

AT THE GRAY DAWN.

(Continued from Page Three)

beach. And now this stranger familiarly calls out to them, "Boys, have you caught anything?" And the deep disappointment of their hearts over something far more serious can be felt in their short "No."

"Cast your nets on the right side and ye shall find." Mechanically obeying, probably too tired to object, they are astonished to find themselves unable to handle the haul. Did John remember that other great haul which led to their forsaking all to follow Him? Anyhow, it is his quick love-sight that recognizes the Master, and then follows that never-to-be-forgotten scene and talk by Galilee's blue waters with which John closes his record. Is it not significant that again it is the first hour of the day that the Master chooses to bring such joy and blessing to these young men?

Does it seem clearly true from these instances gathered from all parts of the sacred narrative that our Lover-Friend's preference is to have His loved ones keep tryst with Him in the early morning hour?

A friend, who was led recently to begin the observance of the morning tryst, was so blessed in the very beginning that she gave expression to her experience in the following lines:

"At the gray dawn, while yet the world
is sleeping,
And the sweet matins of the birds be-
gin,
One who hath held me in His holy keep-
ing,
Standeth at my threshold waiting to
come in.
Oft had he knocked to give me gentle
warning;
My heart seemed willing, but my flesh,
how weak!
Until one morning, oh, that blessed
morning,
When my own name I heard Him
speak!

Yes, 'twas my name, no other voice could
speak it

To stir my heart and melt my very
soul;

And I rose so quickly to obey it,
Flung wide the door, and gave Him full
control.

Oh, then I feasted on divinest beauty,
The altogether lovely, loving One,
While blessing me, threw radiance 'round
each duty

That in His name should on that day be
done.

Peace fell upon me while to Him I listen-
ed;

And in that sacred hour I talked with
Christ

As ne'er before, and we together chris-
tened

With tears of joy, new joy, our sacred
tryst.

Can I afford to miss such rare communion?
To let the health of my own soul de-
cline?

May Christ forbid, His grace secured the
union,
While I am truly His, as He is mine."

A CALL TO SANCTIFICATION.

Rotherham translates the third and seventh verses of the fourth chapter of First Thessalonians as follows: "For this is a thing willed by God, your sanctification" (verse 3). "For God did not call you on impurity, but in sanctification" (verse 7).

Rev. John Dick, in his Lectures on Theology, says: "Although in regeneration holy principles are infused into the soul, yet the change produced is only partial. No Christian grace is wanting in the regenerate man, and no sin or sinful inclination retains his (its) sovereign power—but the graces are imperfect, and remaining depravity continues to operate, and sometimes prevails."

Entire sanctification has been defined as follows: "A state entirely free from sin, properly so called, in ward and outward; in which no act is done involving guilt, no unholy temper is exhibited, and the entire inward and outward man is pure in God's sight. Besides this, love, meekness, humility, and such like, are shown in their perfection—not in measure, but in kind."

Now let us examine a few only of the many passages in the Bible which show the possibility of receiving this experience in this life: "Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? (Rom. 6:1-2). "Wherefore Jesus that He might sanctify the people with His own blood, suffered without the gate" (Heb. 13:12). "Sanctify them through thy truth: thy word is truth. . . . And for their sakes I sanctify myself, that they also might be sanctified through the truth" (from Jesus' prayer recorded in the seventeenth chapter of John). "And the very God of peace sanctify you wholly" (Paul's prayer for the Thessalonian church recorded in 1 Thes. 5:23).

Thank God not alone for the call, but also for the enablement: "Faithful is He that calleth you, who also will do it."—Wesleyan Methodist.

CORRESPONDENCE.

Dear Highway:

We are glad to report this morning. My soul rejoices in the blessed guest, the Holy Ghost. Our meetings are times of blessing from God. He helps me to preach the gospel by the power of the Holy Spirit sent down from heaven. We were greatly blessed by having our dear Sister Keirstead with us in our missionary meeting. We were glad to have the privilege of preaching the first sermon in the new church at Jonesport, Maine, and to supply the pulpit until the pastor returns.

T. W. MOSES.

Oct. 4th, 1918.

"I would go out of business before I would sell tobacco."

These are the words of a man who conducts a very successful general store in Aroostook County, Maine.

Don't forget the Bible requires the same life and spirit of all Christians, whether they profess holiness or not.

SHOOTING TOO HIGH.

A certain minister felt that for some time the words he spoke from Sunday to Sunday were not bearing the fruit they should. One Saturday morning, after he had finished writing his sermon, the thought occurred to him: "Perhaps I shoot too high; I will go down and see if Betty can understand it." Betty was a trusted Christian servant.

He went to the kitchen and called her to come and hear his sermon. She hesitated. He insisted. She came. He read a few sentences and asked, "Do you understand that?" "No," she replied. He repeated the idea in simpler language, and then asked her if she saw it. "I see it a little." He again simplified it. She saw it more clearly and showed deep interest, but said to him, "Plane it a little more." And once again he simplified it. Then she exclaimed with ecstasy, "Now I see it; now I understand it."

He returned to his study and rewrote his sermon in the simple style that Betty could understand. On Sabbath morning he went to the church, fearing and trembling lest his people should be disgusted with his sermon, but fully resolved to try the experiment. What was his surprise to find that he was given attention as never before, and he saw eyes were filled with tears in the congregation. From that time on he changed his style of language and had no further cause to feel that his work was not successful.—Selected.

HATING THE GERMANS.

If it be argued that we have no right to hate the German people, we shall agree at once if by "hate" is meant that bitter animosity which finds fitting expression in fiendish deeds. But if hate means the recoil of a humane and manly nature from the men who crucified Canadian soldiers, the men who bayoneted wounded and helpless prisoners, the men who poisoned wells, used poison gas, and inoculated innocent victims with tubercular disease, then hate is not a thing to be shunned, but a thing whose absence is a moral calamity. The men who can read the records, well-authenticated and undeniable, which tell of the unspeakable foulness and brutality of the German soldiers in Belgium, and even the records of their present doings in France, without feeling their inmost souls revolt at the unspeakable crimes, are not even men of the Christian type.—Christian Guardian.

ARE YOU WILLING TO PAY THE PRICE?

Many a man prays for a baptism from above who would run if he saw it coming, and not a few of those who plead so eloquently that their lips may be touched with a coal from off the altar would faint dead away if they saw an angel go for the tongs. Spiritual privileges and power come at much cost, and few of us are really willing to pay the price.—Selected.

The very Spirit whose fiery flame sat upon the twelve apostles, and whose indwelling filled their hearts is still our only strength, our only holiness, and our only hope.—Selected.