

NOTICE TO OUR PREACHERS

We recently came in possession of a very interesting book, entitled "The Minister of Christ for the Times." Although it was written nearly one hundred years ago, the chapters seem to be very appropriate for, and worthy of the ministers' consideration for this present day. For the benefit of our readers, especially the preachers, we expect to print several chapters in the King's Highway. The book was written by Charles Adams.

MINISTER OF CHRIST FOR THE TIMES

"Born again"—John iii, 3

The minister for the times is a renewed man. Christ met him in justification, and gave him the righteousness of God; whereby his sins were buried, and "the ungodly" was counted righteous. This astonishing work was wrought for him, and external to him; yet, simultaneously with this process, God also wrought in him. He changed his habits—his character—his heart. He washed him with the washing of regeneration, and renewed him with the renewing of the Holy Ghost. The Spirit of God came, and worked in him mightily—creating in him a clean heart, and renewing in him a right spirit. His views are changed; for whereas he was once blind, he now sees, and he looks not at the things which are seen, but at the things which are not seen. His desires are changed; for they have risen from the sensual to the spiritual—from earth to heaven. His are unutterable yearnings toward God and Christ. "Whom have I in heaven but thee, and there is none upon the earth that I desire besides thee," is his earliest and latest song. His tempers and affections are changed. The rough is made plain. The lion is become a lamb. The injurious is become innocent, and the fruits of the Spirit are manifested in him:—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. There is a fresh creation. Old things are passed—all is new. The change from winter's cold and storms, to summer's sweet bloom, is not so great. The change from one world to another world, is not so great. The change from chaos to the new-formed paradise and the green earth, was not so great nor so illustrious. "For, behold, create a new heaven and a new earth, and the former shall not be remembered, neither come into mind. But be ye glad, and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing and my people a joy."

Such is the great and radical change that has passed over this minister of the Lord Jesus. The image of Jesus he bears—His spirit he breathes—His mind he possesses—in His nature he participates—with His soul he sympathizes. God has wrought a wondrous work for him, for his pardon is written in heaven. God has wrought a wondrous work in him, for he is washed;—he is sanctified, as well as justified, in the name of the Lord Jesus, and by the Spirit of his God. Now, as he preaches, he will call men to holiness. He will preach that men should repent. He will turn the hearts of the people to the Lord their God. He will aim to present every man perfect in Christ Jesus; and, being a good man, and full of the Holy Ghost and of faith, much people will be added to the Lord.

MOODY AND MOORHOUSE

Moody and Moorhouse, the English evangelists, were closely associated in the early days. Moody learned much from Moorhouse. From an English exchange we get the following:

A story told by D. L. Moody, how that after they heard Moorhouse, away in Chicago, they thought it would be a good plan to invite him back again. For weeks prior to the great day when the campaign was to start, all over Chicago were large posters and placards: "Moorhouse is coming to Chicago." The day arrived for the opening meeting, and the largest hall in Chicago was packed almost to suffocation.

Moorhouse came in, saw the great throng of people, with well-known Christian people on the platform, and, so the story tells us, sank down in his chair in despair. The time came when it was Moorhouse's turn to say something. Moody turned round to invite him to speak, but Moorhouse had disappeared—he had left the platform. Of course there was great consternation. There was Moorhouse in the little vestry, and said Moody to him, "The people are clamouring for you; what is wrong? You look so fearful."

"It is just that," Moorhouse replied. "The people are clamouring for me; and I cannot do anything, I have no power." Moody went back and called some of the people together, and they prayed, 'Oh God, anoint this man with power.' As they prayed, Moorhouse went back and commenced to speak. After ten minutes someone in the gallery cried out in agony of soul, and not long after they had to abandon the meeting and turn it into a meeting for those who were really trying to find the way of life.

There is an important lesson here for all of us. Popularity is not power. Past successes do not fit us for present battles. We constantly need new manifestations of power and fresh anointings of the Spirit.

"Come, Holy Ghost, our hearts inspire;
Let us thine influence prove;
Source of the old prophetic fire,
Fountain of life and love.

"Come, Holy Ghost—for, moved by thee,
The prophets wrote and spoke—
Unlock the truth, thyself the key:
Unseal the sacred book."

G. W. RIDEOUT

PRAYER

One of the many blessings that comes to us through prayer is that it enables us to have fellowship with God. God is always present with us. But oftentimes the eyes of our souls are so blinded by the glare of the world that we not sense His nearness. In real prayer we take time to realize His presence in our lives. Because we can know then that He is hearing us and guiding us, there results an experience of peace and fellowship never secured in any other way. Prayer, then, must always be more than merely asking God for something we want, however spiritual that desire may be. It must also be a communion with Him as a Friend whose companionship is more to be desired than any other blessing we might seek.—Christian Observer.

HOLINESS AND LIFE

We who believe in the doctrine of holiness as taught by John Wesley have plenty of reason back of our position. The array of scriptural evidence in support of this teaching is formidable. Wesley, Fletcher, Clarke, Peck, Lowery, Roberts, Simpson, McLaughlin, Brengle Chadwick, Cook, Morrison, and perhaps a hundred others have left to us able arguments in their writings. It is good to know that the doctrine can be thus proven. But the most convincing proof—especially so inasmuch as most people will not read the books—is the holy life.

On the other hand, note the remark of a young woman who is a member of a "holiness" church. Discouraged with the conduct of her pastor, she said, "What we need is that our preachers show forth in their lives the lives the doctrine we teach."

Let us admit that some preachers and laymen who accept the theory of entire sanctification do not live the life which belongs to this teaching. Worse than this, some belong justified should. Some who live the justified to a holiness church and do not live as the life do not bear the fruit of holiness.

What is the answer to this? Shall one give up the doctrine and unite with a church which has not the ideal of holiness and makes small demand in life? Some have done this. The trouble with such a course is that the Scriptures still demand the holy life—this is the standard of the Word. The fact that some preacher ridicules the doctrine or the life or that some church does not teach it or that some who profess the experience do not have it does not change God's written demands. More than this, our own hearts cry for such an experience and our consciences tell us that this is the standard of grace which will fit in heaven. While God and our own hearts teach of such an experience it is quite useless to try to satisfy ourselves with something less. It would seem more reasonable and safe to bring the life of the individual and the teaching of the church up to the demands of the Word rather than to try to pull God's requirements down to the way men live.

We shall not be able to cause all men and women to believe or live as we think is right. Each is responsible for himself as an individual. One can read the Word faithfully. He can and should read holiness books (a thing very few holiness people do), thus learning what is required. Then he can get the experience, meet the demands, and live the life—regardless of the failure of others.

And remember, the carnal heart is more exacting of others and more critical of them than of itself. The one who possesses the experience is more critical of himself than of others.

The world needs more examples of the power of God to bring full spiritual renovation and full salvation.—Free Methodist.

Twenty of the most heavily endowed American universities earned 4.16 per cent income on their endowments in 1938-39.—Papyrus.

The American Friends Service Committee (Quaker) announces that its publications, together with those of the Fellowship of Reconciliation, an organization of religious pacifists, have been banned from Canada.—United Presbytery.