

astronomy, architecture, chemistry, surgery, medicine, metallurgy, pneumatics, military tactics, arts and trades, etc.

Throughout all this vast undertaking, Clarke had no assistants; little wonder then that he was occupied for about forty years of his life on this one project. One has only to open a volume of *Clarke's Commentary* to discover what a wealth of knowledge is contained there. William Smith, an early Methodist writer, uttered no exaggeration when he called it "a work unparalleled in the English language." The *Commentary* was completed in 1826.

Death

Adam Clarke's life is a monument of unselfish labor for the benefit of the Christian world. He finished his earthly journey on August 26, 1832.

A BARRIER

"He prayeth best who loveth best."—A. B. Simpson.

An insuperable barrier to answered prayer is the spirit of strife and bitterness. "When ye stand praying, forgive, if ye have ought against any, (Mark xi, 25). "Let none of you imagine evil in his heart against his neighbor," is the message of the Prophet Zachariah to the people of the Restoration as he teaches them the secret of God's blessing in their critical trials. Job had to pray for his very enemies before God could turn his captivity, and banish from his heart every particle of bitter feeling towards the men who had tormented him through months of sickness, with their ignorance, misconception, and offensive interference. And when he did, God turned his captivity and restored him to more than his former blessings. One reason why the disciples could not claim the casting out of the demon from the suffering child was that they had disputed by the way which should be the greatest. The spirit of cherished animosity, lurking prejudice, sullen vindictiveness, or cold disdain, will as effectually obstruct our intercourse and intimacy with heaven as a speck upon the crystalline lense of the eye will obstruct our vision, or the crossing of wires of the electric machinery will leave us in darkness.

There are a great many crossed wires in the Church of Christ, and the consequence is dark hearts and mournful cries: "Hath God forgotten to be gracious?" (Psa. lxxvii. 9). "How long wilt thou be angry against the prayer of thy people?" (Psa. lxxxi. 4). Just this long, brother. "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. v. 23, 24).

The spirit of prayer is essentially a spirit of love. Frequently when we are at some crisis of prayer, and very much is hanging upon God's answer—perhaps life itself, or something more precious than life—we find ourselves confronted with just such a test as this. Some one will be thrown across our path, where all the strength of the natural heart, with its dislikes, prejudices and self-will, will be laid hold of by the enemy to hinder our victory. Oh, let us remember at such an hour that we cannot hurt another by our irritation or retaliation, but we can deeply wound ourselves, and hinder the blessing of God. In the presence of Infinite Love no breath of hate can live one moment.

It is especially with respect to this matter of love that the Apostle John speaks of our heart condemning us in prayer, and above all other things, it is perhaps that which we are most likely to overlook, and God is least likely to

pass by. "The greatest thing in the world," as Professor Drummond so happily styled it, is love, and he truly says, "it is the one business of life to learn it."

Beloved, is lack of love hindering your prayers? Can you think this moment of some brother or sister from whom you are wrongly estranged; some person whom you treat with studied harshness, neglect, perhaps disdain, or possibly with injury or injustice; some word that you have spoken against your brother, and which you should not have spoken even if true; some word against your brother to which you have listened, and never should have heard except in his presence; some cherished suspicion, criticism, or judgment where you have no business even to think evil? May God help you, if you are not already on the way, to discover some cause of unanswered prayer.—From: Elim Evangel.

LIVING EPISTLES OF SHAME

By Julia E. Shelhamer

TEXT: "Were they ashamed when they had committed abomination? Nay, they were not ashamed, neither could they blush; therefore shall they fall among them that fall."—Jeremiah 8:12.

"A woman who cannot blush has gone far down the ladder of virtue. She has stepped over the border line somewhere into the land of boldness, and brazen facedness and as our text declares is in danger of a fall.

"Without modesty and the ability to blush no one is attractive. A bright red barn is pretty, just as pretty as a girl's painted lips, but neither one is captivating. A female who crosses her knees and gives her dress a little pull upward, generously giving the public a chance to see all they can, is not winning admiration, but rather disgust. If you do not believe this ask any man and note his answer. Immodesty destroys God-given respect and makes of a woman a mere "thing" instead of a soulful personality. We expect a woman of the street to be bold, but a true woman even without Christianity wants to be properly covered. Modesty is sufficient without a profession of any kind of religion, and an experience in Divine grace added, one is expected to be particularly exemplary in dress.

"What then shall we say of those females who trip about our churches and camp grounds with thin hose, short skirts, and arms that should be covered?

"I have long time holden my peace, now will I cry.

"If you lady evangelists, singers, and other gospel workers have so outraged your modesty and your conscience that you are at ease while you know that men are looking at that which you have no moral or legal right to display, might it be possible for me to persuade you to be at least half-way decent when you sit in front of an audience or on the platform? If you are determined not to lengthen your dresses after all the admonitions and wooing of the Holy Spirit, will you not for the sake of the cause of Christ, which you vainly try to represent, take a shawl or a scarf and lay it down over your lap, so it will cover your lower limbs? When you sit down, your dress naturally pulls up and your big beefy legs appear to be the largest part of you. In fact they far outshine your brains and your good judgment to say nothing of your religion. There you sit with your skirt so short that you have to snuggle your big bold knees together as though you had just evolved from a swimming-pool and had found that your clothes were stolen.

"If Christ should come to earth again in human form would He want to walk down the street with you while your bare or thinly clad lower limbs swing back and forth in brazen boldness?

"But, I never think anything of it!" says some. "That looks bad, sisters; a modest woman feels uncomfortable when not properly covered and does think. If she does not, it is a sign that she is pretty far gone.

"Your immodest appearance in Church makes it difficult for your pastor to preach against worldliness. He feels that he should do it, but there you sit, a compromiser, and it is hard for him to take aim at his game when you, a church member, are in the way of his gattling-gun.

"Many a minister once preached the whole Gospel until his wife or daughter gave the lie to it by her worldly apparel.

"For they have healed the hurt of the daughter of my people slightly, saying, peace, peace; when there is no peace.

"Were they ashamed when they had committed abomination? Nay, they were not ashamed, neither could they blush."—Jeremiah 8: 11-12.

DOWN FROM THE MOUNTAIN

Rev. R. R. Warren

It was a glorious experience that Peter, James and John enjoyed on a high mountain. Jesus "was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And behold, there appeared unto him Moses and Elias talking with Him." Matt. 17. Little wonder that Peter exclaimed, "Lord it is good for us to be here: if Thou wilt, let us make here three tabernacles." While he yet spoke they heard the voice of God the Father from the excellent glory, "This is My beloved son, in whom I am well pleased." 2 Pet. 1.

But they could not stay in the mountain. They came down to be faced with the unkind questioning of the scribes and to face the wretchedness of human need. Here was a man whose son was a lunatic. In response to the father's faith Jesus cast out the deaf and dumb devil.

Jesus often resorted to the mountain. Sometimes it was a great while before day and other times it was at night, after He had sent the multitude away. He communed with the Father and received strength and guidance in that communion. Armed with the strength He was not afraid to come down to the valley of human need. He had compassion and taught the people and healed their sick.

Unless we meet with God in the mountain we shall not accomplish in the valley. We must see Jesus as our Saviour. The life that follows will be a fellowship. But there must be that daily getting alone with God and renewing our strength. Without the Divine touch on our hearts and lives, our works will be dead.

The strength and grace we receive from God will enable us as we encounter the need in the valley. We cannot isolate ourselves from human need. We must come to grips with it. We must face the winds of opposition. We must bear the reproach of the Cross. We who know Christ can not huddle together and conceal the light God has given us. We must go forth with the glad message of salvation. We must tell of Jesus, the mighty to save.

Let us hold a good balance. Let us tarry in communion with God and meditation upon His Word, and let us go forth to meet the challenge of human need and minister to it in the spirit of Jesus!