

6. Rev. William McDonald says:

1. "In regeneration, sin does not reign; in sanctification it does not exist.
2. "In regeneration, sin does not reign; in sanctification it is destroyed.
3. "In regeneration, irregular desires—anger, pride, unbelief, envy, etc.—are subdued; in sanctification they are removed.
4. "Regeneration is salvation from the voluntary commission of sin; sanctification is salvation from the being of sin.
5. "Regeneration is the old man bound; sanctification is the old man cast out and spoiled of his goods.
6. "Regeneration is sanctification begun; The Nature of Christian Perfection—Gal. 2 entire sanctification is the work completed."—New Testament Standard, p. 123.

Is there a difference between sin and depravity?

1. Sin is "the transgression of the law," and involves moral action, either by voluntary omission, or wilful commission, and it always incurs guilt.

2. Depravity is a state or condition, a defilement or perversity of spirit. It is developed in the soul, in inclinations to sin, or in inward tendencies.

3. Sin, strictly speaking, is voluntary, and involves responsible action, and is a thing to be pardoned.

4. Depravity is inborn, inherited, and inbred. It is derived from fallen Adam, and is augmented by actual sin.

5. All sin involves guilt; depravity does not, unless it be assented to, yielded to, cherished, or its cure wilfully neglected.

6. Depravity is one of the results of sin, and it may have somewhat of the nature of sin, in the sense of being a disconformity or unlikeness to God; and it is in this sense that "all unrighteousness is sin." Depravity lacks the voluntary element of sin, hence it is not a thing to be pardoned, like sin proper, but is to be removed from the soul by cleansing or purgation.

Regarding sin and depravity as the same, occasions much confusion on the subject of entire sanctification. Let it be borne in mind, the terms "inbred sin," "indwelling sin," and all others significant of inward pollution, are not used by us as significant of sin in its proper sense, but as an inward corruption or defilement.

"These (sin and depravity) are coupled together as though they were the same; but they are not the same thing. The guilt is one thing the power is another, and the being yet another. That believers are delivered from the guilt and power of sin we allow; that they are delivered from the being of it, we deny."—Wesley's Sermons, Vol. 1, p. 113.

Bishop Foster says sin and depravity "are distinct the one from the other; since the depravity may exist without the act, and may be increased by the act, and the carnality may exist without the separate transgression to which it prompts, and is alleged to exist prior to the transgression. . . Sin committed, and depravity felt, are very different; the one is an action, the other a state of the affections. The regenerate believer is saved from the one, and he has grace to enable him to have the victory over the other; but the disposition itself, to some extent, remains, under the control of a stronger, gracious power implanted, but still making resistance, and indicating actual presence and needing to be entirely sanc-

tified."—Christian Purity, p. 111, 121.

"Moral depravity," says Bishop Hamline, "is not in action or deed, but lies farther back and deeper down in our nature at the fountain-head of all activity and character. It is enmity to God, and like the fatal worm at the root of the vine, withers every green leaf."—Sermon on Depravity.

Rev. Dr. Steele, in "Love Enthroned," says: "The spirit of sin, or inbred sin, technically called original sin, because it is inherited from Adam, is the state of heart out of which acts of sin either actually flow or tend to flow. Until this state is changed, the conquest of love over the soul is incomplete. Regeneration introduces a power which checks the outbreaking of original into actual sin, except occasional and almost involuntary sallies in moments of weakness or unwatchfulness."—p. 37.

—Holiness Era.

STATUARY CHRISTIANS.

It is said that when Oliver Cromwell visited Yorkminster Cathedral, in England, he saw in one of the apartments statues of the twelve apostles in silver. "Who are these fellows there?" he asked, as he approached them. On being informed, he replied: "Take them down and let them go about doing good." They were taken down and melted and put into his treasury. There are many who, like these silver apostles, are too stiff for service in much that the Lord's work requires. Some are too nice, some too formal, some disinclined. They stand or sit stiff and stately in their dignity, and sinners go unsaved and believers uncomfortable, unhelped, for all the effort they will make to lift a hand to save them. They need to be melted down and sent about doing good. Statuary Christians, however burnished and elegant they may be, are of little real service in the cause of Jesus.—Bible Teacher.

TO BE A MINISTER.

When I hear some of the things which young men say to me by way of putting the arguments of themselves for going into the ministry, I think that they are talking of another profession. Their motive is to do something, when it should be to be something. You do not have to be anything in particular to be a lawyer. I have been a lawyer and I know. You do not have to be anything in particular, except a kind-hearted man, perhaps, to be a physician; you do not have to be anything, nor to undergo any strong spiritual change in order to be a merchant. The only profession which consists in being something is the ministry of our Lord and Saviour—and it does not consist of anything else. It is manifested in other things, but it does not consist of anything else. And that conception of the minister which rubs all the marks of it off and mixes him in the crowd so that you cannot pick him out, is a process of eliminating the ministry itself.—Woodrow Wilsons.

Patience toward sinners, inveterate hopefulness, invariable kindness, intelligent modesty—these are the never failing attributes of perfect love. We may profess anything, we may preach with the voice of an angel; but if we fail on any of these attributes, the flatness of our failure will be in proportion to the standard of holiness we profess and preach.

A PREVAILING PRAYER.

In 1868 Mrs. Maggie Newton Van Cott held a revival meeting at Stone Ridge, Ulster Co., N. Y. At the opening of the meeting she announced, under the influence of the Spirit, as she believed, that there would be a glorious revival and that two hundred souls would be converted. Some were shocked at the prediction; and some of the very best people in the church were grieved, for they felt certain that she was doomed to disappointment. She labored for more than a week with little fruit. Then her strength began to give way. Her warmest co-workers began to tremble for her. One morning she remarked to the lady at whose residence she was staying, "I am going into the parlor to settle this church matter with the dear Master. Please do not allow anyone to come near me. If I do not come out in time for dinner, do not call me. If I am not with you in time for the afternoon meeting, you may call in the friends. I shall, in the name of God, this day have victory or death."

It was a bitter cold day in February, and no fire had been kindled in that room all winter, and the frost was thick on the window-panes. She wrapped a large shawl around her and bowed before God; and presented the promises covered with the blood of the Saviour, and in them there could be no failure. "Ask, and we shall receive" stood before her as in characters of living fire. Also, "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son." "If ye shall ask anything in my name, I will do it." It was the same voice that awoke slumbering chaos, and now made worlds teeming with life, glorious and grand. An hour passed—another followed—she had grappled in with God's Word and in the anguish of her spirit, as she afterwards declared, she could in a certain degree understand the Scripture where it describes the Master's agony in the garden when He sweat great drops of blood. In those hours of the most intense struggle of spirit, the great drops of sweat rolled from her brow. The tempter suggested, "Give it up, God will not give the answer today." "Then today, on this spot I die," was her answer. The agony increased. The prayer became a struggle as for life. "I will not let thee go. Thy word is truth. Thou hast said, 'Now is the time.' O God, now send the answer. Now my Father, hear me for the sake of souls for the two hundred. Christ has paid the price of their redemption. I plead His merits—I will not yield—I will not move—I will not let go my hold—Thou can't not turn me away. Behold, Thine own dear Son pleads, the Spirit intercedes. Give—give the answer!"

That moment a sweet ripple of peace floated over her soul, and soon shouts of rapture flooded her spirit.

That night twenty seekers bowed at the altar of prayer. In less than five weeks two hundred and thirty-five persons professed faith in Christ.

Thus it ever is. "The fervent, effectual prayer of the righteous availeth."—Selected.

Brethren, you can raise the money to pay that church debt, or to buy that parsonage. You say how? Tell the Lord you need it, and that you believe He wants you to have it, and He will say "all right; buy it," then do it.