

## Prayer for the Spirit.

BY MARTIN LUTHER, 1524.

Come, Holy Spirit, God and Lord,  
Be all thy graces now outpoured  
On the believer's mind and soul,  
And touch their hearts with living coal.  
Thy light this day shine forth so clear,  
All tongues and nations gathered near  
To learn that faith, for which we bring  
Glad praise to Thee, and loudly sing  
Hallelujah, Hallelujah!

Thou Strong Defense, Thou Holy Light,  
Teach us to know our God aright,  
And call Him Father from the heart;  
The Word of Life and Truth impart  
That we may love not doctrines strange,  
Nor e'er to other teachers range,  
But Jesus for our Master own,  
And put our trust in Him alone.  
Hallelujah, Hallelujah!

Thou Sacred Anvil, Comfort Sweet,  
Help us to wait, with ready feet  
And willing heart, at Thy command,  
Nor trial fright us from Thy hand.  
Lord, make us ready with Thy powers,  
Strengthen the flesh in weaker hours;  
That, as good warriors, we may force  
Through life and death to Thee our course.  
Hallelujah, Hallelujah!

## A Higher Life.

With the beginning of a new year every follower of Christ ought to set about a new and higher life; for no Christian should be satisfied to be no better than he or she has been. To be barely alive ought not to satisfy us. Our Master offers us "life more abundantly." He is the inexhaustible fountain head of strength and joy, and it depends upon ourselves as to how much of these shall be imparted to our souls. Growth is not a magical process; we must do the growing. He who came off more than conqueror was the man who said, "So fight I, not as one that beareth the air."

One of the indications of an increased Christ-life in the soul will be more vigor. When a person's system is in a low, impoverished condition, he is liable to catch any fever that is prevailing. It is a low spiritual life that breeds worldliness and self seeking and covetousness, and also exposes us to the age-fits of doubt and unbelief. As weak blood breeds ulcers, so a weak spiritual state breeds lusts. With a sick soul, as with a sick body, the problem often is whether there is internal vitality enough to slough off the disease. "I have prayed for thee that thy faith fail not," said Jesus, when Simon Peter was in a pitifully bad way; but for imparted grace, that ugly assault of Satan in Pilate's courtyard might have been the end of poor Peter. After he got the more abundant vigor of Christ's Spirit shed abroad in his soul, he went through tenfold greater dangers entirely unharmed. It is encouraging to weak Christians that the poltroon who was frightened by the sneers of a servant girl lived to write that heroic, blood kindling First Epistle of Peter. But why should any Christian be so feeble and so easily upset when he might be "strengthened with all power in his inner man according to the might" of the Son of God? The more vigor we pray and strive for, the more we shall receive; and active exercise does for the soul just what it does for the body.

A second evidence of increase of life will be an increase of faith. This was what the disciples petitioned our Lord for. A feeble faith can move mole hills; a stalwart faith can remove mountains. It is the feebleness of the grip on God that makes it so hard for us to stand the heavy strains or to lift the heavy loads. This is one reason why some ministers and some teachers—and parents, also, I fear—have not been more successful in winning souls during the past year. "According to your faith be it unto you," that is Christ's mode of measurement. Your feet must be firm on the Everlasting Rock if you want to pull imperilled souls up out of the depths.

It cannot be repeated too often that faith is vastly more than an opinion or an emotion. It is the grasping union of the soul with the omnipotent Son of God. The closer the connection, the greater the amount of power that flows in. A current of electricity sent through a huge horseshoe magnet will enable it to support a weight of a thousand pounds; stop off the current, and the weight drops in a moment. The more abundant your faith, the fuller and stronger will be the inflow of Christ. "Not I," exclaims the old giant of the Apostle band, "not I, but Christ that liveth in me, and the life that I live I live by faith on the Son of God." That is the best description ever given of the higher life.

Strive this opening year to have Jesus Christ in you more abundantly, and there will be many an influx of joy. None of us are as happy as we might be. For many Christians carry such repulsive countenances and shed around them such a chill that if they should ever try to win an unconverted person, that person might well retort, "If your K. D. C. tones and regulates liver."

religion carries such a face as yours, I don't want it." Such Christians cheat themselves out of their birthright; Jesus promised them that if they continued to abide in his love, his joy would remain in them and their joy would be full. Mounts of rapture are only occasionally reached in the best life. But a healthy person enjoys a ripe peach or a Florida orange; a loyal husband enjoys the welcoming kiss of his wife at his threshold; and there must be something wrong in you if you profess to love Christ and are trying to do his will and find no delight in it. How can you possess Christ and not be happy over it? I repeat what I have often said before—that joy is love looking at its treasures. The richer we become in having Christ with us here, and in the expectation of being with him forevermore, the more investments we make in helping other people and in blessing and saving the souls of others, the more full will be our basket of jewels. If you say to me, "Last year I did not enjoy my religion much," then I may venture to hint to you that you had not much religion to enjoy. Begin this new year with the honest question, "Lord, what wilt thou have me to do?" and then do it. His smile will give you sunshine and put a new song into your mouth. Don't worry over some failures, or because some depressing days come. There will be some raw, chilly days in April, but summer will come along in its time nevertheless.

However hard the "times" may be with you this year, or however ill health or adversities may try you, yet if you have peace of conscience you can stand rough weather cheerfully. That is the fourth token of a strong, healthy heart life. We don't make enough of conscience in our religion. The saddest records of the last year were the disgraceful falls of Church members who had no righteous abhorrence of sin. Their consciences were depraved. "Blessed are they who hunger and thirst after righteousness," said our divine Master. We try to excuse this or that brother as "weak," but in Christian ethics to be weak is to be wicked. It is these very weak professors who bring reproach on the name of Christ, and are stumbling-blocks in the way of sinners. Religious emotion may burn brightly in a prayer-meeting, but be blown out like a candle as soon as a strong wind of temptation strikes it out of doors. In every step you take this year ask, What will Christ say? When you are in doubt, give him the casting vote. It is no child's play to be a robust, vigorous, and thoroughly useful Christian. Nothing this side of heaven compares with that. Yet everyone who reads this article may become one if they will begin this year by an humble, heartfelt consecration of themselves to Christ, and they will receive a fresh baptism of power from Christ. —THEODORE L. CUYLER, in The Evangelist.

## A Ruinous Bargain.

Jesus said: "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Here is a comparative estimate made by one who was able above all others to weigh and decide such questions. He declared that it is a ruinous transaction for any soul to barter away its highest interests for anything that this world can profit. And does He not also intimate clearly that when the bargain is consummated the fatal deed is done forever, and that there is no ransom price?

Such assertions as our Saviour then made are revealed to us with all the force of axiomatic truth; truth concerning which any discussion in the way of controversy ought to be regarded superfluous. Moral truth appeals to our human consciousness directly, and therefore ought not to require argument. We cannot, indeed, wholly dismiss their acceptance, because, when candidly considered, there springs up within every breast a spontaneous assent. Men may affirm to the contrary. They may declare that there is profit in worldly gain above soul loss, but the solemn, self-convicting truth will force its way in an hour of serious contemplation, and demand a hearing.

It is well to recall the interview of our Lord with His disciples during which this truth was disclosed to them. It will be observed that this estimate of worldly gain that involves the soul's loss is imbedded between two great doctrines—self-denial and future heavenly rewards. Possibly He may have expounded His views upon this subject to them in many words which are not recorded by inspiration. He may have said: "Do not think that I despise this bright world, a world embellished by the divine handiwork. Do not think that I would teach that the world and the soul are of necessity enemies. The soul is the more precious. K. D. C. Pills act in conjunction with K. D. C. where a laxative is required."

in antagonism. So far from this, I teach that the soul is expected to make a right moral use of the world, and to highly regard a sanctified worldly influence; the soul may enjoy life in the home, in the church, in the world."

John may have said: "Master, Thy word suits my contemplative nature; henceforth I will abandon the world, separate myself from society, and live only for the soul." Christ may have responded: "No; you mistake My meaning; you are to witness My crucifixion, My resurrection, and My ascension; you are to mingle with the Greeks, Parthians, and Medes at the Pentecost; you are to witness for Me in high and low places; you are to lay your hand upon the springs of human influence in society; you are to plant and cherish My cause diligently in the world; you are to stand on the lonely isle of Patmos, and move the world by your Apocalyptic vision. Knowest thou not that I speak of the Spirit, not of the letter of that worldliness that preoccupies the affections; of the love of the world that may fire like the pauper and the millionaire, the publican and the Pharisee, the king and his subject, the priest and the formal worshiper? There is no profit in gaining the whole world to the loss of the soul."

The world has not outgrown this teaching of the Master. Look abroad. See the many who will be rich, who "fall into temptation and a snare, and into many foolish and hurtful lusts, drawn men in destruction and perdition." See the multitudes coveting place and power, in the fruitless pursuit of pleasure, chasing empty visions that vanish at the first approach, the phantoms that lure only to deceive; see them lie down at the last, having neglected, wronged, ruined, the immortal soul.

Let us weigh carefully the decision that Christ once made for all time. We are all in danger of losing the force of His teaching upon this subject; we are easily borne down upon the rapid and treacherous currents of worldliness. Let us remember that we have a "never dying soul to save," let us remember that the perils of moral shipwreck are many and great, and that the final decision as to character for each soul will soon be made; let us give heed to Holy Writ: "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."

## Crosses and the Cross.

The material cross of wood and the doctrine of the cross of Christ are two widely different matters. The Scriptures only speak of the material cross as the emblem of the curse: "Cursed is everyone that hangeth on a tree." It was simply the instrument by which criminals were put to a vile and cruel death, and can therefore be symbolic only of a malefactor's death. When Paul wrote, "God forbid that I should glory save in the cross of our Lord Jesus Christ," of course he meant the doctrine of the cross—the death and resurrection of Jesus. To have expressed a desire to glory in the wooden cross would have been revolting and absurd. The apostles and primitive Christians loved and worshiped their crucified and risen Redeemer, and knew nothing of adoring a material cross as an emblem of His sufferings. The Gospel of Jesus does not appeal to the eye, but to the heart through the ear: "Faith cometh by hearing, and hearing by the word of God."

It is remarkable that the second commandment, which forbids all images or similitudes to be used in religion, is the only commandment accompanied by a curse. It is very significant, too, that the Roman Church omits the second commandment from her books of devotion and most of her catechisms.

The brazen serpent was a forcible type of the crucified Redeemer. This He Himself declares: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." It appears that the Israelites worshiped this brazen serpent for over seven hundred years, until the days of Hezekiah (2 Kings xviii, 4). This royal reformer broke it into pieces, expressing his just abhorrence of idolatry by calling it *nehushtan*—that is, a piece of brass.

But why was this beautiful type thus destroyed? Had it not been the means of life to the bitten Israelites? And was it not a memento of God's goodness to those who looked and lived? Verily; but Israel had forgotten the Giver in the gift, and had rendered idolatrous adoration to the instrument.

The clergy have tested K. D. C. and pronounce it best.

of deliverance, rather than to Jehovah, their deliverer.

The principle of this idolatry is maintained in the use of crosses in religion, the burning of incense, ecclesiastical vestment, turning to the east, and all other blasphemous idolatry and mummery of Romanism and Ritualism. "God is a Spirit; and they who worship Him must worship Him in spirit and in truth." He is not worshiped with men's hands. Since Christ has risen from the dead He is a living Saviour; and all the hideous buffoonery performed by the traitors to their vows and wolves in sheep's clothing, who take Protestant pay for doing Rome's work, is utterly foreign to the true worship of God.

But the matter may be pressed nearer home. It is well for writer and reader to ask: "May not I have trusted in what is outward instead of what is inward? May not I have trusted in church membership, rather than in the church's Head? Have I not too often rested in the form of godliness, without enjoying the power? May I not at times have rested in Christ's ordinances, without getting beyond them to Himself? Do I daily thirst for baptism with the Holy Spirit, and to spiritually feed by a living faith upon Jesus Christ? Do I utterly renounce all my own works, bad and good, and look alone for salvation to the finished work of Jesus?"

The wearing of a cross as a personal ornament usually indicates a thoughtless vanity. But where the doctrine of the cross is truly held there is a death to the world and a living by faith upon the Son of God.

Reader, have you the kernel of real religion, or only the shell? the shadow or the substance? *Wilbur Leave.*

## Dying Grace.

If I were asked what quality it is that most strongly distinguishes man from the lower orders of creation, I should say his capacity for faith. Man believes more than he knows. Faith gives him a new eye that can see farther than the eye of fancy or even that of imagination, which has been aptly called "the angel of the mind." Suppose we had been blind for many years and were suddenly endowed with sight, what a wonder that would be, and yet, this is but a feeble illustration of that which comes to the human spirit through faith; for by means of it we are capable of realizing that this great scheme of nature was thought out by one mind whom we call the "Creator," and when that is not enough the heart asks at once, "Does He care for me?"

We are capable of believing that He cares so much that He takes upon Him the conditions of our mortal life to prove to us that "God is love," and in life's last hour, faith reveals to us this same Creator and the abouser of death. But there is something greater even than this, and that is, sufficiency for walking along the difficult pathway of the world; the eye of faith lifted to the hills, whence cometh our help. We learn that we may be more than conquerors not only over death but even over life itself. Many a perturbed spirit says, I want dying grace above all things, that is what I want. But the poor heart deceives itself. What would any of us do with dying grace if we had it? There is no possession that would be more superfluous or inconvenient. It is enough that we are promised "That as thy day so shall thy strength be." It is related of a noble Christian minister in the olden days of persecution, that when condemned to the stake and shut away in his cell, the night before his execution he walked back and forth saying in pious accents, "I cannot burn," and when the jailer brought a dim taper in to light him alone, the poor man tried to put his finger in the flame, as a test of his power to endure, but drew it back instantly and cried out, "I cannot burn." And so all night he agonized in prayer and dread; and when the morning came and he was brought forth to endure his awful trial, he uttered no word of anxiety, but with a beaming face called out through the smoke and flame for that Conqueror, and proved to his own soul and to the world that dying grace is for the dying hour, and when it comes a loyal disciple can burn without any sign or groan.—Bishop Ross.

Conversion an Essential Experience.

Is thy heart right with God? Can you say, "We know that we have passed from death unto life, because we love the brethren?" We often feel that we are in danger of quietly assuming that all our readers are converted persons. And yet this may be far from true. There may be many among them who are yet strangers to the joy of forgiveness. Let all who have not accepted Christ by faith, as their Saviour from the guilt and power of sin, consider these truths: While you

Sour tempers sweetened by the use of K. D. C.

are refusing Christ's call, you are fighting against him, and resisting the Holy Spirit. You cannot be a true Christian, without entering the way of life by the gate of conversion. You cannot fulfil God's purposes concerning you without renewing grace, for "they that are in the flesh cannot please God." The longer you delay to turn to the Lord and seek salvation, the harder it will be to break the chains that bind you. Your usefulness and happiness—all that make life worth living—depend upon your choosing Christ.

## The Unruly Member.

Watch that tongue. It is your tongue; it belongs to you and is the only one for which you are responsible. Your neighbors' tongues may need watching also, but that is their business. Your charge is to watch your own. Your tongue may bless or it may curse. Others may be made to suffer from your unguarded words, but in the end you will be the greatest sufferer. Others may be embarrassed and even distressed by what you say, but at the last it is your character that will suffer most. How many times the tongue is "set on fire of hell." It may be just a word, but it contains so much maliciousness that it grows and multiplies until an entire community becomes agitated. The ferment reaches into every home and effects almost every individual. Satan wants no better friend than an unruly tongue. If yours is in his service the best thing to do is to make it cease to serve him once and forever. It will save others from endless trouble and give you a happiness undreamed of before.

## Random Readings.

There is no library like a cultivated mind.

The man who loves his duty will not slight it.

Who does a thing without God is himself undone.

The way of the transgressor does not get any softer.

It is better to fight for the good than to rail at the ill.

Penevolent feeling ennobles the most trifling actions.

Perfect faith lifts us above and beyond the reach of fear.

Truths just told to win a smile come very close to guile.

Steady employment is the best panacea for impure thoughts.

There are no strong people in this world but good people.

We must plan for time, but prepare for eternity.—Hannah More.

People who are living to learn and profit thereby will not be offended at the truth.

The shield of faith was made to quench all the fiery darts of the wicked one, if held right.

The joy of the Christian life far exceeds any and everything that the world might offer us.

Every character has an inward spring; let Christ be it. Every action has a keynote; let Christ set it.

Straitened circumstances form the crucible in which many an artistic soul is made noble, pure and perfect.

I find that the greatest thing in this world is not so much where we stand as in what direction we are moving.

If you do not want to be tempted, keep your thought from all that is evil.

## Ringing Noises.

In the ears, sometimes a roaring, buzzing sound, are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also result from catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease which it cures by purifying the blood.

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When my little girl was one month old, she had a scab form on her face. It kept spreading until she was completely covered from head to foot. Then she had boils. She had forty on her head at one time, and more on her body. When six months old she did not weigh seven pounds, a pound and a half less than at birth. Then her skin started to dry up and got so bad she could not shut her eyes to sleep, but laid with them half open. About this time, at the earnest request of friends, I started using the CUTICURA REMEDIES, and in one month she was completely cured. The doctor and drug bills were over one hundred dollars. The Cuticura bill was not more than five dollars. My child is now two years old, strong, healthy and large as any child of her age (see photo), and it is all owing to CUTICURA. Yours with a Mother's Blessing, MRS. GEO. H. TUCKER, JR., 335 Greenfield Avenue, Milwaukee, Wis. Sold throughout the world. POTTER DRUG AND CHEM. CO., sole proprietors, Boston. Mailed free, "All about the Blood, Skin, Scalp, and Hair." Baby Bleemishes, falling hair, and red, rough hands prevented and cured by Cuticura Soap.

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