

said the great Doctor Daniel Steele. The more education and the less of God a preacher has the more damage he can do to souls. He cannot see the need. He puts darkness for light, and bitter for sweet. He is spiritually perverted. Here is what one of these great Unity preachers said the other day. Preaching on "the grace of God," he said, "It was not today regarded as some great transforming power that comes into a person's life, but it is today interpreted as Tact, Taste and Personal Charm. What a thing to get off his chest and call himself the follower of Wesley! Well, that was the best he knew. But I heard an old colored woman aged eighty-two give her experience the other night and she had the Holy Spirit. It was so rich and sweet and unctious and full of good common sense and real experience. I said that old lady who cannot write her own name could give that D. D. LL.D a great course in theology and real salvation experience."

When the church loses and ignores the Holy Ghost it must deal more and more with the social and the intellectual and the matter of reform. It will plunge more and more into politics and see in mere laws the coming of God's kingdom. I am glad for all reform laws, especially the Volstead Act. But I can see that unless the country is visited by a great spiritual revival that will arouse the moral convictions of people and hold them steady, we shall see a great reaction as they have had in Canada, and that in the face of the biggest church federation the world has ever seen. Ex-premiers Baldwin and George say that the greatest need of England is for the leadership of another Wesley who will call the nation back to those spiritual realities that have grown dim.

That is what every nation needs, and when he comes there will be no beauty that people should desire him. He will have to bear the reproach and the shame as did the first Wesley, and did Luther, for the carnal mind is enmity against God, and that is the explanation of the whole matter. Where there is no vision the people perish. The situation now is dark and it has been dark before. Our greatest danger is in a denatured devitalized gospel; that mistakes carnal compromise for real Christian charity and persists in sowing the same seed that brought Germany to her fall. But there is hope in the many thousands that have not bowed the knee to Baal. Let us hope and pray that our great nation will turn from its materialism and pleasure-seeking to seek the blessing and guidance of the Holy Ghost. May we see another Pentecost. But when it comes it will not be recognized by the proud and well-to-do ecclesiastics, who will want to make the programme for the Holy Ghost. It will be along the line of humiliation and reproach and suffering, and if we suffer with him we shall also reign with him. Amen!

If time be of all things the most precious, wasting time must be the greatest prodigality, since lost time is never found again; and what we call time enough, always presses little enough. Let us, then, be up and doing, and doing to the purpose; so by diligence we shall do more with less perplexity. Sloth makes all things difficult, but industry makes all easy. Drive thy business; let it not drive thee. Early to bed and early to rise makes a man, healthy, wealthy and wise.—B. Franklin.

THE STATE OF THE CHURCH

By Bishop R. S. Foster

The church is today courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred enclosure of the church, and as a satisfaction for all this worldliness, Christians are making a great deal of Lent, and Easter, and God Friday, and church ornamentation. It is the old trick of Satan. The Jewish church stuck on that rock, the Romish Church was wrecked on the same, and the Protestant Church is fast reaching the same doom.

Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which summed up is a fashionable church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the "sail loft," seems almost the miracle of history, but who that looks about him today can fail to see the fact?

Do not Methodists, in violation of God's word and their own discipline, dress as extravagantly and as fashionable as any other class? Do not the ladies, and often the wives and daughters of the ministry, put on "gold and pearls and costly array?" Would not the plain dress insisted upon by John Wesley, Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntington, and many others equally distinguished be now regarded in Methodist circles as fanaticism? Can any one going into a Methodist church in any of our chief cities distinguish the attire of the communicants from that of the theatre and ball goers?

Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion and are often sneering skeptics, go through a cold artistic or operatic performance which is as much in harmony with spiritual worship as an opera or theatre. Under such worldly performances spirituality is frozen to death.

Formerly every Methodist attended class and gave testimony to experimental religion. Now the class meeting is attended by very few, and in many churches is abandoned. Seldom the stewards, trustees and leaders of the church attend class. Formerly nearly every Methodist prayed, testified or exhorted in prayer meeting. Now but very few are heard. Formerly shouts and praises were heard; now such demonstrations of holy enthusiasm and joy are regarded as fanaticism.

Worldly socials, fairs, festivals, concerts and such like have taken the place of the religious gatherings, revival meetings, class and prayer meetings of earlier days. How true that the Methodist discipline is a dead letter! Its rules forbid the wearing of gold or pearls or costly array; yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and the taking of such diversions as do not minister to godliness; yet the church itself goes to shows and frolics and festivals and fairs which destroy the spiritual life of young and old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the judgment.

The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not places of ease and affluence, but of privation

and suffering. They glorified not in their big salaries, fine parsonages and refined congregations, but in the souls that had been won for Jesus. Oh, how changed!

A hireling ministry will be a feeble, a timid, a truckling, a time-serving ministry, without faith, endurance and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities and in popular lectures. The glorious doctrine of entire sanctification is rarely heard and seldom witnessed to in the pulpits.

MEN WHO HAVE OVERCOME

The story of the laying of the Atlantic cable by Cyrus W. Field and his associates is a remarkable illustration of overcoming difficulties.

In the first attempt to lay the cable, after forty miles had been successfully dropped, a gale arose and the cable was cut to save the ship. A year's delay followed. In the second attempt, on the sixth day out, with 335 miles of the cable placed, it broke in two. When Mr. Field returned to England to confer with his backers, one of them said, "But suppose you don't succeed, suppose you make the attempt and fail—your cable is lost in the sea, then what will you do?" "Charge it to profit and loss and go to work to lay another," said the persistent man. At the next attempt, 111 miles of cable had been laid when it again broke, but Mr. Field would not surrender. When in 1858 the line was laid, there was great rejoicing, but on the very day a great celebration was being observed in New York the Atlantic cable gave its last flash and went to sleep forever in its ocean grave. But Mr. Field did not give up. Five years elapsed, with the Civil War raging. A heavier cable was devised. Then in 1865, the mammoth steamship, the Great Eastern, set out to lay the heavier cable. When within 600 miles of Newfoundland, it parted. The next year, the Great Eastern again set out on a Friday, and on July 27, 1866, the line was laid, and Mr. Field cabled: "We arrived here at nine o'clock this morning. All well. Thank God! The cable is laid, and it is in perfect working order." Mr. Field persisted through a dozen years overcoming the greatest obstacles in his achievement.

Mr. Gladstone was a great statesman and a political debater without a peer. When he was asked once how he developed his wonderful ability to debate, he said, "At home my father made it a practice always to compel us to give a reason for every assertion we made, so we learned to be guarded in what we said and to have a reason to back our statements." By training himself to overcome difficulties he made himself a great overcomer.

The story of Theodore Roosevelt's overcoming poor health, when a youth, is familiar to most persons.

Many other illustrations may be given. Indeed the men who have attained to high places have been men who have learned to overcome.

Wesley, very near the close of his life, made this public declaration: "In the younger part of my life I was fond of controversies, but I have now lived long enough in the world to know better."

Christian people who find and retain the experience of entire sanctification are prepared to endure any persecution or trial. They live in love at the feet of Jesus and triumph in the grace of God. They shine most when severely tested.