

fects virtue must sometimes slay vice." There is a type of intolerance of error in belief, and of wrong in practice, which ought to be present in the make-up of every right thinking person and ought, in proper ways, to be so expressed as to register that person, with his total influence and power, against all that is wrong and for all that is right.

There has been a weak current of sentiment in the age I have served which has looked with disfavor upon all intolerance and has embraced a sickly sentimental tolerance of everything and everyone, a fear to stand out against wrong and for the right, a fear to hurt anyone. This spirit has been carried so far as to precipitate an utterly false standard of unity among many leaders calling themselves Christians. This spirit gave rise to a change in the missionary movement of the age I have served which in the beginning of my ministry, recognized the truth that the pagan world lying in darkness is lost and bore to them the message which demanded of them absolute surrender to one Lord and Master and the utter forsaking of their old ways. The true message of the Gospel demands the subjugation of everything to the will and person of one Master. That one Master, however, is so high and so holy, and so incapable of error or mistake, and has the highest interests of all men so deeply at heart that such a subjugation of the individual leads to the road of the highest good, and of the personal liberty of the one who thus yields to Him. The element of tolerance which changed the message demanding this absolute surrender and subjugation to the living Christ and which began to agitate the possibility of sorting out the good of pagan faiths and building a sort of national faith for each nation of the world has proved to be an utter perversion of the right and an utter failure in its practical result.—Christian Witness.

AFTER WAR REVIVAL

From various quarters the question is being again and again raised: Will there be another great revival before the Lord returns? If Pentecost be excluded as being the fulfillment of Joel's prophecy, and the words of Peter would seem so to indicate: "This is that which"—of a kind with, a sample of, an earnest of what (Panton)—"was spoken by the prophet Joel"; there certainly will be a greater outpouring of the Holy Ghost on men. For the great effusion of divine power, accompanied by remarkable signs in the earth and heaven, was to be "before the great and terrible day of the Lord come"—an expression which in the mouth of the prophet indicates what we are accustomed to call the great tribulation.

Laying aside, however, questions of prophetic interpretation, we would confine ourselves to the terrible need of our time, which will rise to its greatest intensity as the thunders of the war die away and leave us better able to estimate the spiritual situation. A world will remain which has been submerged in the deadly Miasma of hatred and strife. multitudes will be destitute and alone, their possessions and their friends gone. The false doctrines which have misled certain nations will not have been disproved to them by defeat, but will continue to ferment in underground centers ready to break out again. Revenge and the desire to rehabilitate themselves through the spoil of those who have

plundered Europe will not be easily removed from the minds of the nations that have suffered.

The church itself has been weakened unbelievably. Of Germany, where the whirlwind raised by itself is being reaped, the following figures are given:

"At least a third of the pastors have been killed at the front; others have disappeared by other means. Students of Theology have been mowed down on the field of battle; their professors have undergone the same fate as the pastors. All the faculties of theology in Germany put together contain less students than the faculty of Zurich, Switzerland alone."

The same is true, to a lesser degree, of the surrounding countries. Thus those who are natural witnesses for religion are not available.

The awful spiritual need of the days just ahead will itself appeal to the compassion of the Almighty. And, if this unspoken cry is supported by the fervent prayers of Christian people through the lands of earth, may it not be that divine mercy will be outpoured and the Spirit again be revealed in saving power. For this, every believing heart should be seeking.—Alliance Weekly.

TWO GREAT PREACHERS ON TWO GREAT THEMES

Said D. L. Moody

I was twenty years old before I ever heard a sermon on regeneration. I was always told to be good, but you might as well tell a black man to be white as to tell him to be good without telling him how. You might tell a slave to be free, but that would not make him free. Christ not only tells us to be free but He frees us.

We are a bad lot, the whole of us, by nature. It is astonishing how the devil blinds us and makes us think we are so naturally good. Don't talk to me about people being naturally good and angelic. We are naturally bad, the whole of us. The first man born of a woman was a murderer. Sin leaped into the world full grown, and the whole race has been bad all the way down.

I have heard of reform, reform, until I am tired and sick of the whole thing. It is regeneration by the power of the Holy Ghost that we need.

To His Preachers, John Wesley said:

Earnestly aspire after a full deliverance from all sin, and a renewal in the whole image of God, and God will prosper you in all your labor. As soon as any (penitents) find peace, exhort them to go on to perfection.

Preach full salvation now receivable by faith. This is the word which the devil particularly hates, and stirs up his children against; but it is the word which God will always bless.

Do not neglect strongly and explicitly to urge believers to go on to perfection. Preach full sanctification. Preach it definitely. Preach it explicitly. Preach it constantly. Preach it whenever you have an opportunity. Insist on it everywhere. All our preachers should preach it, should make it a point of preaching it constantly, strongly and explicitly. Explicitly assert and prove that it may be received now by simple faith. If others grow weary and say but little about it, do you supply their lack of service. Speak and spare not. Let not regard for any man induce you to betray the truth of God.—Selected.

THE WITNESS OF THE SPIRIT

John Wesley said: "The direct witness of the Holy Ghost is an inward impression on the souls of believers, whereby the Spirit of God directly testifies to their spirit that they are the children of God."

It is an assurance given directly by the Holy Spirit, not by the Word, as some assert, for it cannot certify of our adoption, but it is the Spirit giving assurance by crying in our hearts, "Abba, Father."

It is a divine communication to the soul. What is the manner of the communication? We reply, with the Master, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit" (John 3:8).

The direct witness of the Spirit is advantageous. It is salvation from doubts on fundamentals, certainty with respect to adoption and forgiveness, and the joy of the Lord and the strength which always springs therefrom. It gives positiveness and convincing cogency to testimony. It is a great safeguard against apostasy. A sudden conversion, bright and joyful, is a towering monument in memory. It is a rebuke to a backslider so long as memory is unshaken.—Selected.

EVANGELIZE

"Give us a watchword for the hour,
A thrilling word, a word of power,
A battle-cry, a flaming breath,
That calls to conquest, or to death.

A word to rouse the Church from rest,
To heed the Master's high behest.
The call is given: Ye hosts arise—
Our watchword is, Evangelize!

"The glad Evangel now proclaim
Thro' all the earth, in Jesus' name.
This word is ringing thro' the skies:
Evangelize! Evangelize!

"To dying men, a fallen race,
Make known the gift of Gospel grace.
The world that now in darkness lies,
Evangelize! Evangelize!

SECRET OF USEFULNESS

Charles Spurgeon, being asked as to the reason of his marvelous and blessed usefulness for God, pointed to the floor of the Tabernacle, saying: "In the room beneath you will find three hundred praying Christians. Every time I preach here they gather together and uphold my hands by continuous prayer and supplication—there you will find the secret of all the blessing."—Selected.

Nowadays in the open life of the church and in the fellowship of believers there is and is the fellowship of believers there is marked absence of travail. There is much phrasing, but little pleading. Prayer has become a soliloquy instead of a passion. The powerlessness of the church needs no further explanation, and the counsellors of the church need seek no other cause. To be prayerless is to be both passionless and powerless.—Samuel Chadwick.