

I SHALL NOT PASS AGAIN THIS WAY.

The bread that bringeth strength, I want to give,  
And waters that bid the thirsty live;  
I want to be a help to someone every day,  
For I am sure I shall not pass again this way.

I want to give the oil of joy for tears,  
And have the faith to conquer doubts and fears.

Beauty for ashes be mine to give away,  
For I am sure I shall not pass again this way.

I want to give good measure, running o'er  
And into every heart I want to pour,  
The answer soft that turneth wrath away  
For I am sure I shall not pass again this way.

I want to give to others hope and faith,  
I want to do just as my Master saith;  
To leave no work undone from day to day  
For I am sure I shall not pass again this way.

—W. J. M. in Pentecost Herald.

DRAW NIGH TO GOD.

LAWSON W. JOHNSON.

In James 4:8 we have these words: "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." Let us first look at the last part of this verse. Who is the double minded man? We understand from the Bible, and from the Wesleyan doctrine, that it is one who has been converted but not sanctified. A sinner has but one mind, and that is the carnal mind. He serves Satan, and is spiritually dead. The converted person has a mind to serve God; but also has a carnal mind, which is continually warring against the mind of Christ, and trying to bring a person into sin again. The sanctified person has but one mind and that is the mind of Christ—the carnal mind having been destroyed in sanctification. Rom. 6:6

God wants Christians to be single minded; to serve him with all their hearts, and not be incumbered with the carnal mind. Now, the way to get this single mind is to draw nigh to God in a full consideration, and God will draw nigh to you in cleansing power, and destroy the carnal mind.

The first part of this verse says: "Draw nigh to God. . . . Cleanse your hands, ye sinners." Now the question might arise, Why should I draw nigh, or come to God? Because if we do not come to God we shall never be born of the Spirit; and Jesus said to Nicodemus, (St. John 3:7) "Ye must be born again, or from above." Church membership, baptism, good resolutions, and even good works will not be sufficient. It is strange how people will try to get to Heaven in some way of their own, and not in God's way. They will do almost anything except come to God in true repentance. I was in a meeting a few days ago, and was declaring the truth in reference to the way God would have us go; and very few were willing to take the way. Another preacher came in and preached, and said that all that wanted to be prayed for to come and shake hands with him and return to their seats; and several came. I saw by this that people want to go to heaven, but they want an easy way.

Now, if I can't get to heaven without the spiritual birth, and I cannot get that birth without coming to God for it, the question will arise: How must I come to God? The text says: "Cleanse your hands." That is, quit your evil ways, "Cease to do evil, and learn to do well." Isaiah 55:7 says: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." It is a fruitless effort to try to get salvation until we give up our sins and confess to God. Prov. 28:13 says: "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." The apostle says in I. John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Oh so many people are trying to get to God without confessing and forsaking all sin! We might just as well try to change the wind or sea, as to try to get saved without confessing and forsaking all sin. Suppose a man who is in the habit of get-

ting drunk is concerned about his soul and comes forward for prayers; the next day I meet him on the street drunk again. Has that man repented and forsaken his sins? No, and he will never be saved until he is willing to give it all up. But you say, "To whom must sin be confessed?" There are some things that we will have to confess to God only; and there are some things to be confessed to God and man. If you have sinned against your fellowman, you must confess to him and ask his pardon before you can ever get right with God. I had, so far as was in my power, to get right with every body living before I could get right with God.

The next thought is, when must I draw nigh or come to God? Isa. 55:6 says: "Seek ye the Lord while he may be found, call ye upon him while he is near." This certainly does imply the fact that there will be a time when he will not be near and when he will not be found. God says, in the first chapter of Proverbs: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh."

Some people seem to think that they can just go on in sin until they get ready to turn, and then they can turn to God and be saved. Jesus says in St. John 6:44: "No man can come to me, except the Father which hath sent me draw him." We see from this that people cannot come to God within themselves; they must have the help of the Holy Spirit. When a sinner feels the operation of the Holy Spirit upon his heart, that is the time he ought to seek God. God says, "My Spirit shall not always strive with man." Oh, sinner friend, don't grieve the Spirit. If you do, you may never get to God, and be saved. In St. John 7:34 Jesus says: "Ye shall seek me, and shall not find me; and where I am, ye cannot come." And in St. John 8:51, "I go my way, and ye shall seek me, and shall die in your sins." These words were spoken to the Jews, who had had chance after chance to believe on Jesus and be saved, but they would not. Now, my dear friend, if you reject Jesus, it may be the same with you. You could afford to have many things said about you; but you can not afford to have Jesus say, "Ye shall die in your sins." But some day, "I expect to get in at the eleventh hour." We find by referring to the 20th chapter of St. Matthew that the eleventh hour man was the one who took the first chance. If you have had one impression of the Holy Spirit to come to God, and refused you have passed your eleventh hour.

About three years ago, we were holding a tent meeting at Lancaster, S. C. One night, during the closing part of a service, a young man stood in the back door of a store near the tent. We sang the good old invitation hymn, "Have you been to Jesus for the cleansing power, are you washed in the blood of the Lamb?" Just as we sang the last words of that hymn, instead of coming forward to seek Jesus, he turned and walked to the front of the store, where his brother and another man were quarreling, and the man shot him through the brain, and killed him instantly. He missed his chance and lost his soul.

Reader, if you have not had your sins put under the blood, seek Jesus and be saved today. If you will draw nigh to God, he will draw nigh to you.—Wesleyan Methodist.

The Best Recommendation.

A youth seeking a situation among the busy city houses of New York. He met with no success, though he had good testimonials. In one large store he was turning over his carpet bag to find some letters of recommendation when a book rolled out on the floor. "What is that?" asked the merchant of him. "The Bible, sir." "Bible? What are you going to do with that in New York?" The lad looked up. "I promised my mother I would read it every day, and I intend to do so." The man of business took him at once into his service. From clerk he rose to partner in the firm. The merchant's decision was justified. That Bible was the lad's best recommendation.

THE NOVELTY OF PRAYER.

Because the foreman of a Chicago jury the other day called his colleagues to prayer for wisdom in deciding a murder case, daily prayers all over the country thought it worth while to publish the fact in detail as an item of real news. There is no doubt but that the incident possessed real news value, for such things seldom occur. But more is the pity. Why should not a jury ask the Judge of all the earth for information? Surely God knows what to do with a criminal, and he also knows when an accused man is innocent. Since he does know, and since juries seldom do know, and as we are all admonished, when we lack wisdom, to ask of God, is it not passing strange that juries on their knees have not become so common a thing as to excite neither surprise nor comment?

But juries are not the only men who seldom seek divine guidance. Deciding causes is the daily duty of all of us. Not often must we settle questions determining a man's right to live, but we do constantly have to decide matters of moment to men whose lives we thereby help or burden. Little questions are these, many of them, but no question is too little to be submitted to Omniscience, and certainly none is too large. Yet who prays over all these questions? Why should not all of us do so always?

We know a business man whose numerous employees are summoned by him to prayer every morning that he and they may have strength and wisdom for the business of the day. Crank? No, but we are not surprised at your asking if he is a crank; for that sort of Christian dependence is rare. He is a very sane business man, and we who do not pray are the cranks, do you not think so?

We know a prominent official who has much to do with providing for the comfort of the people whose taxes he and his fellow-officials administer. He open his court with prayer, and more than one professed Christian has laughed at him for doing it. It is unusual, but ought it to be unusual? If not, who should be scorned—the judge who prays, or the one who thinks he is wise enough to get along without praying?

Poor, self-deceived children of pride and ignorance that we are, to go on trying to bear things, to settle things and to do things without invoking our Father's ready aid.—Cumberland Presbyterian.

THE DEAD MAN'S KEY.

A story is told of an English minister, who, being called to pray by the bedside of a dying man, sought to take him by the hand, in token of their agreement in offering united prayer. The sick man withheld his hand, keeping it under the bedclothes, and the minister prayed without it. Presently the man died, and then as his hand was uncovered the mystery was explained—he was holding in his hand with the grasp of death, a key,—the key of his safe where his money was kept.

The Lewiston Journal tells of a man in Durham, Maine, who was very penurious and a very determined man. He died at an advanced age. On his death bed he kept his right hand closely clutched. As he drew his last breath he tightened his hold. Everybody there knew what he held in that hand. It was the key to the chest in which he kept his gold.

As his nerveless hands unclosed the key dropped from them, and clattered against the bedside. As if to hold it even after he was dead the miser had tied the key about his wrist by a strong cord which he grasped as long as life remained.

He could not take his gold with him, but he kept the key. They buried him as he was, with the key to his money chest tied about his wrist.

"And what became of the gold?" "Oh, the heirs have taken care of that just the same! They split open the chest with an ax, and divided the gold, and let the miser keep the key about his wrist." He is moldering in the grave, and the key is rusting beside him. We brought nothing into this world, and it is certain we can carry nothing out of it.

What shall it profit a man if he gain the whole world and lose his own soul?—The Common People.

Live in God's Love.

If a child is disobedient its parents may still love it. But the child itself does not live in the love of its parents.

The love is there, but the child makes no use of it, because it is in a state of rebellion and cannot see or understand the love the parents have for it. Its relationship to its parents is not right.

So it is with the sinner. God loves the sinner, but he does not appreciate the love, and cannot understand it. He thinks God is hard because He has given such stringent commandments. If he knew God and His love he would know that these commandments, every one of them, are intended for his happiness. Hence Christ said, "He that hath my commandments, and keepeth them, he it is that loveth me." John 14:21. And again, "If a man love me, he will keep my words." John 14:23.

When God for Christ's sake pardons the sinner, He sheds abroad His love in the sinner's heart, and from that time forward all rebellion towards God is put in check, and God will so lead that soul that all rebellion or the spirit of rebellion will be taken out of that heart. Then that soul will fully enjoy the love of God—when that love is perfected in him as John says in I John 4:17, 19. But it is the duty of that soul to keep itself in the love of God, and this can be done only by obedience to His will. To keep yourself in the love of God, is to keep yourself unspotted from the world by denying ungodliness and worldly lusts. Have nothing to do with the unfruitful works of darkness.—Gospel Banner.

COURTESY TO THE AGED.

"Oh, father, don't! I have seen that all are properly helped." The old man, thus reproved, replaced the butter dish upon the tea table, while a pained look settled about his silent lips. But he so wanted to be helpful that presently he laid hold of the cake plate, and would have set it in circulation.

"Oh, father, don't! No one is ready for that yet; do leave me to attend to thing."

Reluctantly the trembling hand released its hold. It was very hard to find himself of no use anywhere.

"I thought they might be ready," he murmured, with a deprecatory glance toward the daughter who sat straight and solemn with a frown of displeasure wrinkling her brow. It annoyed her to have her father show himself so far behind the times in methods of table service; to have him, despite her oft-repeated instructions and admonitions, relapse into the simple, unconventional ways of a long outgrown age. It fretted her to have him vary in the slightest degree from the latest established modes of etiquette. She failed to realize that he was her most deserving, heaven-sent guest; that his harmless deviations should be endured and condoned rather than sharply rebuked.

An aged tree cannot be bent like a tender sapling. Its eccentricities of growth must now be tolerated. To age, with its infirmities, its loneliness, its many deprivations, should be allowed all the privileges and exemptions we would accord a most revered guest. The most comfortable seat in the coziest corner belongs to it; the softest bed in the most desirable sleeping room should persuade slumber to its eye lids. The food the aged one most craves should oftenest coax his declining appetite. So many tempests of sorrow have racked him, so many life-battles have scarred him, that he has earned respite and repose. Turn to the aged one the sunny side of your nature. The country is yet uncivilized that does not try to pluck every possible thorn from the pathway of age; that heart is yet unregenerated that does not strive to make its rough places smooth.—Congregationalist.

PERSONAL SYMPATHY.

A personal visit is the best of all medicines. It is a real tonic. The communion of a strong spirit with a weak spirit, that and that only strengthens a man and makes him as good as new. The sick need the contagion of health. You can do but little philanthropic work at long range. Distance annihilates magnetism. Men are hungry for men, and the lonely are pining away for the love that looks out of human eyes, and for the mental and spiritual electricity that comes from the touch of a Christian brother's hand. Thus writes one in the Herald and Presbyter, and then relates a story of the late queen, which helps us to

understand why all her people loved her so. It is the story of how she helped a poor Scotch woman during one of her visits to the Highlands. The poor woman's child was stricken lifeless by a very sad accident. The accident was talked of by all in the neighborhood, and the queen heard it. It melted her mother-heart, and she immediately went to the hut of the humble peasant. Her visit gave a new life to the mother, so that the neighbors marveled at her calmness and resignation. She was asked how she accounted for her exalted state of mind. She replied, "It was the queen's visit that lifted me above my sorrows. 'Then she was asked 'what the queen said, what she gave, what she did.' The woman answered. 'The queen said nothing; the queen gave nothing; the queen did nothing. When she came she was so broken down that she cried with me as though her heart would break.' Was that doing nothing? Was that giving nothing? Was that saying nothing? It was giving and doing and saying everything that could be done and said and given.—The Presbyterian.

THE ADMITTANCE FEE PAID.

An excellent point is made against the one who risks his salvation on a good moral character in the following clipping from the Lutheran Evangelist: "Well, I cannot understand why a man who has tried to lead a good moral life should not stand a better chance for heaven than a wicked one," said a lady a few days ago in conversation with others about the matter of salvation. "Simply for this cause," answered one: "Suppose you and I wanted to go into a place of amusement, where the admission was a dollar; you have a half a dollar, and I have nothing. Which would stand the better chance of admission? 'Neither.' 'Just so; and, therefore, the moral man stands no better chance than the outbreking sinner. But now suppose a kind rich person, who saw our perplexity, presented a ticket of admission to each of us at his own expense, what then? 'Well, then, we could both go in alike; that is clear.' 'Thus, when the Saviour saw our perplexity, he came, he died, and thus obtained eternal redemption for us, and now he offers you and me a free ticket. Only take good care that your half dollar does not make you proud enough to refuse the free ticket, and so be refused admittance at last.'—Religious Telescope.

WILLIAM CAREY.

William Carey is called the father of modern missions. About the year 1792 he offered to go to India but met with much opposition from his Christian brethren and others.

Speaking in a meeting at one time on the duty of Christians to the heathen, an old minister said to him, "Young man, sit down. When God wishes to convert the heathen, he will do it without your help or mine." Sidney Smith sneeringly called him "the consecrated cobbler," but the sainted Andrew Fuller encouraged and helped him. Fuller said; "There is a gold mine in India as deep as the center of the earth. Who will venture to explore it?" "I will," said Carey, but you must hold the ropes." His watchwords through life were: "Attempt great things for God; expect great thing from God."

Carey was especially gifted in the ability to acquire new languages and was an untiring worker. He translated the Scriptures into several Indian languages. He died triumphantly in India, June 9, 1834, aged 73 years. At his death all the flags of India were hung at half mast, but at the death of his oppressors not even a dog was known to howl.—Sel.

An Unintentional Confession.

The man who quarrels with the church and leaves it on the plea that church members have not been helpful to him as they should have been, is unconsciously publishing the fact that his motive in uniting with the church was not the right one. Paul did not ask, Lord, what wilt thou do for me? but "What wilt thou have me to do?" The man whose place is in the church does not ask, what can I get out of a membership in this church? but what can I do as a member of this church for Christ and for the church?—United Presbyterian.