

"WHO IS TO BLAME?"

Rev. H. S. Cooke.
 Brother A.—"How did you enjoy the meeting this morning, brother?"
 Brother B.—"To tell the truth, it seemed kind of dry. Brother H. (the preacher) is a good man. I believe he has the Holy Ghost, and he preaches some good sermons; but the meeting was very dry this morning; at least, I thought so."
 Brother A.—"Well, I thought so, too. I know I didn't get the help that I should have received from Brother H.'s sermon I don't know why it is, but it is so, and I think Sister C. thought it was a dry meeting also. But I suppose we can only hope for better times in the future."
 How often has the above conversation in substance, taken place, after the Sabbath morning service.
 That the meeting was dry to the brethren in question, there is no doubt; and that the blame is placed upon the preacher's shoulders is evident from the trend of the conversation. But is it rightly located?
 "Who is to blame?"
 This is the question. In an attempt to find out, let us first enquire into the preparation which the minister makes before entering the pulpit. That he (the preacher) is a good man there is no question. The first complainant (Brother B.) admits this; he also admits that he is possessed of the Holy Ghost; and his companion in complaint does not dispute it. Thus far the preacher is all right. What, now, about his preparation.
 Early on Saturday his marketing and other chores are done, and his mind is relieved from the business cares relative to his home, as everything necessary to the strict observance of the Sabbath has been attended to with care. With his mind thus freed from these cares, he enters his study, closing its door behind him and as it closes, the world is shut out.
 Here he is now, before God. Conscious of this fact, he takes his well-worn Bible, kneels down, and in prayer he brings before God the state of his people as he has seen it, while he has visited among them during the week. He pleads with God in their behalf and seeks divine direction in selecting a text and preparing a message for them. Thus prepared, he opens the Book, which is before him, and seeks for appropriate Scripture. Conscious of God's direction, he rises to prepare his message. In the accomplishment of this very important task, he consults the writings of the best authors on the subject before him, and seeks knowledge from every available source, often till a late hour, and then retires to rest with the responsibilities of his Sabbath day's work pressing heavily upon him. His rest is often broken and those sleeping in close proximity to his room might often be disturbed by his groans in the night. He rises early on Sabbath morning and the efforts of the evening before are resumed, and closely pressed up to the last moment. Thus prepared, he goes to his Church, and enters the pulpit (if he has one). He has a good subject, which is well prepared, yet he takes the stand, trusting in God, as though he had made no preparation. He throws his whole soul into his discourse, and almost pours out his life to awaken interest and lead souls to Christ. Yet the meeting is dry, and, who is to blame?
 Let us now enquire into the preparation which these dissatisfied brethren have made for the service.
 In many cases, we find that Saturday is not spent as it should be, in preparing for the Sabbath, but when Sabbath morning comes, there are many things to be done, (it would require another article to state them), and these brethren are rushed so that they have scarcely any time to dress their bodies, so as to be really respectable, and no time to prepare

their souls for the reception of divine truth. In this state they come to the house of God, and they go away again saying, "The meeting was dry," and we ask,
 "Who is to blame?"
 Of course, they say, "It is the preacher; he should be able to get the people blest every time they meet together." But we must ask permission to differ in opinion from them.
 What a marked difference there would be in our meetings, if every one who attends would take time enough on Saturday to adjust his business and work, so that the Sabbath would not be broken; but could be spent entirely in the service of God. Let us try this for a change; devote ourselves to the cause of God as we should, and dry meetings will be unknown among us. Amen.—Holiness Era.
HOLINESS AND THE SALVATION OF SINNERS.
 One of the flings at the profession of holiness is that the professors of this grace do not get as many sinners converted as other Christians. This accusation is unscriptural, untrue, and unkind.
 It is unscriptural. The Scripture teaches that the experience of holiness is the real qualification for soul saving. As long as there is sin in the heart, manifesting itself in inconsistencies, in reluctance to obey God, or a lack of real love for souls, the church is hindered—standing in its own way. Full salvation removes these hindrances, and makes us at our best for God. We learn that it was after his impurity had been purged away that the prophet Isaiah was ready for any command of God. Jesus declared that His disciples should receive power, after that the Holy Ghost should come upon them. And even in the experience of David we hear the declaration that after he had obtained a clean heart, "Then will I teach transgressors thy ways, and sinners shall be converted unto thee."
 It does not follow, however, that everyone who received the Spirit will have the evangelistic gift. God does not call all to that especial line of work. He makes some pastors and teachers. Some, who have not the blessing of entire sanctification, have a marked evangelistic gift, while others who have the experience have the gift of teaching. But the general law of the New Testament is that when the church, or the majority of it, get the Holy Ghost, that company of believers will possess enough persons who have the evangelistic gift to reach men, and also enough with other gifts to help and foster them after they are converted. The baptism of the Spirit increases the power of all the gifts. He who accomplishes much without it ought to accomplish more in the sphere to which the Lord calls him after he receives the Spirit.
 2. Again, this accusation is not true. To be sure, holiness workers do not have as many sign-a-card, hold-up-a-finger converts. We admit all that, but careful investigation throughout the land will show (a) that the people who profess holiness are in a minority, but in proportion to their numbers they have many converts. No one, for instance, can attend a holiness camp meeting and see the scores of sinners seeking God without contrasting it with the ordinary camps (where they have any) through the country. There is scarcely a holiness camp meeting held without many conversions. There are other camps held without any conversions; (b) Again, those who profess holiness are seeing more hard cases converted than any other class of people.
 3. Again, this criticism is unkind. Certainly it is unkind if unscriptural and untrue. We do not like this comparison, as regards numbers, at all. We have descended to it to show that it is unscriptural and untrue. But the

people who make it fail to understand that God cares more for quality than quantity. Even if the criticism were true, it would be unkind for a majority, who claim to be converted, to expect a mere handful of people to get as many unconverted people as a great majority. Let us all stop counting numbers, and seek to get a higher average in quality.—Ch. Witness.
HOW MUCH IS A HORSE BETTER THAN A GIRL?
 We might have added to the above caption the words: "How much is our boasted Christian civilization an improvement on paganism?" The scandalous discrimination against young girls in Illinois laws is very strikingly brought out by Seth C. Rees in the following paragraph:
 It has required a long hard fight in the State of Illinois to succeed in making a law by which young-girl thieves—stealers of young girls, may be punished. And now that the law is made, the penalty for stealing your beautiful daughter and selling her for immoral purposes is imprisonment for only one year. The penalty for stealing and stealing your horse is imprisonment for twelve years. This gives you a fair understanding of the value which the law-making bodies of the land set upon your daughter.
 The value of your horse, though blind and lame he may be, is equal to twelve fair, unblemished daughters. And your old horse has twelve times as much legal protection as your beautiful daughter.—Herald Of Holiness.
GENTLE REMINDERS FOR PASTORS AND LEADERS OF MEETINGS.
 Never scold those who are not present for staying at home. People who are present do not like to hear scolding and the others who are absent are not interested by that which they do not know anything about.
 Some preachers kill a prayer meeting by giving a long sermon or Bible reading first, then urging the people to be short, then preaching a long sermon after every testimony. Nothing is more wearisome than this. Brother preacher, if you have fallen into this habit, break yourself of it at once.
 Be sure and "feed the lambs" and "feed the sheep." (You can leave the club at home when you are feeding, for some will not come to the table if they see that you have the club with you.) Be sure and carry a big basket of fruit, something juicy, "the joy of the Lord is your strength."
 If you talk about different ones in your flock behind their backs do not think it strange if your people also criticize you; remember that God says, "whatsoever a man soweth that shall he also reap." If you want your people to love you and speak well of you, set them the example.—Selected.
 Here it is at last: "Advanced Esoteric Thought." That is the thought of the esthetics or mental superiors.
 A labored effort to explain the mystery of regeneration reminds one of Herbert Spencer's definition of life: "A transition from an incoherent heterogeneity to a coherent homogeneity through multifarious differentiations."
 A little girl went to church and her mother asked her how she liked the preacher. "Smartest man I ever heard of," she said. "I could not understand anything he said." This vain philosophy would explain everything and leave nothing to be accepted by faith. I believe God than to understand him.—Exchange.
 They may talk all the religious instruction, or organize as many plans as possible and get up all sorts of new fangled notions, to get the truth in the mind, but the very best thing in the world for the purpose is to just take up the Bible and read it and read it. He who

RUSSELLISM CONDEMNED.
 Editors;
 I want to add a line in connection with "Observer," in your issue of July 3, regarding "a few words on Russellism." Why don't "Observer" come out boldly, give his real name, and take an open stand against such cheap, vile business that this Russell is conducting. It is an outrage on the intelligence of the American people to have to tolerate such rotten stuff as he is dealing out to so many simple-minded people. No greater farce was ever perpetrated upon any community or country. He ought by all means to be checked in his evil influence. Russell has quite a following in Indianapolis. The writer has seen him several times here. He is certainly grossly insulting our "Brooklyn Tabernacle" people where the late Dr. Talmage thundered his many great and powerful sermons, and where the present pastor, Rev. Newton D. Hilles, D. D. is doing a mighty work for God.
 Our religious papers, regardless of denominationalism, all over the earth ought to load their guns heavily, and open a continuous warfare upon this man, and put an end to his insults to the intelligence of the American people.
 His following is a class of unusually ignorant people, easily misled, and thinks he is the only "perfect man."
 Let Presbyterians, Baptists, Methodists, Disciples, throughout America take a firm stand against Pastor Russell and stop his pernicious business.
 Joseph P. Durham,
 Treasurer, Synod of Indiana,
 111 West Thirtieth St.,
 Indianapolis, Ind.—The Presbyterian.
 The Presbyterian of Philadelphia, Pa. in a recent issue contains the following:
 Probably the most effective antidote to Millennial Dawnism yet published is the pamphlet by Rev. J. M. Halldeman, D. D., pastor of the First Baptist church, New York City, entitled "Millennial Dawnism, the blasphemous religion that teaches the annihilation of Jesus Christ." Its wide circulation and evident influence in checking this great heresy has stirred Pastor Russell to a personal attack on Dr. Halldeman, in public address and by printed page.
 The pamphlet referred to contains eighty pages and is now in its fiftieth thousand; send ten cents for a copy to the publisher, Charles C. Cook, 150 Nassau Street, New York City, or you may have it free, if you prefer.
 (We are glad to note the energy with which the friends of New York and Brooklyn are opposing the teachings of Pastor Russell. When the people of the East understand and appreciate "Millennial Dawn" as Pittsburghers do, in whose midst it was brought forth, they will more surely realize how simple a thing it is. Who can cite a single case of annihilation? What folly to talk about something never found within the knowledge of man.—Editors.—Presbyterian.
 Love is not love which will not die, or make these sacrifices often more bitter and cruel than death.
 "Love is that passion whose purity is not shadowed by a thought of sin."
 Jesus is never in debt to any man. When you give all He gives all.
 The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.
 Good is slow, it ascends; evil is rapid, it descends; what wonder that it should make much way in a little time.—Madame Swetchine.
 He who reads the Bible is pressing the thirsty lips of his soul right into the chalice of God's own truth and drinking of the very fountain of life. Read the Bible and know something.—Exchange.
 The highway of holiness is a safe road.

LESSONS FOR SEEKERS OF HOLINESS.
 Elder H. A. Baldwin.
 The writer firmly believes in the Wesleyan view of holiness as the most scriptural and the most reasonable. A great many of the modern theories are a compromise with worldliness. This is an age when mist and darkness are settling over the hearts and consciences of men, and "they will not endure sound doctrine." As a consequence we see them professing holiness when they have not, as Fletcher says, "attained the candor of a conscientious heathen;" while manifesting unholy dispositions and tempers, bringing into reproach the doctrine they so clamorously uphold. It makes no difference how loudly one may profess, if his life does not correspond with his profession, the world will call him a hypocrite.
 The chief occasion for this deficiency in grace is a lack of depth in seeking. Seekers skim over the surface, and call the first stirring of their emotions the experience; and when the emotion subsides they find the same old trouble inside and are forced to one of two conclusions; either they must call these feelings temptations, ignore them, or else give up their profession. They are not made to thoroughly understand that holiness is not merely an emotion, but a deliverance from sin, not a feeling, but state.
 Here is where Wesley is peculiarly clear in his teachings. He seldom, if ever, magnified the emotional, but held before the minds of his readers their deliverance from sin as that which they must obtain in order to be perfected in love. He held steadily to the necessary characteristics of the experience and discouraged the use of expressions that would lead away from this central idea; while on the contrary, a great many persons teach their own emotional leading, blessings and even notions, as a necessity for all.
 Wesley explains the difference between the experiences of justification and holiness thus: "In the same proportion as one grows in faith, he grows in holiness; he increases in love, lowliness, meekness, in every part of the image of God; till it pleases God after he is thoroughly convinced of inbred sin, of the total corruption of his nature, to take it all away; to fulfil that promise which He made first to His ancient people, and in them to the Israel of God in all ages: 'I will circumcise thy heart and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul.'"—The Vanguard.
CONFORMITY TO THE WORLD.
 "I conform myself in some 'points,'" says a professing Christian, "to the customs of the world, that it may not regard religion as a gloomy and repulsive subject, and that I may have an opportunity of doing good to any irreligious friends." If this popular plea be analyzed, it amounts to this: I lower the character of religion that man may think better of it.
 I disguise its strictness for the purpose of deceiving men. I become in some respects, a man of the world, for the purpose of winning men over to religion, whose demand is—Conform not to the world! I concede these peculiarities which constitute Christianity, in expectation of making men admire and love that which plainly show I have no regard for myself! A wise soldier truly, that casts away his armour and then rushes into the midst of the battle! Such schemes we need scarcely say, receive no countenance from Scripture, and when resorted to, the result almost uniformly is, that instead of the world being benefited, the Christian is injured. He gave to the world a much more impressive example, who, when charged with being too precise in his religious conduct, replied, "I serve a precise God."—Holiness Era.