

**"NOT DRIVING BUT DRAWING."**

John Wesley who, perhaps better than any other man, knew from experience the wonderful results of preaching definite second blessing holiness, advised his preachers to preach holiness, "not driving but drawing."

There is sound philosophy in this advice. The man who can be driven is not worth driving and when the driver has driven him, he has little or nothing as the result. Such a man has no individuality worth considering, much less worth building upon.

No really justified man needs to be driven to seek holiness. If he is a real child of God and sees his privilege, he will never refuse to give himself wholly to God. Gratitude for what the Lord has done for him will spur him on to seek the fulness of God. He loves God too much to draw back from anything that God commands or wishes. It is foolish as well as wicked to drive the man who does not see his privilege. There are many who by false teaching are in the dark, who are earnestly desirous to do the will of the Lord, and to consign them to perdition is to hurt the children of God.

If some one had pummelled some of the very advocates of holiness who now pummel others, they would never have been brought even to seek holiness.

We are glad to say that these reflections do not apply to the leaders nor the great mass of holiness preachers. We have always believed that if the truth uttered by a man of much prayer who had a sincere heart-burden for the sanctification of the church did not produce conviction, efforts to get them angry in order to produce conviction are not only useless but positively wicked. Note the spirit of Paul, yearning over his people and voiced by this deep heartfelt exhortation, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." He who drives people away from the truth by his carnal methods of presenting the truth, differs little from the man who openly attacks the truth. Both accomplish the same result. It is possible to be orthodox in doctrine and carnal in methods of presenting it.—Christian Witness.

**SHUT THE DOOR**

"Shut out nonsense, business care, and pleasure. Shut out flatteries. Shut out friends and foes. Shut out this world, and open the window which looks out upon the next. Give the mind rest. Give the tongue silence. Give the heart meditation. Give the soul communion with God. Look up; there are blessings waiting for you. Listen: God speaks in His still small voice. Ask; God waits to hear. See that your soul is at peace with God. See that no shade of sin hides from your sight the heavenly Father's face."

We prosper best spiritually when we have enough trouble to keep us a great deal upon our knees, and but for trouble some would not pray at all. Happy is the man who has discovered that prayer is not merely for petition when in trouble, but for daily communion with God also.

**THOUGHTFULNESS AND FAITHFULNESS.**

A Russian story tells us about two boys, John and Joseph, who worked for the same master. This gentleman was a wealthy land owner, who employed many servants on his large estate. He was a very kind man, and encouraged his servants to come to him with their troubles and for any help he might give them.

The two boys, John and Joseph, saw each other daily, though their work was very different. John's work was hard, for he had to move large boxes of goods, and carry heavy bundles to and from the ware-room. Joseph's work was much lighter. He went on errands for his master, worked on his books and wrote letters for him. John couldn't understand why Joseph should receive ten dollars a week for such pleasant employment, while he received four dollars a week for his hard labor. So he decided to ask his master to explain the matter. Mr. Seidman listened to what he had to say, then told him he would be very glad to answer his question. "But, first," he said, "will you please go across the road to the wagon which has stopped there, and find out from the driver what he has in his load."

John hastened to obey his master and was soon back again, saying that the wagon was loaded with wheat. "Where is the man taking his wheat?" asked Mr. Seidman.

John went across the road again. "He is taking it to the next town, ten miles away," he replied on his return.

"Did the driver tell you how many bushels he has in his wagon?" asked Mr. Seidman.

"No, sir," said John, "but I will run out there once more and ask him."

When he was back with that answer, his master wished to know what the wheat was worth a bushel, so John was forced to make another trip to the wagon. "Thank you, John, you have been very obliging. Stand aside there for a few moments, please," said Mr. Seidman. Then he called Joseph who was busy in another part of the building. "Joseph," he said, "I wish to know what the wagon across the road is loaded with. Run over and find out for me."

Joseph hurried out to the wagon and it was not very long before he was back again.

"The driver is from the town of N—but the wheat came from S—and is to be delivered in R—by dark. There are one hundred and fifty bushels in his load and he is to receive seventy-five cents a bushel for it. He says that the wheat crop has been unusually large this year and that he expects to see a drop in price very soon," said Joseph.

"Thank you, you may go," said Mr. Seidman, who then turned to John.

"It is possible that you may now be able to tell why Joseph receives more pay for his work than you do for yours," he said.

"I believe that I can. We both work, but Joseph thinks while he works, and I do not," answered the young fellow.

"That is the reason," said his master. "But your answer shows that you can

think. I trust you have seen that the proper use of your mind is worth money to you, and that you will set yourself to learn to use it along with your hands and shoulders and back and feet."

I think this simple Russian story contains a very fine lesson for you, boys; for all of us, in fact. The truth is that the world has a great many Johns in it, folks who work without using their brains. And not so many Josephs, the ones who use their brains in their work. I wonder whether you are a John or a Joseph.—Selected.

**CONDEMNING SIN.**

The preacher who does not condemn sin is not doing his duty. Sin must be described; various sins must be specified, must be held up, and their pollution must be made very plain to the people. The preacher may put in his twenty-five thirty minutes in an easy-going way, without saying anything in particular, and making little or no impression upon his hearers, but if he will say some very positive things about lying, the commonness of it, evil effects of it upon the life, and the hell that awaits all liars, and then make an application and exhort a bit, there will be an awakening; the liars present will feel the keenness of the sword of the Spirit and there will be hopeful repentance.

The preacher ought to speak about dishonesty, calling attention to the tricks and schemes in trade, bear down upon the consciences of the people and make them to realize the wickedness of securing gain by any dishonest method. He could call their attention to the day of judgment when we must all appear before Christ to render an account of our conduct. He should make dishonesty a very heinous thing; he should make the dishonest person and the liar tremble at the thought of their past sins and the fact that they are to appear before God.

Many of our people come to think it is a very small thing to violate the Sabbath; it is the duty of the preacher to make them think otherwise. He should thunder against the desecration of the Sabbath. He should show that it is of divine appointment; he should show the wisdom in it, benefits and blessings of it, and he should make the Sabbath desecrator to feel the enormity of his sin—he fails to remember to keep the Sabbath holy.

It is the business of the preacher to preach so plainly, so earnestly and positively against sins of every kind, to specify, point them out, to condemn them, that it will stir and arouse the people, produce conviction, turn away the hearts of the people from wickedness, bring them to repentance, and make them see and know the fearful ruin that sin brings upon the souls of men. The preacher who does not preach against sin and make the people see and feel the turpitude and ruin of it, is preaching to little purpose.

"At every step in the Christian life we have treasures indefinitely greater than those we had to renounce or give up."