

LIVING IN THE SPIRIT.

The secret of incessant growth in grace, of abounding spiritual peace and of ever increasing power with God and with men is that of LIVING IN THE SPIRIT. But what is it to "live in the Spirit." It is the very opposite of "living in the flesh" or under the control of the fleshly mind. So St. Paul puts these two thoughts and these two models of life in opposition to each other in the fifth chapter of his epistle to the Galatians. "The flesh," as St. Paul uses the expression, means the whole of our sinful nature. After the fall of the race, God said of man, "He also is flesh" (Gen. 6:3). That is, all men, in spirit, soul and body, are by nature under the dominion of corrupt, fleshly, sinful appetites, affections, passions and propensities. Living under this dominion they "live after the flesh" and "in the flesh."

Regeneration brings into the heart and life of the once fleshly man a new principle, a spiritual life, a power which opposes and subdues the lusts and workings of "the flesh"; the result of which is such a moral transformation of the man that he is said in the Scriptures to have become a "new creature" (Greek, *Ktisis*, creation.) The lowest sense in which one "lives in the Spirit" is that in which he continually walks according to the law of this new and Spirit-begotten life to that degree which enables him to overcome the daily struggles of the old nature to assert itself in various fleshly manifestations. It is the privilege and duty of every child of God thus to overcome "the flesh," and habitually to live according to the law of the spiritual life.

This, however, is not the higher and completer sense in which believers are enjoined to "live in the Spirit"; for

at best, such a state is not altogether spiritual, since the carnal life remains lurking in the heart and ever and anon endeavoring to assert supremacy over the man in thought, or word, or deed. The next thing necessary to that complete and abiding life in the Spirit which is the New Testament ideal, is to be "baptized with the Holy Ghost" to be "filled with the Spirit"; to "receive the Holy Ghost" as "the (indwelling) Comforter" to be "endued with power from on high"; to "receive the power of the Holy Ghost coming upon you," to be "sealed with the Holy Spirit of promise;" to be anointed with the Holy Ghost and with power." With the reception of this second special, full and abiding impartation of the seven-fold Spirit of God "the flesh" is not only subdued, as in regeneration, but judged, sentenced, bound and gloriously displaced, by the abiding presence and sanctifying power of the indwelling Comforter.

The sanctifying, illuminating and empowering baptism of the Spirit is especially designed to make believers altogether spiritual—to give them in place of "the carnal mind" "the mind of Christ." They then breathe and live in a spiritual atmosphere, rise from the lowlands of a mixed moral state to the healthful and inspiring altitudes of a spiritual realm, and rejoice in such a deep and abiding communion with God as they never knew before. Theirs is now in the fullest sense a life begotten of the Spirit, sustained by the Spirit, developed by the Spirit, controlled and led by the Spirit.

The conditions of maintaining this life in the Spirit are few and simple, but exceedingly important. There must be perpetual and full surrender to the divine will and to the teaching and leading of the Spirit and the word of God. These two will always agree.

There must be a constant barring out of the heart and life of all that savors of worldliness and grieves the Holy Spirit. There must be a momentary reliance by faith upon the virtue of Christ's blood and upon the power of the Holy Ghost. There must

be incessant watchfulness and prayer, and a faithful use of the appointed means of grace. And finally, this life in the Spirit must, in order to its maintenance and development, be continually emptying itself into other lives for their redemption and salvation, as spiritual utility, and not personal enjoyment, is the end for which it is bestowed.—The Earnest Christian.

RESTITUTION.

An interesting story concerning a case of restitution has recently come to light in Chicago. The man who tells the story is one of those to whom the money was paid. He said: "Some years ago I suffered a severe loss by fire, in the destruction of a warehouse. When it came to settling the insurance, the agent who had placed the policy deliberately 'did me up,' as the saying goes. I told him flatly I thought he was a swindler. The terms of my contract were plain. The loss was indisputable. Yet the sum which the company paid me was insignificant. Of course I could have gone to law, but who but a lunatic wants to go to law?"

"Three years later I received a note from the agent, asking for an appointment. You can imagine how surprised I was when, on seeing him, he handed me a check which righted my loss.

"What does this mean?" I asked him.

"I heard a sermon on honesty in business last Sunday," he replied, "and it convinced me. I'm trying to repair my sins. Your case was one of them. That sermon will cost me ten thousand dollars. It's my own money, not the company's. It's a sin offering to God on my part; and with God's help, I am going to be honest in the future. Some years rolled by, and my

friend seemed to prosper better than ever. I met him one night, and asked him how things were going with him.

"Finally," he replied, "do you remember that sermon that converted me years ago? Well, hearing that sermon was the best stroke of business I ever did. I believe you placed some more insurance with me after I paid that conscience money, didn't you?"

"Yes, I did," I replied. "You deserved it."

"Well, others did the same. I got the reputation of being square. And I was square. I was honest with the company and honest with the men who suffered losses. I did as I would be done by. At first it came pretty hard to pay out my own money to make up for what I had saved to the company. But I did it, and I made right settlements. When I was converted, I made up my mind that I should lose money by it, but I was mistaken. My business more than doubled in a year."

Such is the story of the man who made restitution. Here are the words of the sermon to which he listened—the words which helped his conscience to make the change: "Don't think for a moment that you can save your soul by saying to yourself that the thieving you practice is excused by business methods. If your business methods demand that you cheat your neighbor, drop them and get new ones. How can you go to bed at night and sleep—sleep—with hell yawning open at your left hand and God calling at your right? You may give your wealth away, you may build churches with it, you may expend it in charity; but your conscience will whip you like a fury, and you cannot escape it or escape from God."

It was a wholesome, strong word, and it helped to right one life. Many another life, if the same admonition were heeded, would find, if not increased prosperity, a peace which no dishonest wealth can ever afford to its possessor.—Youth's Companion.

Perfect love will give others a chance.

GEORGE FOX ON HOLINESS.

William Penn, in his introduction to George Fox's Journal, says: "This, I say, is as the root of the goodly tree of doctrine that grew and branched out from it, which I shall now mention in their natural and experimental order. First, repentance from dead works to serve the living God, which comprehends three operations. First, a sight of sin. Secondly, a sense of godly sorrow for it. Thirdly, an amendment for the time to come."

"This was the repentance they preached and pressed, and a natural result from the principle they turned all people unto. For of light came sight; and of sense and sorrow came amendment of life, which doctrine of repentance leads to justification, that is, forgiveness of sins that are past, through Christ the only propitiation; and the sanctification or purgation of the soul from the defiling nature and habits of sin present; which is justification in the complete sense of that word, comprehending both justification from the guilt of the sins that are past, as if they had never been committed, through the love and mercy of God in Christ Jesus; and creatures being made inwardly just through the cleansing and sanctifying power and Spirit of Christ revealed in the soul, which is commonly called sanctification.

"From hence sprang a second doctrine. They were led to declare, as the mark of the prize of the high calling to all true Christians, viz., perfection from sin, according to the Scriptures of truth, which testify it to be the end of Christ's coming, and the nature of His kingdom. . . . But they never held a perfection in wisdom and glory in this life, or from natural infirmities or death, as some have, with a weak or ill mind imagined and insinuated against them."

In "Sewel's History of the Quakers" he says: "But to return again to Geo. Fox. It set the professors of those times in a rage, that some of their adherents harkened to his preaching, for they could not endure to hear perfection spoken of, and a holy and sinless life as a state that could be attained here."

Their persecutions for preaching this doctrine may be inferred from the following statement, made from the same writer: "George Fox being thus, as has been said, locked up, the priests bestirred themselves in their pulpits to preach up sin for a term of life and they endeavored to persuade the people that it was an erroneous doctrine to assert a possibility of being freed from sin in this life, as was held forth by the Quakers."

This doctrine must be of God, for, like all other truths which strike at the inbeing of sin, from which Christ came to save us, it brings down a storm of persecution upon the heads of those who preach it. Those who cannot endure the persecution, and thus stand with Christ, will have to cease preaching Christian perfection, and stand against Him, for "there is no discharge in this war."—Ch. Witness.

Was it long ago, or was it but yesterday, that we prayed for strength to perform a certain duty, to bear a certain burden, to overcome a certain temptation, and received it? Do we dream that the divine force was exhausted in answering that one prayer? No more than the great river is exhausted by turning the wheels of one mill. Put it to the proof again with today's duty, today's burden, today's temptation. Thrust yourself further and deeper into the stream of God's power, and feel it again as you have felt it before, able to do exceeding abundantly. Remember and trust.—Henry van Dyke.

"Knowledge puffed up, but charity edifyeth." Why then do people pray six prayers for wisdom to one for perfect love?

BE A BLESSING.

Men are lifted from above. He who is most blest will be the greatest blessing. Finding fault with the brethren because they are so little blest, is not likely to bring to them or others much blessing. Exhortation may be admissible and sometimes necessary and helpful; but often he who gives it may need it more than those to whom it is given, and it is likely at best to be a human affair. We have sometimes waited for the scoldings of the people for lack of spiritual power, and the exhortations to earnestness to be over, for the people, unhindered, to get to God for refreshment and holy vigor. There is nothing which ignites like fire, and who so well as the leader can be the point of emanation? We have seen the leader of a meeting so in rapport with heaven that very soon the sacred fire kindled all into a flame. There was little exhortation; there was simply pushing the curtain back, and opening the window, and the divine power, holy and sweet, began to fill the place.

The Holy Spirit finds channels of blessing outside of the leader. The leader has the opportunity of being the greatest avenue of blessing to a meeting, but he may be the greatest hindrance. The one who is really blest with the greatest outpouring of the Spirit of God upon him, becomes the greatest blessing to that meeting. This may or may not be recognized—that is a small matter. We do not look so much upon the channel through which the water flows, as we do to the water itself as we press our thirsty lips to its refreshing waves; and yet we are always thankful to the man who can get heaven wide open and set the waters flowing. One man greatly blest of God often fills the place with such holy glory that all are partakers. A meeting where one man or woman is greatly blest, is sure not to be a dry or unprofitable meeting. This alone is sure to redeem a meeting from barrenness and death. Every one should covet, and many have, the privilege of being the avenue of the coming of the Holy Spirit upon the gathered people. To be a blessing we must be blest, and to be blest is to be a blessing.—Selected.

THE LIFE OF FAITH.

The real life of faith begins after the soul has been entirely sanctified and the tendencies to doubt have been removed. Before this epoch it is a good deal of the time "the fight of faith," when sometimes it seems hard to hold the ground. Now it has become a habit of faith—a life.

The soul has come to the place where it receives everything good or apparently evil as coming either directly from the hand of God or permitted by him. It no longer believes "all things work together for good to them that love God." But it cries with Paul, "We know that all things work together for good to them that love God." The believer questions nothing that comes. He knows his Father is at the helm and he can make all things work together for good, and he can "make the wrath of man to praise him."

He accepts all the losses and crosses, the desertion of friends and the attacks of enemies as a part of his heritage. He repines and frets at nothing. Snubbed, or set aside, ostracized or banished is all the same to him. He is looking for nothing man can give. He finds his heritage and satisfaction in God.

With the indwelling Comforter, he neither depends on what man can do for him, nor is he craving it. Trials and sorrows are accepted without murmuring, for his all is in God.—Ch. Witness.

It is far easier to do than to undo. If we would keep this more in mind we would be more careful what we do.

WITH HIM ALONE.

By Edward Hilton Post.
There is a life almost unknown
Among God's children here,
Where all the heart becomes His throne
And all we have and count most dear
Are His alone.

There is a place of deepest peace,
A calm amid the strife;
From every care a sweet release,
A blessed quiet restful life
In Him alone.

'Tis there where sorrow's lonely hour
Begins to shed its rays,
Revealing God's sustaining power
That keeps us in our saddest days
With Him alone.

This is the life of sacrifice
And burden bearing too;
There nothing less could e're suffice,
Than every day while here to go
With Him alone.

Some day while living thus for Him
The chariot will come,
And take us from this world of sin
To dwell in our eternal home,—
Celestial Home.

GIVING THE TENTH.

While professors of Christianity in the home congregations are discussing various ways of giving, and some of them, in the heart of arrangement, become so worked up about the method that they well nigh forget to give at all, there are thousands of the untutored believers on the frontiers and in heathen lands, who cheerfully take God at His word. Take the little Church of Hopi Indians, at the Sunlight Mission, Arizona. This little band is so thoroughly alive to the privilege of consecrated giving that not only do they give the tenth of all they have, but also do they set apart each tenth member for missionary work. Cheerfully they pay the salary of every worker, thus chosen, and each one so laboring, in turn, gives back one-tenth for the Lord's work. The Hopi Indians may not be blessed with the superior intelligence (?) of many of their white brethren, but they have learned one thing that their friends of the fairer complexion have not fully mastered—to take the Lord at His word, and trust Him with their possessions.—Sel.

THE GREATEST OF EVILS.

Liquor has mortgaged more farms desolated more homes, and made more tramps, paupers, and criminals than all other causes combined; and no matter what may be the wisdom or the financial policy of the government in other respects, so long as it licenses the grog-shop, and waste of the drink traffic continues, so long will wretchedness and want abound; and therefore we call on all who are seeking to relieve labor from its distress by other means to remember the greatest of all foes of labor—a foe which paralysis industry and pauperizes the industrious; a burden which equals the wages paid to one-half the toilers of this land.—Sel.

WHAT LIFE IS.

Nothing is of real value in the world except people. Never hurt a person by a wrong thought or by word or by act. Never hurt each other, then go on a big discovering expedition and find each other. Never say, "That person has nothing in him," for that only means that you haven't found it yet. Then, last of all, never think you are the only person. You are just a part of "each other." You are not somebody and the rest of us everybody else. We are each other. Life is each-
otherness, not everybody-else-ness.—St. Nicholas.