

LONG SERMONS.

For a long time I have had a conviction to write an article on the subject against long sermons, which I think nearly all of our preachers are guilty of. But on account of my inability to do the subject justice, and again because I might appear to write against God's anointed and those who are my superior, I have managed to refrain for a long time. But as I grow older and am passing through life with ears and eyes open, the conviction grows on me and I can't help but think my conviction is of the Lord.

Even though the preacher has the highest calling in the world, which we highly respect, unless he has superior intelligence and good judgment, or the Holy Spirit especially blesses him in revealing truths to him, is he not likely to make mistakes the same as the laity?

First, I am aware that for a wee lay member like myself to write on this subject for the purpose of a controversy would mean overwhelming defeat on my part; but I am offering these suggestions that the wise preacher may meditate on them and pray over them and if there is no good in them, then pass them by.

Some years ago there appeared some articles in the Wesleyan on the subject of "Sermonettes," which of course were good; but while we want to be careful in many respects not to be like the worldly churches, does not the Bible also say that the children of this world are wiser than the children of light? Aren't we living in an age in the history of the world when people are restless and can't remain still long at a time? Is it wise when people come to our church that we keep them so long that when preaching time comes again they stay away on that account? Wouldn't it be wise, if our present plans are not working entirely satisfactory, to change our tactics a bit? It is an easy matter to console ourselves with the thought, when there are not many at church, that the people will not endure sound doctrine, when perhaps if we would use a little more wisdom and judgment we would have a larger attendance. We have seen preachers get up and preach under the anointing of the Spirit for thirty minutes, and had they only known and called an altar service then, which is the object in having preaching, the results would have been far greater than it was; for they preached another thirty minutes and wearied the tired people out to the extent that when the altar call was made they were so sleepy they didn't respond. They were thinking of getting a little rest, as they had to go to work in the early morn. The impressions that were made the first thirty minutes were now faded.

Again I wish to say, I am not offering this to criticize, but for the good that it may do. I know our preachers undergo many hardships in order to preach holiness, and they don't need criticism, but prayer, support and co-operation. And this I mean to give; and I wish to make just as much of a self-sacrificing life in order that the world may have the gospel as our preachers and missionaries are making if this is possible.

Submitted in love, humility and in the fear of oGd.—D. E. Goodwin, Wes. Meth.

THE BAPTISM OF THE SPIRIT

This baptism is not one of the gifts of the Spirit, but the gift of the Spirit Himself.

Christ's baptism does not always come in the same way, nor exhibit the same phenomena, either to the consciousness of the recipient, or to the observation of others.

This baptism is an experience distinct from, and subsequent to the new birth, but, in exceptional cases, the one may be imparted in immediate connection with the other.

The Scriptural expressions—"Baptized with the Holy Ghost," "the Holy Ghost fell on," "was poured out the gift of the Holy Ghost," "Holy Ghost came," "Holy Ghost was given," "received the Holy Ghost," are used in reference to believers, and are precisely synonymous.

Every converted person, whether he has been baptized with water or not—has received John's baptism of repentance and remission of sins; but there are many Christian unbelievers, who have not yet received Christ's baptism with the Holy Ghost and with fire. Let such, as these, abide in the upper chamber—in the place of consecration and prayer—till the day of their Pentecost is fully come. "If the vision tarry, wait for it; for it will surely come, it will not tarry."—Dr. Dougan Clark.

KEEPING JESUS WITHIN CALLING DISTANCE.

"Mamma, are you there?" asked a little brown-eyed maiden of three summers standing at the door where the morning sunshine was streaming into the kitchen. Little Mary had dropped her playthings to find out if mother were near. "Yes, darling, I am here. "What is it?" said mother, who was busy with her housework. There was a deep silence for a moment, and then the little feet ran as fast as they could to mother, and little Mary reached up for her mother's face and drew it down to hers and said with a bright happy smile, "Mamma, I love you!" and kissed her. And as mother fondly stroked little daughter's hair, she said, "And I love my little Mary, too." This happened several times during the day, and made both little Mary and her mother very happy.

Do you know, I think Jesus is happy, too, when boys and girls like to feel Him near, and when they say to Him, "Dear Jesus, I love You! I love to be near You!" And then, if we love to be near Him, we shall want to do what pleases Him. Then, when He wants us to do something, we will say, "Yes, dear Jesus, I will do it right away!" for He says, "My sheep hear my voice." The best way to hear is to do right away, isn't it? And then, to hear, we must be within calling distance.—Sel.

THE NEED OF THE DAY.

We have the following from Arthur's "Tongue of Fire," once in the list of books for the Methodist course of study till the Rationalists ruled it out. It will be studied with profit by our own ministers and

well expresses a very patent need in the work everywhere.

We want in this age, above all wants, fire, God's holy fire, burning in the hearts of men, stirring their brains, impelling their tongues, glowing in their countenances, vibrating in their actions, expanding their intellectual powers and fusing all their knowledge, logic and rhetoric into a burning stream * * * Let this baptism descend and thousands of us who up to this day have been but commonplace or weak ministers, such as might easily pass from the memory of mankind, would then become mighty. Men would wonder at us as if we had been made new; and we should wonder not at ourselves but the grace of God, which could thus transform us.

Once upon a time a tobacco chewing preacher stopped at a house and asked for the privilege of staying over night. He being a stranger, the lady of the house hesitated to grant him accommodations, whereupon he quickly quoted the Scripture, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." "I don't think an angel would stand on my porch with a cud of tobacco in his mouth," said the common sense lady as she shut the door.—Anon.

We must have the Holy Spirit. Better suffer any loss—health, prosperity, friends than sacrifice His hallowed presence. He comforts, He empowers, He convicts. Possessing Him makes the difference between a child of God and a child of the world. He enables the things that are naught to overcome the mighty. He makes our meetings "heavenly places in Christ Jesus." He gives us continual victory above the world and sin. His presence disperses our gloom and makes all within us rejoice. Let us go in for the mighty Baptism all through our Zion. Let us clear out every hindrance, walk in the old paths and contend earnestly for the faith once delivered to the Saints.

"Holiness is radical." Yes, Bible holiness will cure men and women of sickly sentimentalism. It puts its possessor in harmony and love with the God of all truth, and gives them an abhorrence for sin, and for any kind of compromise with it; it puts into them a spiritual backbone that will enable them to stem any and all kinds of tides of opposition they may be called upon to face. If you are troubled with a disposition to shrink from the cross, or from any reproach or responsibility attendant upon its acceptance, get holiness, and be free. Holiness inspires confidence, gives courage, relieves of weakness, and adds strength. It makes its possessor radical, invincible and successful. Holiness is as pure as heaven, as simple as a child, as radical as death, as harmless as a dove, and bold as a lion. It makes its possessor clean inside and out, and makes him as conspicuous as a city set on a hill. It is what we must have if we ever see God. It is God's provision for us, provided at an infinite cost, yet offered now to all as His free gift.