods.

Tepid friendships produce nausea. Men are quick to see that when the Christian never thinks of his one divine Friend only when he is in church there is not much reality in his claims of fervent faith.

Christianity must be evangelistic; it must have an urgent element; it must seek ever to make disciples or perish from the earth. Win friends for him or apathy will defeat your faith in him as Your Lord and Master.—Western Christian Advocate.

#### SAM P. JONES ON SANCTIFICATION

Let's suppose a case: Here is a man who has a fine ten-room house which he sells to a friend; makes him a deed in fee simple; receives the cash in payment and turns over to him the property, giving him the keys to nine rooms, but retains the key to one room. The buyer says: "Well, hello, friend, didn't you say there were ten rooms in that house? Why don't you give me the key to the tenth room?" "Oh," says the other, "I've got some snakes and lions and bears locked up in that room, and I don't propose to turn them over to you." "Well, but didn't I buy the whole house; and didn't you deed it to me, and pledge yourself in the deed to deliver the same and to forever warrant and defend the title to the same to me; and do you suppose I am going to move my family into that house, one room of which is filled with snakes and lions and bears to endanger my family and the lives of my children?" Now, brethren, you know that would burst up the whole transaction on the spot. There ain't a man in Christendom that would stand any such a piece of fraud as that and you know it, and yet there are lots of you folks that profess to make a full consecration, and with a heart thoroughly emptied to invite the Lord to enter and take full possession in all his cleansing power, and you know there is a nook or corner in your heart where you won't let him enter, and which he has never entered and can never enter because there in that sequestered nook of your nature you are nursing the hissing serpents of envy and jealousy. Roaming around in that dark region are the lions and bears of hate and malice and spite. You know as well as you know that you are living that there are tempers, carnal passions and a thousand things unexpelled from your nature which keep your Lord from a full and absolute supremacy in your hearts. And yet you profess to have turned the whole thing over to him! Oh, brethren and sisters, you have got to turn loose, laying everything on the altar, and sweep out into the ocean of God's infinite love. Thank God that I ever did that.

Some of the sweetest memories of my life and the profoundest experiences of my Christian character are connected with these holiness brethren. Never shall I forget an association with a holiness preacher down in a Georgia town a few years ago. That brother

had preached this great blessing with all the earnestness and power of his soul. The tidal wave of salvation was sweeping over the people. He was urging a full and uncompromising consecration of all to God, and that accompanying supreme act of faith which procures the downpour of the Spirit in all his fullness. We were walking alone after one of the services had closed, and turning to me he said: "Sam, why in th world, brother, don't you turn loose everything that lies between you and God's fullness and lay hold on this great blessing?" I said: "Brother, everything that stands between me and my God and the uttermost which he can do for me is not worth more than a nickel. I wouldn't give a nickel for anything under the burning sun that I wouldn't turn loose in a second that stands between me and God's fullness." Brother P. said: "Then, Sam, you are just within one nickel of the blessing." I replied: "Well, a nickel shan't split such an important matter."

When I got back to church at the next service the meeting had commenced, and this brother was praying as I entered the church, and knelt down, and he truly had hold of the horns of the altar. Such praying I never heard since I was born into the world. The very windows of heaven seemed open. I felt the very presence of my God; heaven and earth came together. It was a time of heart-searching, heart-emptying, heart-surrendering and heart-filling. At that meeting, in that solemn and never-to-be-forgotten hour, I turned loose the willows that overhung the banks, and swept out into the very midst of the ocean of God's infinite love; and the joy of that moment lingers sweetly and ineffaceably today. Its memory and power have swept over the lapse of years, and it has been my solace in a thousand sorrows, my strength in a thousand struggles, my star of hope through a thousand nights, and like a sheen of glory will canopy with its light and peace and triumph my dying hour. Thank God there is water enough in the River of Life to cleanse every heart from all sin.

#### RUSKIN'S TRAINING

When I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.

I have next with deeper gratitude to chronicle what I owe to my mother for the resolutely consistent lessons which so exercised me in the Scriptures as to make every word of them familiar to my ear in habitual music—yet in that familiarity revered, as transcending all thought, and ordaining all conduct.

This she effected, not by her own sayings or personal authority; but simply by compelling me to read the book thoroughly, for myself. As soon as I was able to read with fluency she began a course of Bible work with me, which never ceased till I went to Oxford.

And truly though I have picked up the elements of a little further knowledge—in mathematics, meteorology, and the like, in after life—and owe not a little to the teaching of my mind in that property of chapters I count very confidentially as the most precious and, on the whole, the one essential part of all my education.—John Ruskin.

Life is a pure flame, and we live by an invisible sun within us.—Sir T. Browne.