

RECOVERING THE LOST GLORY

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Bible reading and private prayer. Often other evils grow out of a declining devotional life. There may be such haste to get to work, or in working; there are so many calls to make and trips to take, and so many outside duties that the development of the soul is neglected; and little by little there creep in weaknesses, lowered vitality, a lack of resistance, a bordering on the world, surrendered convictions, until finally "the glory" is gone and "Ichabod" (there is no glory) is written on the countenance. When this happens, one's effectiveness as a soul-winner is at an end.

Satan's Substitutes for "The Glory"

Rest assured that the arch-deceiver of man, the chief imitator of spiritual blessings, the enemy of God and man, will not allow man to go without substitutes for the glory. But there is this difference, the real glory has a blessedness about it that cannot be imitated. Form may be copied, and color may be painted; but the fragrance and the flavor are missing. The glory, like a sweet flower, does not have to be advertised, its fragrance reveals its presence whether it be seen or not. "The glory lingers near."

When the glory is lost man tries elaborate plans; and parades human talents, abilities, and wisdom. But valuable as are these useful aids in promoting God's work, they cannot compensate for the lost glory. Workers, and programs that have failed, become greatly blessed and efficient when time is taken out to get the glory back upon them.

Satan also tries to use art and architecture, ritualism and ceremonialism, liturgy and ecclesiasticism as substitutes for the glory. But what starving, freezing soul was ever won by a heartless routine of ritualism? What lost soul was ever made hungry for God by a liturgy without fire or fragrance? What starving worldling was ever won back to God and old-time religion by a complex ecclesiasticism?

One may have a well-trained mind (God bless our trained men, we need more of them!); one may have a magnetic personality and a winsome voice; one may have a commanding figure and great fluency of speech; but without the glory of God resting as an enduring unction upon these things, they are less powerful than God designs them to be. These things without God's glory are not enough, they are a minus quantity—but under His blessing they are great factors for efficient soul-winning.

Things Happen When "The Glory" Falls

One may have been perplexed as to what to do, before the glory fell; but when the glory settles down he is aware of what to do, of what course to pursue, and of what God's will is. Are you wondering whether to "pull up stakes and move?" Do not do it until the glory falls. Then you may not want to do it! Are you looking upon others about you with a critical eye, asking, "Where is the glory?" Maybe it fell the day you stayed away from the service. Maybe the glory fell and you did not perceive it, because it is spiritually discerned. Maybe your cup was not "right side up" to catch your blessing. There is no doubt as to the certainty of victory when the glory descends. Arguments may fail, debate may only increase the division, and discussion may widen the breach; but no argument can answer the glory of God resting on His people. We

want revival victories. Let us pray, fast, confess, adjust—or do whatever is necessary—so that the glory will come upon the people. The manifestation of God's presence among His people produces conviction and secures results that preaching and singing could never accomplish.

When the glory falls, people do unusual things. We are so afraid of fanaticism that we have failed to appreciate holy enthusiasm as we should. Our zeal has been dropped and the devotees of error are using it to spread their pernicious doctrines. We are, figuratively speaking, allowing souls to freeze to death in our churches because of the fear that some old-time demonstration of God's presence among us would be called "wild-fire" by some carnal critic of the soul's devotion. Oh, for a manifestation of glory that would cause people to get blessed, to be happy, to burst forth in spontaneous praises to God; that would produce something akin to the blessings of the Day of Pentecost!

This would melt hard hearts and bring a baptism of tenderness, for when one's soul is aflame with glory there is no harshness. Old situations that man dared not touch with human hands resolve themselves under this outpouring of the Divine power and presence. Not only are old feuds settled by the falling glory, but the weak and weary are strengthened and encouraged. Burdens that seemed intolerable are forgotten in the outpouring of God's glory. Hindrances that had acted as barricades to progress (maybe over a period of years) are swept away in a moment. Light that had been feared is welcomed and instantly obeyed. What a difference "the glory" makes!

Do not fear when the glory falls because someone "prayed clear through," each one will find his proper place. There is glory and blessing enough for all. Whereas before there might have been friction, there is now perfect peace; whereas before there might have been a desire for prominence, now the desire is that "in all things" Christ "might have the preeminence." All strife and envy are eradicated, and in their stead appear praise and thanksgiving.

When the fire falls, so that there is no room for man to stand to minister, the sacrifice is completed. There is nothing that is kept off the altar. There is not a string attached to anything on the altar. When the glory falls, people like to linger near.

Before saying that the day of revivals is past, before saying that your charge cannot have a revival, before giving up and moving, pray the glory down on your own soul and upon other souls. Feed the flock a balanced diet, and watch its response to the truth. One service with "the glory" resting upon the soul will accomplish more than a year's effort without it. The results will justify your efforts—and the glory will repay you for your investment in intercession for it.—Wesleyan Methodist.

Christ came into the world to manifest God; we are here to manifest Christ. The great thought of my mind and the object of my life is to be like Him.—James Gilmour of Mongolia.

Probably most of the difficulties of trying to live the Christian life arise from attempting to half live it.—Henry Drummond.

The man who forms a good habit helps God.

CHRISTIAN YOUTH ASKS ABOUT RECREATION

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and younger audiences. Adding those mentioned in the preceding paragraph, we have a total of 142, or 42 per cent of the whole which are approved for young people by Independent Filmscores. (Their evaluations are far too liberal for conservative groups).

"Ninety-eight pictures, or 29 per cent of the whole, are pronounced objectionable for any group. The comments of the reviewer are studded with such words as 'trivial,' 'disappointing,' 'inane,' 'sordid,' 'tawdry,' 'unpleasant,' 'shoddy,' 'unpalatable,' 'sexy,' and 'regrettable.'"

When the films shown in the average movie are classified according to theme, "approximately three-fourths of all pictures issued in a ten-year period had as the major emphasis either love, sex or crime." "Intense lovemaking" and "illicit love" were portrayed as "the goal of a large number of the leading characters" in the plays. Writes Dr. Walters: "The depiction of crime in a group of 115 typical pictures was surveyed. In 97 of these pictures, 449 crimes were attempted or committed. In one picture 25 crimes were shown. Fifty-seven types of crimes were shown and eighteen techniques for committing murder. Nearly one-fourth of the crimes were unpunished, and in another one-fourth of the cases the punishment was accidental. . . . vulgarity is to be encountered in two out of three movies. The commonest type of vulgarity found was 'hinted improper sex relationships.' Liquor was shown in over three-fourths of the pictures. Drinking was shown in two-thirds and intoxication in nearly half, usually as humorous. Tobacco was used in 87 per cent of the pictures, most commonly in the form of cigarettes."

Dr. Paul S. Rees, in his brochure on Movies and the Conscientious Christian, asks four questions which if answered rightly will settle for right-thinking and right-choosing young people the matter of movies. Those questions are: 1: "By whom are the movies produced?" The producers are in one "huge game of greed." They put on the screen that which will bring them the greatest profits. The actors are the "tarnished talent" of Hollywood with their "never-ending procession of infidelities, divorces and remarriages." 2: "By whom are the movies attended?" Says Dr. Rees, the movies are "set up to appeal to the thrill-seekers, to society's sporting element, to the loose and the lazy." The most worldly of the **worldly find their amusement there.** 3: "Where are movies shown?" Not a "consecrated" place, but in a place that has been "desecrated" by vulgarity, immoral scenes, and all that goes to make life "stupid and false and vicious." 4: "By what effects are movies accompanied?" The emotional and moral effects upon the children and youth are anything but Christian. The movies have become according to one investigator, "a veritable school for crime." Everything high and holy and sacred is held up to ridicule and jest in one form or another. No wonder we are paying \$15,000,000,000 for crime in the United States every year.

Can attendance at the movies be harmonized with such injunctions from God's Word as: "Abstain from all appearance of evil;" "Love not the world;" "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God?"—Christian Witness.

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