

## THE HOLY GHOST.

The great evangelist, James Caughey, who was a preacher of cyclonic power, affirmed that the forlorn hope of any real efficiency in revival work was the anointing of the Holy Ghost. He gave vent to his emotions in these words:

"I see and feel the absolute necessity of the Holy Ghost to impart point, power and success to a preached Gospel and that my labors must be powerless, comfortless and valueless without this aid; a cloud without water, a tree without fruit, dead and rootless; a sound uncertain and meaningless. A bullet demands its powder, without which it is as harmless as any other body. In apostolic times they preached the Gospel sent down from heaven. No man has ever been signally useful in winning souls to Christ without the help of the Spirit. With His help the humblest talent may astonish earth and hell by gathering thousands for the skies." This earnest minister went to England, and led twenty thousand souls to Jesus.

When William Carey went to India as a missionary he once called on an English judge. He told him of the plans and of his unwavering faith in the conversion of the people of India. The judge heard him and replied: "I advise you, young man, to return to England. You have undertaken an impossible enterprise. You cannot convert the heathen." He spoke of the social life, their caste prejudices, their learned priests, their sacred books, their magnificent temples and the holy water of the Ganges used from time immemorial to wash away their sins. Carey calmly replied: "Sir, I am not attempting to do this work alone. I rely on the co-operation of the Holy Spirit to break down these barriers and soften their hearts." "Well, well," remarked the judge, "if you can connect God Almighty with your project, I have nothing more to say against it."

Paul preached a Gospel of super-abundant grace and sin destroying power, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

"If ye love Me, keep My commandments, and I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come unto you." (Jno. 14:15, 18).—Sel.

Consecrated men are abundantly liberal in supporting the cause of God. They have no disposition or desire to withhold anything, as it is not in their hearts. They hold it in their hands in trust for God to use it as He may dictate to them. It is as easy for them to give all that God has in their possession as a part of it.

The reason some people get nothing out of religion is because they put nothing in."

AS TO UNION AMONG THE  
PEOPLE OF GOD.

We have heard a great deal of Christian union for the last many years. We have talked and talked, and much has come of it. The present spirit of union would have been impossible fifty years ago, but today it is possible because the people of God have been talking union. It is true there have not been many actual examples of real union between the various denominations, but there have been efforts put forth in the direction of union, and while they have not as yet succeeded in uniting together any two bodies, nevertheless there has been real progress. Of course, it is to be regretted that actual union has not resulted, so far as we are informed, in any single instance where the efforts have been made, but the Protestant fold is much nearer together than it was fifty years ago, and that is a hopeful sign, promising much for the future.

We know of but one way to real union among the people of God, and that is union with Christ, and then with one another. Real union with Christ will be sure to be followed by union of all who are in deed and in truth in union with Christ. Our union with one another is, we believe, in proportion to our union with Christ. We do not mean professional union with Christ, but real and actual spiritual union with Christ will surely be followed by union with one another of all who are really united with Christ. When the believer's union with Christ is fully cemented by the gift and power of the Holy Spirit, then we shall speedily find a way to unite with one another. That is the short cut to real union, as we believe, and in the long run such a union will stand and mightily promote the cause of Christ, as predicted by Himself in John 17. Until there is real union with Christ, we shall continually find a barrier in the way.—Selected.

## THE IMPORTANCE OF RIGHT VIEWS.

"The views entertained by Christians on the nature and extent of gospel salvation," says Rev. John Lancaster, "must be of the utmost importance. If these are erroneous, their pursuit after it will be more or less retarded. And yet it is to be lamented that difference of sentiment has long obtained on this highly momentous subject. While all the sincere disciples of Jesus insist on the absolute necessity of holiness in order to final salvation, they are not agreed with respect to the degrees of holiness attainable on earth, or, rather, as it respects the time when this holiness may be received. Some, from a deep conviction of the entire and radical depravity of human nature, and from a consciousness of the numerous imperfections which attach to us as men, have denied the possibility of our being delivered from the remains of the carnal mind until the article of death; or, at least, conceive that God does, for wise and gracious purposes, suffer his people to struggle with their innate corruptions, so long as they remain in the body; and though it does not reign, yet it maintains a warfare within, until mortality is swallowed up of life.

Others, with views equally correct on the depth and malignity of human depravity, and equally conscious of unavoidable imperfections, conceive that they see enough in the Scriptures to authorize them to expect a full and a present salvation: not only from the guilt and dominion of outward sin, but also from the very remains of corruption in their hearts. They see an extent and efficacy ascribed to the atoning blood, sufficient to wash away all moral pollution. They are encouraged to expect the entire benefit of this renewing and cleansing process, by numerous exceeding great and precious promises."—Life of Lady Maxwell, p. 244.

CAN WE GIVE TOO MUCH ATTENTION  
TO HOLINESS.

Some say we can. They say we should not make it a one idea or hobby. We think on the contrary that we ought to give constant attention to holiness because there is a universally felt need of holiness throughout the human race. The Holy Spirit has put the world under conviction for holiness. Or why the earnest seeking for holiness even among the heathen as for instance among the Hindoos, a striking illustration.

We ought to give constant attention to holiness because it is the specialty of the scriptures. The Bible is a holy book, or that is a book on holiness.

We ought to give constant attention to holiness because it is the complete equipment for Christian service and nothing else can fill its place.

We ought to give constant attention to holiness because it is the great safeguard against backsliding. Says the apostle, "take heed brethren lest there be in any of you an evil heart of unbelief in departing from the living God but exhort one another daily . . . lest any of you be hardened by the deceitfulness of sin."

We ought to give constant attention to holiness because it is the fitness for heaven. Without it "no man shall see the Lord." For this reason it ought to employ all our time.

We ought to give constant attention to holiness because it is the best preparation for the church to be efficient in the salvation of sinners.

We ought to give constant attention to holiness because so few people do much to spread it. The few who are interested in it are so few that if they give all their time it will not bring up the average that is so far behind since so many do nothing at it.

We, who expect to go to heaven, ought to give all our time to readiness to meet the King and exhort every one to be ready. If we have the genuine experience of holiness how can we keep still about it? What better theme can employ our minds and energies? Can we say too much about holiness when Jesus said it included all the commandments and hence enters into all that we say and do? It is the inspiration of our lives or should be. Shall we think on the death bed that we said too much about it?—Sel.

I seek two things in this world—truth and love; whoever assists me in this search is a friend indeed.—John Wesley.