

## THE USE OF THE TONGUE.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying that it may minister grace unto the hearers. And grieve not the Holy Spirit of God."

Oh, how our hearts are made to bleed, as we hear the corrupt communication that proceeds out of the mouth of the people with whom we come in contact day by day. Oh, the multitude of idle words which are of no value. Paul was writing here to the church at Ephesus, warning them to watch their conversation. So God has some of His children at this present time to warn those of His children who utter unprofitable words, not to do so any more, for it causes them to become lean in their souls.

Some may not think there is any harm in the following words, but there is; many of such words have been uttered by people professing holiness of heart and life. It is obnoxious to hear such words as "dickens," "golly Ned," "dog gone it," "you bet," "darn," and "good gracious," and the like. If these words come out of the mouths of Christians, the joy of the Lord, which is to be our strength, subsides, and we become weak, and the peace that is to flow as a river will almost cease; so instead of growing strong in the Lord, we become weak, for the joy, peace and love which God has given us, leaks out through our mouth, and we become like Samson we wist not that the Lord has departed from us, until the blessed Holy Spirit brings us to consider what we have done.

How many with a good Christian experience have departed from the faith, because their adversary, the Devil, has made them believe there is no harm in such words, but James said, "My brethren, these things ought not so to be." It hurts a Spirit-filled Christian as much, or more to hear a person who professes holiness, using these slang words, as to hear a sinner take God's name in vain. Oh, children of the Great King, never more make use of such words, for if the worldly crowd hears a professed follower of the meek and lowly Jesus uttering such language no wonder they say, "A pretty Christian he or she is." Paul wanted the Christians at Ephesus to make use of such words as would be edifying, and as would minister grace unto the hearers. He knew that if they used corrupt conversation, they would grieve the Spirit of God.

Paul told the Christians at Colosse to put away all filthy communication out of their mouth. It is wise to say as David of old, "Set a watch, oh Lord, before my mouth. Keep the door of my lips." If we do that, we will converse of higher and nobler things; for where our treasure is, there will our heart be. We will talk of those things which are the dearest to us. Peter in speaking of the things of this world being burned up said, "What kind of people should we be in all holy conversation, and godliness," and again to be holy in all manner of conversation? We ought to live each moment as though it were the last, for we shall soon be gone.

And Jesus said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment." So let

us, as holiness people, who are travelling through this world to the Celestial City, have for our constant motto the prayer of David, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

Thank God! We can have our tongues so consecrated to the Lord for His Service, that instead of using the words of slang such as are given above, we can say as did David, "I will bless the Lord at all times. His praise shall continually be in my mouth." Again he said, "And my tongue shall speak of Thy righteousness and Thy praise all the day long." So we shall use our tongues for the glory of God, as long as He lends us breath, for our delight will be to please Him in all that we do or say.—The Repairer.

## GREAT HINDRANCES TO PRAYER.

Satan sentinels the gateway of prayer. Andrew Bonar has left it on record that he never entered into a season of pure prayer without a fierce battle at the threshold. Satan dreads nothing like prayer. He knows he cannot frighten saints with hideous features or overcome them by coarse enticement. He stands at the portals of the Holy of Holies as an "angel of light." He does not openly attack, he diverts. The Church that lost its Christ was full of good works. (Rev. 2:4). Activities are multiplied that meditation may be ousted, and organizations are increased that prayer may have no chance. Souls may be lost in good works, as surely as in evil ways. The one concern of Satan is to keep the saints from prayer. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray.—Selected.

## "BE YOURSELF."

God does not wish every member of His Family to be alike any more than I desire to have every member of my family alike. The garden would not be so rich if there were nothing but roses in it, nor the field if it grew nothing but daisies. The Church of Christ like the meadows and the starry heavens, owes much of its beauty to variety in unity.—Guthrie.

## REVIVAL BURDEN

One of the menacing indications of the present time is the great lack of revival burden. Not many are found "weeping between the porch and the altar," and for the lack of this revival burden many altars are barren and many revivals lack fruitage, or at least the fruitage they should have. There is too much given to the social side of our church gatherings. To be true, sometimes we lack on the social side, and allow folks to pass us without giving them a good handshake, or even any sort of greeting; sometimes allowing strangers to come and go without giving them a welcome. But in a revival not much of the social side is needed.

We fully believe this is the day when the devil is making his last grand stand; and one of the very effective ways he has of nullifying the work of the Gospel is to

get some of us to compromise the truth and others to go to sleep on the job. Our children and loved ones and neighbors are unsaved and we feel like they need to be spoken to to come to Christ but we would rather some one else would speak to them and we let them go on and be lost. We feel like giving the following instance just here picked up in one of our exchanges, from a popular New England clergyman. It relates to the death of a young lady.

"As he entered the house, he met the minister in charge of the mission church and asked him, 'Was Mary a Christian?' To his surprise a pained look came into the young man's face as he replied, 'Three weeks ago I had a strong impulse to speak to her, but I did not; and I do not know.' A moment later he met the girl's Sunday School teacher and asked her the same question. Quickly the tears came, as she said, 'Two weeks ago, Doctor, a voice said to me, 'Speak to Mary,' and I know what it meant, and I intended to, but did not; and I do not know.' Deeply moved by these unexpected answers, a few minutes later he met the girl's mother, and thinking doubtless to give her an opportunity to speak a word that would bring comfort to her own heart, he said quietly, 'Mary was a Christian girl?' The tears came quick and hot to the mother's eyes as she sobbed out, 'One week ago a voice came to me saying, 'Speak to Mary,' and I thought of it, and did not at that time, and you know how unexpectedly she went away, and I do not know.'"

There this writer adds these very sad words: "How pathetic beyond expression, that the Spirit tried to get the use of the lips of three persons, a pastor, teacher, aye, a mother, to speak the word that evidently He longed to have spoken to her, and he could not."

Men with no burden! Men of no care! Souls can be lost or get saved as they choose, it makes little or no difference with us! Dry eyes and drier hearts! Men all about us uttering the pitiful words of the Psalmist, "No man cared for my soul." The Master weeps alone in the garden, and alone He starts with His cross to Golgotha's gory hill. He's looking now for some one to go along with Him, to enter into holy partnership with Him in the salvation of the lost to be 'laborers together with God.' He takes the greater part of the burden, He carries the greater amount of care and responsibility; but He is anxiously waiting for some one whom He may use as a channel of blessing to reach and bless some lost one. Shall it be you?—Geo. H. Smith.

"Life is so short, time is fleeting, its sweetest cup has so much bitterness at the bottom, that we can well afford to turn from the propositions of the world, the flesh and the devil, and take the Cross of Jesus and wait until He exchanges it for a crown."

"If we lose our sense of utter dependence upon God we have a foot off the Rock and are in danger of toppling off entirely. Not only does prayer voice our dependence, but it should voice our utter confidence in God."