

THE PRAYER MEETING.

What peace, what joy, thy children greet!  
As for the hour of prayer we meet;  
We feel thy might presence near,  
Our thoughts to guide, our hearts to cheer;  
We learn new triumphs of thy love  
And share the joys of saints above.

Accept the offerings that we bring,—  
The prayers we make, the songs we sing;  
When we our vows of love renew,  
Lord, may each heart to thee be true,  
And hold with thee, communion sweet  
While here we worship at thy feet.

We pray for all who from thee stray  
And those who never knew the way;  
O may they yet to thee be won,  
With joy the heavenly race to run;  
And, leaving all at thy dear feet  
Stand in thy righteousness complete.

But with us through each coming week,  
Thy will alone, Lord, may we seek.  
Forever in thy love abide,  
Walk ever humbly at thy side,  
Till with the glorious heavenly throng,  
We join the glad redemption song.

—Selected.

SEED THOUGHTS FROM WESLEY.

In souls filled with love the desire to please God is a continual prayer.

The sympathies formed by grace far surpass those formed by nature.

The best helps to growth in grace are the ill usages, the affronts and the losses which befall us. There is no love of God without patience; and no patience without lowliness and sweetness of spirit.

The readiest way to escape from our sufferings is to be willing they should endure as long as God pleases.

One of the greatest evidences of God's love to those that love Him is to send them afflictions with grace to bear them.

God is the first object of our love; its next office is to bear the defects of others. And we should begin the practice of this amidst our own households.

The bottom of the soul may be in repose, even when we are in many outward troubles; just as the bottom of the sea is calm, while the surface is strongly agitated.

We are to bear with those we can not amend, and to be content with offering them to God. This is true resignation. And since he has borne our infirmities, we may well bear those of each other for His sake. If we suffer persecution and affliction in a right manner we attain a larger measure of conformity to Christ by a due improvement of one of these occasions than we could have done merely by imitating His mercy by abundance of good works.

We ought quietly to suffer whatever befalls us; to bear the defects of others and our own; to confess them to God in secret prayer; or with groans which cannot be uttered; but never to speak a sharp or peevish word, not to murmur or repine; but be thoroughly willing that God should treat you in the manner that pleases Him.—Sel.

MURDER FOR REVENUE.

The following extracts from a letter recently published in some West Virginia journal, signed, Charles J. Boppel:

"Score up two stricken homes! Score up in one a murdered infant and a wounded mother! Score up in the other a beaten wife, a husband sped into eternity by his own hand! 'Whiskey was alone to blame,' says the paper. 'Murder' spelled backward is 'red rum,' and 'red rum' only too commonly spells 'murder.'

"Oh," says the liquor man, 'that is trite, that is an old story.' Yes, it is so old, yet when will our eyes be open and we learn wisdom as a people? Still there are those in Barbour County who advocate the open licensed saloon and a commissioner who will vote for a wholesale house contrary to his election promise. Sweet must be the thought of citizen or commissioner who could feel that rum was blood with his consent and approval. The blood of the innocent cries out against them!

"'Revenue!' you say. Go ask that stricken father and husband what this is worth in revenue. Can you put a price on life and love and home. Can you pile up the gold to hide the blood of that innocent child killed in the arms of its mother? 'Revenue!' When will our eyes be open to the fact that rum costs the people ten dollars for every one it pays in revenue? On the testimony of lawyers

and judges, three-fourths to nine-tenths of the cases in our courts can be tracked back to rum.

"In an adjoining state, within a month, a mother was dishonored and murdered and the husband came home at noon to find his wife dying and his beautiful three-years-old child in a pool of its own blood with throat cut, dead. It cost the state \$20,000 to catch, keep and convict the brute who committed a crime. It cost the brute, probably, ten cents for rum to get into the condition to do it. The state gets one mill in taxes and our long-headed (short-eared) citizens talk of 'Revenue!'

"Count up the murders that Randolph County has had in the past three years! Rum has been the cause of nearly all of them. Go ask the widow and the fatherless child, go to the home stricken with shame through the son dying on the scaffold! Contrast the comparatively clean record of Barbour. Mark where the few murders of Barbour have occurred—where rum flowed freest. What is the lesson? 'More rum!' No! Not on our hands be the blood of babes, nor in our ears the cry of the widow, nor on our heads the curse of the fatherless.

—Charles J. Boppel.

A FAMILY TRAGEDY.

The following is a true tale of a recent happening in an American city. It is a good story to relate to patients and legislators in the campaign against nostrums and against adulterated foods and drugs. A respected clergyman fell ill, and the family physician was called. After examining the patient carefully, the doctor asked for a private interview with the patient's adult son.

"Harry," said the doctor, "do you know what is the matter with your father?"

"No. We sent for you to tell us that."

"Well," the physician said, "I am sorry to tell you that your father is suffering from chronic alcoholism."

"Chronic alcoholism! Why, that's ridiculous! Father never drank a drop of liquor in his life, and we know all there is to know about his habits."

"Well, my boy, it's chronic alcoholism, nevertheless, and at the present moment your father is drunk. How has his health been recently? Has he been taking any medicine?"

"Why, for some time, six months I should say, father has complained of feeling unusually tired. A few months ago a friend of his recommended to him (mentioning a much-advertised remedy), assuring him that it would build him up. Since then he has taken many bottles of it, and I am quite sure that he has taken nothing else."

In this connection it might be added that a very prominent anti-saloon worker, a clergyman, lately said that in shame he was compelled to admit that he had run across indubitable proof that there are ministers of the gospel who receive pecuniary commissions from the makers of alcoholic nostrums whose wares they recommend! Than this there can be no worse form of graft. The time is here for the organized profession to join hands with all other workers and organizations, whether anti-saloon leagues, temperance unions, or courageous antinostrum publications, to set a definite limit to the progress of respectable and innocent intemperance.—Journal of American Medical Association.

GRACE THE ONLY POWER FOR SERVICE.

J. C. BRIGGS.

"Ye shall receive power after that the Holy Ghost is come upon you." "And God gave them the Holy Ghost . . . purifying their hearts by faith." Since Methodism in its various branches including our own beloved Evangelical Association church has conquered the whole world of orthodox churches in regard to a subsequent work of grace to the new birth, they have tried to let themselves down easy without admitting the necessity of entire sanctification. Hence has sprung up a new set of terms. "Power for Service" is one of these. The first scripture at the head of this article tells us what will supply our need and the next scripture defines what will be the result.

By the use of this compromise term all parties suffer. Methodists suffer by letting down the doctrine of entire sanctification which Wesley said was the "grand

depositum which God had committed to that church." One of their bishops recently stated that he was in a decaying church. The editor of one of their official papers says that "nine tenths of the church is in the hospital and the other tenth feebly waiting on them." This does not accord with the scriptural description of the church, "Bright as the sun, fair as the moon and terrible as an army with banners." This general decay and hospital experience is attributed to many different causes. The remedies sought are as various.

Some seek to remedy it by allowing various degrees of questionable entertainments. Some by remodeling the discipline, so as to give all an opportunity to use their own judgment as to card playing, theatre going, and dancing. This will only increase the trouble. Others are seeking to mitigate the disease by advertising "Power for Service" which says nothing about heart corruption or the removal of inbred sin subsequent to conversion. We have never seen power upon the person who did not seek it primarily for cleansing. "Power for Service" is a "will-o-the-wisp." It is like the bag of gold on the end of the rainbow, which is much talked about but never materialized.

Many believers seem to care so little (although they admit the need for this fitness) that they will not pay anything for it, while some, like Simon the sorcerer, are willing to buy the "Power for Service." Peter, understanding Simon, saw that no Keswick blessing would do for him, and said, "I perceive thou art in the gall of bitterness and in the bonds of iniquity." Simon needed real heart cleansing, not "Power for Service." The latter is always included in the former, but is never given separate.

Our beloved church stands for "Christian perfection" of the pure type, for which we have "to dig deep" to place the foundation for "on the rock." Calvinists themselves suffer by this compromise term, for in chasing this "will-o-the-wisp" they never find the real power of a holy heart. Consequently they have to talk of repression or suppression as the highest acme of religious living, which is not the liberty of the Sons of God. "Whom the Son makes free is free indeed," relates to sin, not sins alone. We firmly believe that this cleansing takes place when we receive the "baptism with the Holy Ghost."

Peter says of Cornelius and his company, (For a description of this read Acts 10th) "he was devout, built a church, fasted, gave much alms, had the ear of God, feared Him with all his house, prayed to God always, was accepted of God and knew Jesus in John's baptism." Acts 10: 35-37. "And God which knoweth the hearts bear them witness, giving them the Holy Ghost even as He did unto us, and put no difference between us and them purifying their hearts by faith." Now what did he purify their hearts from (they being already believers), if not from indwelling sin.

This purifying is stated as a result of the Holy Ghost baptism. So this scripture convinces me that these two experiences are co-etaneous. Now my beloved brethren, our evangelical church stands for the clear, clean thing. Let us not be carried away from the simplicity of the gospel by the sophistry of men who take their cue from Higher Critics, Evolutionists or Hiper-Calvinists. If we would prevent our church drifting away from spirituality we must preach the doctrines of our church that satisfy the heart and give clear, ringing, joyful testimony to a complete Saviour from all sin and thus we will have the only "Power for Service" one ever gets. Although some have got the experience before they intelligently understood the doctrine, and afterward for church association, or other reasons modified and sold out their birthright. Grace is the only "Power for Service."

What a subtle kind of heartache we give others by simply not being at our best and highest, when they have to make allowances for us, when the dark side is uppermost in our minds and we take their sunlight and courage away by even our unspoken thoughts, our atmosphere of heaviness. Oh, to stand always and eternally for sunlight and life and cheer.—Selected.

TWENTY REASONS FOR OPPOSING THE SALOON.

1. It never builds up manhood, but tears it down.
2. It never beautifies the home, but often wrecks it.
3. It never increases one's usefulness, but lessens it.
4. It never allays the passions, but inflames them.
5. It never stills the tongue of slander, but loosens it.
6. It never promotes purity of thought, but poisons it.
7. It never empties almshouses or prisons, but fills them.
8. It never protects the ballot box, but defiles it.
9. It never makes happy families, but miserable ones.
10. It never prepares one for heaven, but for hell.
11. It never prompts to right doing in anything, but to wrong.
12. It never diminishes taxes (with all its revenue) but increases them.
13. It never renders the Sabbath quiet, but desecrates it.
14. It never protects our property nor personal safety, but endangers them.
15. It never helps one to get a good insurance policy on his life, but militates against it.
16. It never creates ambition and thrift, but invites laziness, profligacy, poverty, idleness and crime.
17. It never builds up the church, but peoples the station houses, prisons and chaingangs.
18. It never refines character nor promotes Christian grace, but is a destroyer of the soul.
19. It never teaches honesty and uprightness, but invites the incendiary to apply the midnight torch.
20. It never protects a man, but robs him of his money, his family happiness, his good name, his hopes and all endearments of life.—American Issue.

WRESTLERS WANTED.

William Bramwell wrote in one of his letters about a meeting he was conducting: "I believe I should have seen many more set at liberty, but I cannot yet find one pleading man. There are many good people, but I have found no wrestlers with God." This is the common experience of many earnest pastors and evangelists. We heard these wrestlers pray three years ago, when heaven and earth would seem to meet, and the men and women would cry for mercy. A church is powerless without them.—Holiness Era.

SOLVING THE GREAT PROBLEM.

A young man graduated with the highest honors of his alma mater. He was brilliant. He was the finest mathematician that had ever walked the halls of the great university. Soon after graduation a minister, who had known him from boyhood, met him and said: "I understand that you are celebrated for your mathematical skill. I have a problem I wish you to solve."

"Tell me what it is," said the young man, "and I will try."

The clergyman answered: "What is a man profited if he gain the whole world and lose his own soul?"

The young man walked away in silence, saying to himself, "It is a great problem." The question rang in his ears, by day and by night. Everywhere he went it seemed louder and louder. "What if I gain the world and lose my soul?" Finally he said, "I will solve the problem." He weighed the matter carefully. He looked at the problem in a business-like way, and said to himself, "There is no profit, if I gain all the pleasures, and all the wealth, and all the honors of the world, and lose my soul." He at once surrendered himself to God, and afterwards became an eminent minister of the gospel.—Sel.

Oh, there is a thrill in the joy of doing good. It is the most magnificent recreation to which a man ever puts his hand, his head, or his heart.—Talmage.

Intelligence laughs at a loud-mouthed sorrow knowing that real suffering is dumb.—Sel.

"It is useless for you to preach about holy living while you deny the getting of a holy heart."—Sel.

YOUNG PEOPLE'S COLUMN.

A BENEDICTION.

God bless thee, Sweet, tonight!  
His angels, pure and white,  
Thy vigil keep while thou dost sleep,  
In peace till morning light.

God bless thee, Sweet, I pray,  
Not only one short day—  
Through all thy life, in joy or strife,  
God keep thee safe alway!

God bless thee, hold thee fast  
When earthly days are past,  
O'er death's dark sea thy Pilot be,  
And guide the home at last!

—Mary Farrah.

BEGIN RIGHT.

"Boys," said Mr. Wisdom, coming through the yard, as the rain began to fall, "put on your robber coats and boots, and run out and clear away the heap of earth you threw up yesterday about the cistern platform. Make a little channel where the ground slopes for the water to run off below."

Hal and Horace thought this fine fun, and were soon to work. But presently papa called from the window:

"You are not doing that right, boys; you've turned the water toward the house. Directly it will be running into the cellar window. Turn the channel away from the house at once."

"But this is the easiest way to dig it now, papa," said Hal. "We'll turn it off before it does any harm."

"Do it right in the beginning," said papa, in a voice that settled things. "Begin right, no matter if it is more trouble. Then you will be sure that no harm can be done, and won't have to fix things up afterward."

The boys did as they were told, and were just in time to keep a stream of water from reaching the cellar window.

Soon after this Mr. Wisdom found Horace reading a book borrowed from one of the boys.

"This is not the kind of reading I wish you to have," he said; "give it back at once."

"Please let me finish the book," pleaded Horace. "Then I can stop reading this kind before it does me any harm."

"No," said papa, repeating the lesson of the rainy day; "begin right in your reading, and in all your habits, and then your will not have to change. If you start in the right direction it will help you to keep right to the end.—Lutheran.

THE NEW-FASHIONED WAY.

When a young man starts out to get ahead of a man double his age he sometimes finds he has met his match.

An old farmer was once invited to a dinner, and, before sitting down, reverently said grace, as was his invariable habit.

One of the young men at the table noticed this, and said, sneeringly:

"That's not the new fashion; but I see you cling to the old-fashioned ways. I suppose, in your place, every one says grace?"

"No," said the farmer, gravely, "not every one."

"How is that?" inquired the young man. "If you are master, you ought to be able to have things as you order them."

"Well," exclaimed the farmer, "I have some pigs in my styes. They never say grace before their meals, I suppose they do things in the new-fashioned way."—Sel.