

For the Home

WORK FOR THE HOLY SPIRIT.

GEO. D. WATSON.

Tender, gentle Holy Spirit,
Here is work for Thee to do;
Burn away the life of nature,
Melt my hardness through and through.

I'm so needy blessed Spirit,
Speed thy work in me I pray,
All the precious blood has purchased,
All my Father's will to-day.

Pure illuminating Spirit,
Here is darkness to remove,
Coldness for thy hot consuming,
Craving for Thy fiery love.

Here are burdens to be lifted,
Sorrows to be born away;
Dark clouds to be dissipated,
By the splendor of Thy day.

Secret woes that need Thy healing,
Thunder scars that need Thy balm
Of Thy Christ revealing virtue;
Fears that need Thy heavenly calm.

Here's a heart so torn and lonely,
It can only sob for Thee;
Turn its storm lashed waters quickly
To a tranquil, glassy sea.

More than save me; fill and use me,
Crowd me with Thy holy store,
Till I'm loaded with Thy graces,
Breaking out at every pore.

Set my heart on fire for Jesus;
With a sweet increasing flame,
A divine, eternal passion
For the glory of His name.

Hotter and still hotter burning,
Glow with sevenfold furnace heat,
Clothe me with seraphic lightning,
For my Saviour's service meet.

—King's Messenger.

THE NEW YEAR.

BY EDGAR M. LEVY, D. D.

The close of the year should bring with it many solemn thoughts. This world not our home—do we look upon it with a traveller's eye? Our home nearer every step—are we journeying to it? God speaking to us in his Word—are we listening for the voice: "This is the way, walk ye in it?" Our mistakes—are we conscious of them, and do they humble us? Our words—have they always been "seasoned with salt" and "fitly spoken?" Our closets—have they been often visited? Our Bibles—have they never been neglected? Our Sabbaths—have they all been improved? Our ministers—have we prayed for them and done what we could to help and cheer them? Our parents—have we honored and obeyed them? Our children—have we instructed them and brought them up in the way they should go? Our fellow travellers—have we spoken to them: "Come with us and we will do thee good, for the Lord hath spoken good concerning Israel?" Throughout the past year we have been passing through tangled paths, have we held fast hold to the hand of our Guide? Our mercies—have we been grateful for them? Our afflictions—have they brought forth the peaceable fruits of righteousness? Our hearts—have we taken them to the fountain and washed them "whiter than snow?" Our faith—has it increased and become stronger? Our love—has it "become rooted and grounded?" Our patience—has it been made perfect? Our hope—has it become brighter? Our work for Jesus—has it abounded more and more? Our temper—has it become sweeter? Our experience—has it become clearer and more heavenly? Our treasures—have we been laying them up in heaven? Our garments—have we kept them unspotted from the world? Our walk—has it been always in the company of Jesus? Our prayers—have they become more fervent and unselfish? Our praises—have they become more frequent and joyous? Have you posted last year's books, and do you find the gain on the side of godliness? Then give God the glory, and, forgetting the things which are behind, reach out after the things that are before. Stop not to grieve over any earthly loss, or even to rejoice over any spiritual attainment.

God speaks at the beginning of this New Year, and says: "Go forward." Obey the command. Strip yourself for the race. Lay aside every weight. Run, do not creep. Keep far away from the border line. The border line is always disputed territory. It is infested by ma-

rauders, and is dangerous ground. Advance into the land. You will be safe there. The "old corn" is stored there, and sweet, helpful companions will greet you and invite you to stay. Aim high. Be not content to remain a nominal Christian. There are too many of that kind already. They are a cause of weakness to the cause of Christ. Like the spies, they bring an evil report of the land. Be a Caleb, who had another spirit, and followed the Lord fully. The most honest and easy life is the life of entire consecration. Everything goes easy with the man who serves God with an undivided heart. Such a heart, like a contented one, has a perpetual feast. It dwells in sunshine. It feasts on fat things. It sips ambrosia.

Be ambitious, then, to attain to the highest peaks of spiritual light and experience. Go on unto perfection. There is still more to learn, more to realize, and more to enjoy and to improve. Religion is a reality, and all other realities are only real, in proportion as they are related to religion. Try, by the aid of the Holy Spirit, to bear more and more of the image of Christ, to obtain more grace, more strength, more light, and more speed in the heavenly race.

Lay up a fresh store of patience. You will have need of it, "for offences will come." Somebody will try, or some circumstance in life will annoy you. Never mind, be patient. Accustom yourself to speak gently, to walk quietly, to do everything gently and quietly. Do not lose your inward peace, as one says, for anything whatever, even if the whole world seems upset.

Don't be uneasy if ill things are said of you. He who makes God the object of all his intentions, has no reason to be disturbed at misrepresentation. Be indifferent alike to the praise and the blame of the world. Only let your eye be single, and God's glory the aim of all you do. Those who ride in the ring (at a tournament), says an old writer, think less of the bystanders than how best to win the prize. Leave your defence to him who judgeth righteously. Remember, our dear Lord never spoke one word against those who condemned him. Although unjustly condemned, he was gentle as a lamb, and his only refuge was prayer. Like him, then, commend all to God, and then lie still and be at rest in his bosom. Don't be overmuch discouraged with yourself. Naught save sin should have power to sadden us, and even that sorrow, if sin be pardoned, will end in consolation and peace. If we err in judgment, and make mistakes, let us not sit down in misery and try no more. But rather let us follow the direction of a wise and good man, rise up in peace and composure, mend our broken nets, and go on with our work. When our lute is out of tune, we need neither break its strings or cast it aside. Let us rather listen attentively till we ascertain where the fault lies, and then make that particular string tighter or slack, according to the need.

Let not want of success dampen your zeal in the work of God. We must sow in tears, if we would reap in joy. Holy confidence in God establishes everything and makes us willing to wait patiently for results. We must be firm and steadfast even on the cross, if it is God's pleasure to nail us there. "Blessed are the crucified, for they shall be glorified."

Take no thought for to-morrow. Try to do well to-day, without thinking of to-morrow. Cast all your care on him, for he careth for you. Be of good cheer. The years go by, and eternity draws near. Hold fast that which thou hast: let no man take your crown. "Dearly beloved," writes the Apostle, "I beseech you as strangers and pilgrims, abstain from fleshly lusts." Cultivate the temper of strangers. The saints of old "confessed that they were strangers and pilgrims on the earth." Let this be your confession also: "I am a stranger here, heaven is my home." Experiences teaches this lesson, and grace ennobles it. It matters little what our earthly condition may be, if only we be partakers of God's eternal glory.

DESERVE VICTORY.

God nowhere tells His people that they must succeed; on the contrary, by entreaty, by warning, by threatening, He tells them to go forward and serve Him; to obey His

commands; to do the right, often in the face of seemingly insurmountable difficulties. When His ancient people, the Israelites, obeyed, He gave them victory; when they disobeyed they were defeated.

God has issued the most positive commands on the subject of intoxicating drink. He says:—"Touch not, taste not, handle not." He even says:—"Look not." No such sweeping, all including prohibitory law is found on any man made statute book. He does not say:—"Touch not, taste not," except in sickness; handle not except for revenue. The law is positive, unconditional.

Does Christ expect every man who professes His name, who proclaims himself His friend, to stand by Him on this question or not? Wouldn't you rather, Christian voter, be on the Lord's platform than on the platform of the license party?

Don't be afraid of throwing away your vote. William Lloyd Garrison, Wendell Phillips, did not live in vain, though for a long time they were not on the winning side. They laid foundations for a splendid victory.

Wouldn't you rather be counted on the Lord's side and approved of Him than help to elect the next President?—*The Constitution.*

THE DOUBLE CURE AND THE METHODIST DISCIPLINE.

REV. MARTIN WELLS KNAPP.

Entire holiness is simply good health. It is the effect of the Double Cure.

The Double Cure doctrine is a great Scripture truth and held by members of all denominations, but Methodism has laid especial stress upon it, in her songs, biographies, history, testimonies, preaching and discipline. Above the voices of her preachers, her editors and her bishops, sounds the voice of her discipline, and on this vital point that voice is clear, Scriptural and full.

The Design of Methodism.—We believe that God's design in raising up the Methodist Episcopal Church in America was to evangelize the continent, and spread Scriptural holiness over those lands. (Episcopal Address, page 3.)

Origin of Methodism. Entire Sanctification Subsequent to Justification.—In 1729, two young men in England, reading the Bible, saw they could not be saved without holiness; followed after it, and incited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God thrust them out to raise a holy people. (Page 13.)

This declaration strongly affirms that the Double Cure is not received at conversion, but after it, and that it is essential to salvation.

PASTE THIS IN YOUR HAT.

Books of the Old Testament, 89.
Chapters in the Old Testament, 929.
Verses in the Old Testament, 23,211.
Words in the Old Testament, 592,430.
Letters in the Old Testament, 2,728,100.

Books in the New Testament, 27.
Chapters in the New Testament, 260.
Verses in the New Testament, 7,959.
Words in the New Testament, 181,253.
Letters in the New Testament, 838,380.
The Apocrypha has chapters, 183.
The Apocrypha has verses, 7,081.
The Apocrypha has words, 152,185.
The middle chapter and shortest in the Bible is Psalm cxvii.

The middle verse is the 6th of Psalm cxvii.
The word "and" occurs in the Old Testament 35,543 times.

The word "and" occurs in the New Testament, 10,603.

The middle book of the Old Testament is Proverbs.

The middle chapter of the Old Testament is Job 29.

The middle verse of the Old Testament is 2nd Chronicles, 22nd chapter, 17th verse.

The shortest verse in the Old Testament is 1 Chronicles, 1st chapter, 25th verse.

The longest verse in the Old Testament is Esther, 8th chapter, 9th verse.

The middle book of the New Testament is 2 Thessalonians.

The middle chapter of the New Testament are Romans 13th and 14th.

The middle verse of the New Testament is Acts 17th chapter and 17th verse.

The shortest verse in the New Testament is John 11th chapter and 35th verse.

Temperance

AND OTHER TOPICS. Selected A PRESERVATIVE.

Said an old foggy doctor once, you should take some good old rye whiskey as often as every three hours to improve digestion, or some alcohol, sugar and water are just as good. The patient said:—"Don't you doctors preserve limbs, tumors, &c., in alcohol?" "Yes." "Well, if alcohol is a preservative of flesh, how will it help my stomach digest food?" Is not the same principle involved in each case?" The doctor saw that intelligence was growing among the people.

A SUCCESSFUL BUSINESS.

We are patronized by a great army of old men and by a large percentage of the young men, and the boys are coming in rapidly in spite of all parental, social and legal restraints. Our income from the liquor business is \$1,200,000,000 a year. Such an income enables us to control the great political parties and to largely dictate the law making powers of the land and to defy those we cannot dictate.

We make business for policemen, courts, &c., and furnish a large supply of occupants for prisons, almshouses, and hospitals at a cost to the country of \$1,000,000,000 per annum, but taxpayers vote to foot the bills.

We receive a large income from the poor working classes and make the children cry for bread; but we make fat living for lawyers.

In short we have the honor of destroying more people and ruining more families and blighting more prospects and causing more real suffering and distress than all other combinations.

Even war, famines and pestilence are falling to work such an amount of havoc among the people as we are doing.

SALOON, VOTER & CO.

ONLY ONE FAULT.

I was riding through a bowery country town in Vermont when I chanced to notice a concourse of people in the churchyard, evidently encircling an open grave.

It was a warm day, and I had rode ten miles, so I drew the rein under some trees that arched the road to allow the horse to cool and rest.

Presently a villager came towards me, and I said:—

"There is a funeral to-day in your town?"

"Yes—Stephen. He was one of the largest hearted men I ever knew. We all owed something to Stephen."

Then he added in a tone of regret:—

"He had only one fault."

The light fell in pencil rays through the trees. I sat in silence, enjoying the refreshing coolness.

The man resumed the subject:—

"He had great abilities, Stephen had. We sent him to the Legislature three times. They thought of nominating him for Governor. "But," he added sadly, "Stephen had one fault."

I made no answer. I was tired and watched the people slowly disperse.

"A very generous man Stephen was. Always visited the sick—he was feeling—when any one was in trouble. The old people all liked him. Even the children used to follow him in the streets."

"A good man indeed," I said, indifferently.

"Yes; he only had one fault."

"What was that?" I asked.

"Only intemperance."

"Did it harm him?"

"Yes, somewhat. He didn't seem to have any power to resist it at last. He got behind hand and had to mortgage his farm and finally had to sell it. His wife died on account of the reverse; kind of crushed, disappointed. Then his children, not having the right bringing up, turned out badly. His intemperance seemed to mortify them and take away their spirit. He had to leave politics; 'twouldn't do, you see. Then we had to set him aside from the church, and at last his habits brought on paralysis, and we had to take him to a poor house. He died there; only forty-five. There were none of his children at the funeral. Poor man, he had only one fault."

"Only one fault!"

The temple had only one decaying pillar, but it fell.

"Only one fault!" Home gone, wife lost, family ruined, honor forfeited, social and religious privileges abandoned, broken health, poverty, paralysis, and the poor-house.

One fault—only one.
—*Youth's Companion.*

THE KIND OF MEN WANTED.

It would be well if boys would think very much about the kind of men which the world needs. If they do so, and then remember men are but boys larger grown, they will try to be like the noble and true men they think about. Companies who advertise for men to work in the shop often tell the kind of men they want. They want industrious men with good habits.

An examination of the "Metal Workers" advertising columns reveals the following:

"Must be competent, reliable, total abstainer."

"Must be sober and industrious."

"Want a man who is sober and capable."

"Must be temperate."

"Must be sober."

"Strictly sober."

"Strictly temperate."

"Must be practical and sober."

"No drunkard need apply."

"Steady job to sober, reliable men."

"Strictly temperate and industrious."

"Drinking men need not apply."

These show that drinking men are not wanted to work even in a dirty shop. Only sober men are wanted. Only sober boys make sober, trustworthy men—

Strive, boys, to be true, industrious, and temperate in all things.

REVIVAL PRAYERS ANSWERED.

EVANGELIST W. B. GODBEY.

The holiness movement is God's harbinger of Kentucky redemption.

Everywhere from the Cumberland Mountains to the Mississippi River the day is breaking, and the Revival flame is rolling. Even the blue-grass Region which has been the bed of an Arctic Sea for a half century, is smoking like a volcano, and in many places the fire is burning.

Stanford and Lancaster, contiguous county seats, after two generations of ice-berg churchisms and water-logged infidelity, have caught the fire of full salvation and witnessed about five hundred conversions and sanctifications.

My heart leaps for joy, as I see the old time power come back.

Regeneration has fire, compared with sanctification it is feeble and transitory. Sanctification is a fiery cyclone on wheels. Ordinary water will extinguish fire, but it is a well-known fact in chemistry, that fire in sufficient intensity will decompose water into its constituent elements, oxygen and hydrogen, the latter a most inflammable gas, and the former the great supporter of combustion.

In that case the water serves as fuel and add immensely to the intensity of the fire. The cold water of dead churchism will put out the ordinary fire of regeneration, but not the extraordinary fire of entire sanctification. When Methodists quit preaching entire sanctification fifty years ago, they were still enthusiastic for a good case of regeneration, Hydrolatry lifted the flood-gates turned in an Arctic Sea, which froze out the fire of regeneration, filled the pulpits and pews with ice-burys, dazzling the gaze of the fastidious occupants with the artistic splendour of icicles everywhere pendent from frescoed ceilings and Gothic domes; meanwhile the preacher edifies his frolicking audience, by playing on cornstalk fiddles. Consequently, they all freeze to death in a pile, and the devil's buzzard, *i. e.*, ice-cream festivals card parties, dances and saloons come, eat them up and pick their bones. Then the preacher goes ahead with his dry bone church. Ezek. 37.

Since the Lord gave me sanctification twenty years ago, I have been praying night and day for the shaking we are beginning now everywhere to feel. Sanctification is God's secret of power, revealed to the blood-washed, fire-baptised, even un sanctified pastors are everywhere finding out this secret, and calling for revival to be run on the full salvation line—

Methodist.