

worth living for. If He has no more service for me, I can say, through grace, I am ready; I could without alarm, if God please, lay back my head on my pillow and die this afternoon or night. My sins are all pardoned through the blood of Christ." And so he died. A monument has been erected to his honour in Westminster Abbey. This monument shows him sitting at a table writing, while angels whisper songs to him.—Religious Telescope.

MEMORY VERSES

Oct. 16th-31st

- 16-24 Matt. 5-3-11 (Beatitudes).
- 25 Matt. 6:33.
- 26 Luke 6:31 (Golden Rule).
- 27 John 3:16-17.
- 28 John 4:24.
- 29 Psalm 37:5.
- 30 Proverbs 3:6.
- 31 Romans 6:23.

SPIRITUAL NEEDS AND POSSIBILITIES

Rev. G. W. Ridout, Corresponding Editor I.

"There is a tide in the affairs of men Which, taken at the flood, leads on to fortune:

Omitted, all the days of their life

Is bound in shallows, and in miseries."

So said Shakespeare, but it is true philosophy. This story is told by Tom Olson:

Some years ago two lots and a house were for sale on Signal Hill in Long Beach, Calif. A man and his wife were looking for a place in which to live. They considered this house and two lots. The man thought it an ideal location, for it overlooked the beautiful city of Long Beach on the edge of the mighty Pacific. He thought the price, only \$1500.00, most reasonable! He was ready to buy the place, but his wife said: "I don't want to climb the hill every day." The house and lots were not purchased. The couple invested their money elsewhere. But in so doing they lost their opportunity of becoming millionaires; for shortly after they refused to buy the property, oil was discovered on Signal Hill.

The hill is only 1350 acres in extent, but it is a mighty pillar of fame because of its abounding productivity—about 322,000 barrels of oil to the acre—an acre that might readily have been purchased for as low as \$500.00 in 1920. Since June 25, 1921, Signal Hill has produced a total of 435,000,000 barrels of crude oil valued at approximately the same number of dollars.

Spiritually, many people lose their opportunity. God sent opportunities their way—a good revival—a spiritual awakening—the pleadings and urging of the Spirit, but he said, "Go thy way for this time; when I have a convenient season I will call for thee."

II.

Our church life needs deepening. The modern tendency is to run to incessant activities, with but little time given to waiting upon God. The Methodist Bishops in their address to the church, 1896, said:

God's thought and plans for his church are as high above ours as the heavens are above earth. His Scriptures are full of promises. His skies are full of Pentecosts. "Ask what you will, and it shall be done unto you," is the limitless divine promise. Heaven and earth are put in pledge for its fulfillment. Both shall pass away sooner than one jot or

tittle of his Word can fail. When we look at his ideal, promise, provision and power, at the humiliation and exaltation of the Lord Jesus Christ, at the unwordable groanings of the Holy Spirit, it seems as if provision and performance were scarcely at all related.

This is consistent with Wesley, when he said: "God thrust the Methodists out to raise up a holy people." We have to confess that, in these modern days, we have neglected our chief business, and holiness unto the Lord has faded out of our banners in many places.

III.

Deeper yet is the yearning cry of many a soul. "Deep calleth unto deep." God wants to lead us into deeper depths of spiritual blessing and power. Saints of God have testified joyfully to these things. William Bramwell testifies to these fuller experiences in the following language:

I have for some time found myself taken up in God, and all things on earth drawn with me unto himself. This is done by acts of faith. It is by this I do see and embrace him, and am taken up by him. My life is hid with Christ in God. Sometimes I enter within the city, and live for some moments in a blessed fellowship with the glorified. I see the company, and I live amongst them; for we are come to an innumerable company of angels; to the spirits of just men made perfect. The manner is inexpressible, but the thing is certain.

Dr. Amasa Mahan tells of a wonderful experience he had of Christ after the baptism of the Spirit:

The vision opened upon my mind. I had an apprehension of Christ as he came out of the sepulcher at his resurrection. There was in his benign countenance such majestic sweetness and beauty, such mildness and love ineffable and infinite, and glory so divine and resplendent, and all mingled with compassion so tender for the sinner, that my heart melted in a moment. My bosom was swelling and heaving with emotions to which no language could give utterance. For seven years these baptisms have been more and more frequent till now they seem to be the dwelling-place of my soul.

IV.

The Nile River is the life of Egypt in an economic sense. The rise and fall of the river have great significance. The Egyptians express it this way: "12 ells mean hunger, 13 sufficiency, 14 joy, 15 security, 16 abundance."

John 10:10, Christ says: "I am come that they might have life, and that they might have it more abundantly." Jesus was referring to the spiritual life, not the physical, the intellectual, or the social; but the fulness of life through the Spirit. Eph. 5:18.

The rise and fall of spiritual experiences are illustrated somewhat by the terms which the Egyptians applied to the Nile. There are many believers and church members who pass through the 12 ells stage, are hungry, but they fail to reach the next stage—sufficiency. Many never experience joy in the Lord, and few have security and abundance. It is our privilege to go on to the "exceeding abundantly" of Eph. 3:20.

Divine All Sufficiency." 2 Cor. 12:10.

A. B. Simpson, commenting on this verse, says: "The literal translation of this verse gives a startling emphasis to it and makes it speak for itself with a force that we have probably never fully realized. Here it is: 'Therefore I take pleasure in being without

strength, in insults, in being pinched, in being chased about, in being cooped up in a corner for Christ's sake, for when I am without strength then am I dynamic.' Here is the secret of divine all-sufficiency, to come to the end of everything in ourselves and in our circumstances. When we reach this place, we will stop asking sympathy because of our hard situation, or bad treatment, for we will recognize these things as the very conditions of our blessing, and we will turn from them to God, and find in them a claim upon him."

As another has said: "God reveals himself to us in our needs. When we think we are strong and capable, we trust in our own strength and are therefore weak spiritually. But when we know our helplessness and trust in his strength, then are we strong."

VI.

"I stopped preaching because I had nothing to preach; I had no message, found the movement dying up at its center, it has no dynamic. It is a mere collection of beautiful things." So said one who had tried to preach a religion that was made up of the best in all religions—syncretism they call it. Many preachers are in the same fix. They have nothing to preach. They lost their message, their conviction and enthusiasm when they lost their experience, and lost themselves in modern intellectualism and the social gospel, and nothing will cure this condition but a fresh conversion. This is the price they are unwilling to pay. One preacher tells us that he felt insulted when a godly brother said to him: "You need a surgical operation on your soul." It was that, finally, that brought him to his knees and gave him a new experience in the grace and power of God.—Pentecostal Herald.

THE ADVANTAGES OF BEING ENTIRELY CONSECRATED

It would be difficult to say whether entire consecration is more important as a preparation for life than for death. We cannot afford to be any less than wholly given to God whether it is as a preparation for death or life. Perhaps it is of the most importance for life and its responsibilities, for it is a more solemn matter to live than to die.

We have been led to these reflections in view of these words from Wesley's journal written eight months before he died: "This day I enter into my eighty-eighth year. For about eighty-six years I found none of the infirmities of old age; my eyes did not wax dim, neither was my natural strength abated; but last August I found almost a sudden change. My eyes were so dim that no glasses would help me. My strength likewise, now quite forsook me, and probably will return no more in this world. But I feel no pain from head to foot; only it seems nature is exhausted and, humanly speaking, sinks more and more till the weary springs of life stand still at last."

It takes the man who is wholly consecrated to God to calmly, joyfully talk thus of his approaching death. There is nothing like entire consecration to help us meet the responsibilities of life and death with composure, for entire consecration means its accompanying installments of entire sanctification which is the preparation for life or death—for this world or for any other world. The entirely consecrated soul can say with Paul: "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."—Christian Witness.