

Nearer, My God, to Thee.

LOTTIE.

Nearer my God when the tempests rage,
And the earth seems dark and drear.
When my fraillest of barks is almost
wrecked,
And no mortal help is near,
Then nearer my God, to thee,—
Nearer to thee;
In the distant east
May the light appear!

Near my God when the sun shines bright
And I sweetly glide along,
When all things around but seem to
combine
To join in a happy song,
Then nearer, my God, to thee—
Nearer to thee;
May my zeal ne'er tire
When the way is clear!

Nearer my God in sunshine and storm;
Nearer where'er I may be;
Let me hear thy voice in darkness and
light

Whispering over to me,—
"Nearer, my child, to me,—
Nearer to me;
While close by my side,
You have nought to fear."
Guide to Holiness 1869.

Distinctive Feature of Methodism.

I have made a little exposition of Methodism; but I see it is too long to present in full. I sum it all up in one or two sentences. As to its theology, it takes the old theology of the Christian Church; but it takes one element which no other Christian Church has dared to put forward as a prominent feature of theology. In ours, it is the very point from which we view all theology. Now listen: I want that to be understood. Knowing exactly what I say, and taking the full responsibility of it, I repeat, we are the only church in history, from the apostles' time until now, that has put forward as its very elemental thought—the great central pervading idea of the whole book of God from beginning to end—the holiness of the human soul, heart, mind, and will. Go through all the confessions of all the other churches, and you will find this in no other. You will find even some of them that even blame us in their books and writings. It may be called fanaticism; but, dear friends, that is our mission. If we keep to that, the next century is ours; if we keep to that, the triumphs of the next century shall throw those that are past far in the shade. Our work is a moral work; that is to say the work of making men holy. Our preaching is to that; our church agencies are for that; our schools, colleges, universities, and theological seminaries, are for that. There is our mission, there is our glory, there is our power; and there shall be the ground of our triumph. God keep us true!—Guide to Holiness, 1867.

A Solemn Stewardship

In address, Dr. A. T. Pierson used the following incident to point his striking appeal to God's children to use the money entrusted to them as stewards of God. "One of the happiest instances of ministerial skill and fidelity, is recorded in the memoir of Rev. Thomas Brainard, D. D., for thirty years a pastor in Philadelphia, Penn. At a meeting of leading members of three city churches, called to raise money for an important new enterprise, there was little response in the way of subscription, though all applauded the object. Dr. Brainard rose, faced the rich men, and thus addressed them. "Brethren, the Lord has denied to you the privilege of exercising many of the most precious graces of the Christian character, which, in His infinite mercy, He has vouchsafed to the rest of us. You never knew what it was to repose absolute, unassisted faith in God for the things of this world. You never had to go to sleep at night without knowing where your breakfast was to come from. You never had a sick child wasting away for the want of costly luxuries. You never had to deny yourself the gratification of the impulses of pity when a sufferer came to your door. You never had to endure the humiliation of being dunned for an honest debt, without knowing whether you could ever pay it. All these unspeakable advantages in

developing Christian character an inscrutable Providence has taken from you, and bestowed upon us poor men. The one solitary grace of the Christian life which has been denied to us, and given to you, is the grace of liberality, and if you don't exercise that, the Lord have mercy on your souls!"

That bold appeal did the work. A smile crept over the face of one of the rich men, who drew to him the subscription paper, and put down ten thousand dollars, and others followed his example, so that this meeting accomplished what all the preceding meetings for consultation had failed to do.

"We need a new and far more exhaustive study of the mathematics, ethics, and aesthetics of giving. We ought long since to have outgrown the simple sense of duty, and have risen to the high plane of privilege, in making money a motive power for everything good."—Missionary Witness.

Self-Respect.

Inward respectability. A sense of deserved respect. This is the product of inward conscious sense of cleanness. They who will in the secret place of their heart to do little mean things lose out the greatest asset in right character. Conscious integrity of motive and practice of purity in secret is the foundation of courage and trust.

"Speaketh the truth in his heart." "Sweareth to his own hurt, and changeth not." "Hath not lifted up his soul to vanity, nor sworn deceitfully." This is the Psalmist's definition of a pure heart.

Blackstone lays it down as an axiom in jurisprudence: "A man that is no better than the law would make him a dangerous man in civil government." Good citizenship begins in inward purity of disposition.

A profession of religion that does not effect this is the false type that John brands. "If we say that we have fellowship with him and walk in darkness (obliquity) we lie and do not the truth."

Break down at the bar of conscience and inner consciousness and the assumption of independence is but the stage play of an actor. Genuine courage begins in self-respect.

True manliness, true womanliness begins at the fountain of life. Even children can detect the shame, only to despise it. "Skin deep" morally is phariseism, "whited sepulcher, full of dead men's bones," said the Master.

Christ's religion differs from all other systems. It begins with the heart. No substitute of outward conduct can atone for inward crookedness.

Amaziah the king did that which was right, but not with a perfect heart."

Amaziah's record was, he died an apostate.

"Keep thy heart with all diligence, for out of it are all the issues of life,—Church Standard.

Sitting Around Looking Wise.

Did you ever see an old retired doctor, lawyer, or country store keeper sit around and look as wise as an owl? Well, there are a lot of tame, backslidden preachers and evangelists not to say anything about the multitude of holiness professors, who were once on fire, but are now on the retired list, living on past unction and praying old threadbare prayers that have gone dry, years ago. These dear souls come to revivals and camp meetings and sit back in a dignified manner, as much as to say "I know all about it and how it ought to be done." O, that they could catch fire again, what a blaze they would make!

Don't sit around and everlastingly be telling how you did it and how others ought to do it, but for heaven's sake get at it and do something yourself. Stop being a breakman and turn fireman.—Repairer.

Some one has said that there are thirty-two promises in the word of God. Taking for granted that many thousands of these are directly applicable to the Jews, God's earthly people, yet there are thousands that are distinctly for the church God's heavenly people. A certain writer says "Every promise is built upon four pillars: God's justice, which will not suffer Him to deceive; His grace which will not suffer him to forget; His truth which will not suffer him to change; and His power which makes Him able to accomplish." What more shall we desire?

Positive Preaching.

"For he taught as one having authority and not as the scribes." Matt. 7:29

The sermon on the mount astonished, the people, and well it might, for they had heard nothing like it before. They had become accustomed to the whinings and ramblings of the scribes; but Christ had spoken straight out from the shoulder. His manner was calm with conscious power, his sentences were clear-cut and forceful. There was no apologizing or dodging. He was not dealing in theories, ideas, or notions, but facts. Each sentence contained a complete, well-rounded, self-evident truth that struck home to the hearts of his hearers like a well aimed shot as it curves to strike the target. What a preacher and what a sermon from the first of Matthew 5th. to the close of Matthew 7th. There flows such a torrent of plane, practical, powerful truth, all comprehensive and convincing, as had never before fallen from the lips of a preacher. How delightful to hear a man preach who speaks with a full assurance of faith in the truth he proclaims. He has read it in the word of God, he has graciously experienced it in heart, he has seen its power manifested in the salvation of others, and he has no doubts. He speaks with authority. He knows whereof he speaks and there is no stammering, halting, or hesitation. God's word is plainly written, infallible, and has power in it to kill sin and produce life, and so he shouts it out of the inspired page and out of his glad heart. Let me hear a preacher who is filled with authority, who is filled with the Spirit of his Master and on fire with the truth he proclaims and preaches the word of God as a might warrior would wield his sword in battle.—Pentecostal Herald.

Verdict of a Jury of Boys

When Dr. Nathaniel Prentice taught a public school in Roxbury, he was very much a favorite; but his patience, at times, would get very much exhausted by the infractions of the school-rules by the scholars. On one occasion in rather a wrathful way, he threatened to punish with six blows of a heavy ferule the first boy detected in whispering, and appointed some as detectives. Shortly after, one of the detectives shouted, "Master John Zigler is whispering?"

John was called up and asked if it was a fact. John, by the way, was a favorite both with his teacher and schoolmates. "Yes," answered John. "I was not aware what I was about. I was intent on working out a sum, and requested the boy who sat next to me to hand me an arithmetic that contained the rule which I wished to see."

The doctor regretted his hasty threat, but told John that he could not suffer him to whisper, or escape the punishment; and continued, "I wish I could avoid it, but cannot without a forfeiture of my word. I will," he continued, "leave it to any three scholars you may choose to say whether or not I omit the punishment." John said he would agree to that, and immediately called out J. S., T. D., and D. P. D. The doctor told them to return a verdict; which they soon did, after consultation, as follows:—"The master's word must be kept inviolate. John must receive the threatened six blows of the ferule; but it must be inflicted on voluntary proxies; and we, the arbitrators, will share the punishment by receiving each of us two of the blows."

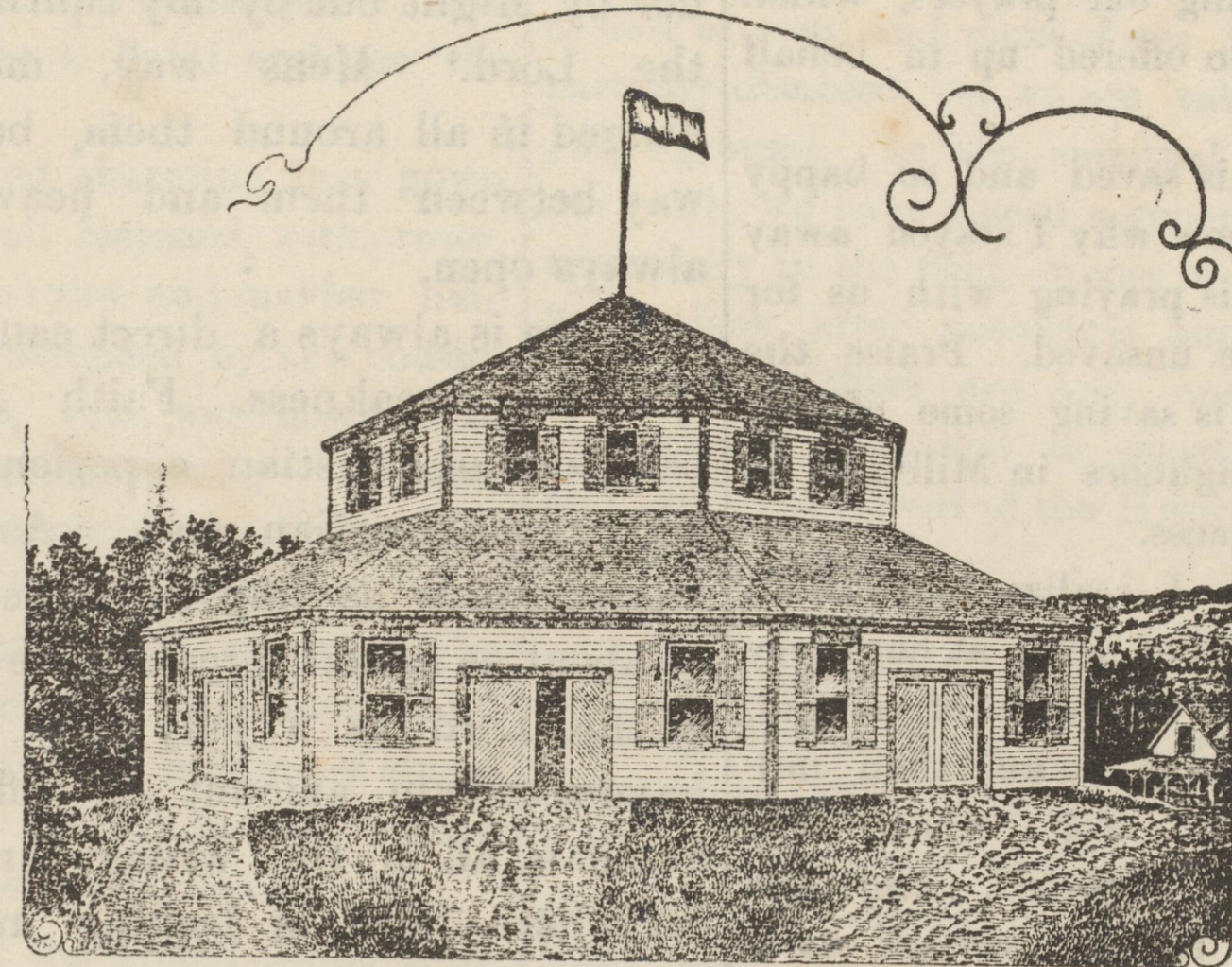
John, who had listened to the verdict stepped up to the doctor and with outstretched hand exclaimed, "Master, here is hand; they shant be struck a blow! I will receive the punishment."

The doctor, under pretence of wiping his face, shielded his eyes, and, telling the boys to go to their seats, said he would think of it to his dying day; but the punishment was never inflicted.

The earnest, fearless preacher must take care that he avoid harshness and that those who hear him are made to feel that he speaks from a tender heart of love. We will bear much from a man if we are fully assured that he speaks in unselfish love.—Sol.

I can not, I dare not, go up to judgment till I have done the utmost God enables me to diffuse His glory through the world.—Asahel Grant.

**RIVERSIDE
CAMP MEETING, 1909.
AUGUST 6TH TO 16TH.**



The Camp Meeting at Riverside, Me. will begin this year on Friday evening, August 6th, and continue till 16th, embracing two Sundays.

Riverside is situated on the Bangor and Aroostook Railway near Robinson's Station, 27 miles north of Houlton, Me., and within a few miles of the towns of Bridgewater, Blaine, and Mars Hill, Me., and only a short drive from Centreville, Tracy Mills and Royalton, N. B. therefore reached from all parts by team or railway. All passenger trains will stop at Camp Grounds during the Meetings.

Rev. M. E. Borders, of Malden, Mass, will be the chief speaker. A number of other Ministers and Evangelists will be present and assist.

Come and bring your friends.

Board \$3.50 per week or 75c per day.

Rooms 50c per day. Berths for men 25c per night.

A large barn accommodating over 50 horses is situated on the Grounds, and hay provided at low rates. There is also plenty of good wholesome water. A grand and good meeting is expected. Be sure and come.

All ticket agents from Millinocket to Caribou inclusive, will sell tickets at their stations to the Camp Ground and return at the rate of one fare for the round trip, good from Aug. 4th to 17th. Dont forget to pray for the success of the Meeting.

W. B. W.

THE MINISTER'S "HOBBY."

A. T. ALLIS.

Suggested by the following remark by a minister: "There were a few ministers at Conference who made the subject of holiness a 'hobby.'"

Call it a "hobby," ye who will,
For men to fearlessly proclaim
The living word,—that holiness
Is God's free gift in Jesus' name.
To spread this solemn truth abroad
On every breeze wide as they can,—
That holiness, and this alone,
Can save a sinful, fallen man.
They who would prove man's duty less,
Try as they will, in vain will try,
Till they can blot experience,
And prove God's holy Word a lie.

Till then, these God-commissioned ones
Cannot with innocence divide
The "hobby" he has given them,
And choose the part which they would
ride.

How shall the multitude be taught
These truths, so vital to the soul,
Unless the teachers God hath sent
Shall always ride their "hobbies"
whole!

The Church has need of just men
To bear the standard Jesus bore;
We bless the Lord that she has some,
And pray that he will send her more.
Stephen's Mills, N. Y. 1867.

THE RICHES OF TROUBLE.

What a genuine blessing have you discovered and laid hold on in this latest misfortune of yours? It makes no difference what the misfortune or affliction is, provided only it is not the disaster of deliberate sin; there is a blessing in it that God intends for your enrichment, and only yourself can defraud yourself of that gain. A middle-aged Christian man realizes

this when he writes to a friend expressing his praise to God "for preservation from more serious consequences in a fall which fractured my left elbow, as well as for quickened sympathy arising from the consequent period of pain and inactivity." There is a rich asset that we may store up from every trouble; and the richest man in the world is the man of deepest and most freely expressed sympathies. How unfair we are to ourselves when we let trouble leave only its burden, instead of its uplift, in our lives!—S. S. Times.

Wanted; A Worker.

God never goes to the lazy or the idle when He needs men for His service. When God wants a worker He calls a worker. When He has work to be done He goes to those who are already at work. When God wants a great servant He calls a busy man. Scripture and history attest this truth.
Moses was busy with his flock at Horeb.
Gideon was busy threshing wheat by the wine press.
Saul was busy searching for his father's lost flocks.
David was busy caring for his father's sheep.
Elisba was busy ploughing with twelve yoke of oxen.
Nehemiah was busy bearing the king's wine cup.
Amos was busy following the flock.
Peter and Andrew were busy casting a net into the sea.
James and John were busy mending their nets.
Matthew was busy mending their nets.
Matthew was busy collecting customs.
William Carey was mending and making shoes.—Selected.