

business of the people of God. That is the message that changes tears to smiles, darkness to light, heaviness to joy, waste places into gardens, that makes the desert blossom as the rose, and makes possible the kingdom of heaven on earth.—Religious Telescope.

SPIRITUAL ACTIVITY

Possibly the greatest danger to spiritual life is that tendency "to settle down." The Apostle Peter said he found it needful to stir the church up, back in that early day. Jesus warned the church against letting their love grow cold, when iniquity would be increasing around them. The Ephesian church, with all their zeal for orthodoxy, lost their first love. The same danger is prevalent among us at this day. And it is a danger. The danger is that having known God and His blessing we not only lose the experience but lose our souls eternally. Bunyan pictures a man falling from the gate of heaven to the pit of hell. Brethren, it is our interest to hold a class meeting on our spiritual condition every little while.

Let us consider some things that indicate an unhealthy spiritual condition. First we would notice that some lose interest in the means of grace. It becomes unattractive to attend the prayer meeting. They can read secular papers and magazines or attend lectures or political meetings without weariness. They even find a positive relish for these things and a—well a sort of aversion for prayer, reading the Bible, midweek prayer and class or missionary meetings. This feeling can be seen in the complaint that meetings are too long. One will pull out his watch to give the preacher or some brother or sister who is testifying a hint to quit. They will not mind gossiping for hours or even engaging in some unprofitable pastime, but if a prayer meeting lasts over an hour they grow restless. Of course they would not like to think they were backslidden in heart, but we believe if the Spirit's searchlight were turned in on such hearts it would reveal alarming conditions.

Second, too many dear people live in the past. They have very little present experience to tell. Far too many grow lean in old age. One of the saddest things is to see those who were once "all on fire" now cooled off, and apparently contented. They know how things ought to be run, and can discuss doctrine and church government, but the old-time life is lacking. How are the mighty fallen! We could join with Jeremiah and weep for the slain of the daughters of My people.

There are many causes for this condition. Of course Satan is to blame for trapping and seducing unwary souls. He does not mind if they profess religion and belong to our church as long as they do not possess spiritual life. Some of the things he uses to bring on this barren condition may be suggested here. First we would mention familiarity with the truth. One can become accustomed to the doctrines, the general phraseology, the customary forms of living and worship that they settle into formality and forget that "Without Me ye can do nothing." All the forms and ceremonies without the divine love is as sounding brass and tinkling cymbal.

Then crowding events take the attention of many. They are busy, always busy. Family prayer gets crowded out, other engagements interfere with the prayer-meeting; world affairs are soon uppermost in their minds and devotion is forgotten. No longer can it be said, "They are not of the world, even as I am not of the world." Their worldly activities have brought them a cer-

tain amount of worldly esteem and applause and they compromise their devotions and spiritual convictions for this. Sad, but isn't it true in too many cases. They may be said to be treading on the enchanted ground. Brother, if this is your case may the Lord awaken you before the sleep of death eternal comes upon you.

Failure is the cause of many people's inactivity on spiritual lines. They have not crossed into Canaan and possessed the good land. They feared the giants and were soon wandering in the wilderness. A sense of discouragement seized them and any effort to help them is met with a chronic "No use." They fail to take their cross and yet they would not like to have anyone think they were not fair Christians.

Beloved, have we described your case? We do it in love and with a heart yearning to help you. Never did the church need to be aroused more than in these days. The night is fast coming, the day of grace is slipping away. The Bridegroom is near at hand. Poor dying humanity needs the influence of a spiritual church right now. We are faced with the greatest challenge of all the centuries. We need men and women of prayer in every community to intercede for a sinful and perishing generation. God is moved by prevailing prayer and God moves on the hearts of men in answer to prayer. Let us have weeping and supplication between the porch and the altar. Then will Zion bring forth children.

Let us close this article with a practical illustration. A dear sister, wife of a locomotive engineer, has prayed for some years for her husband's salvation. Recently she was much exercised for his spiritual need. He was away on his run and that night was asleep in a distant bunk-house with his railway mates. Back home the little wife was praying. Several hours went by. Husband had a dream. He saw himself lost. He awoke and got to his knees and prayed. There in the bunk-house Jesus saved him. Away went his tobacco and cards and you can imagine his happy home-coming. This incident is not yet a month old. Let us pray. God is ready to hear and answer.—*The Canadian F. M. Herald*.

HISTORY REPEATS ITSELF

Job tells us that remarkable sociological chapter (Job 25) which deals with the origin of social life and institutions, of a condition existing in his day which would have been thought impossible among us. He speaks of those who "make oil within their walls, and tread their winepresses and suffer thirst" (Job 25:11). Yet this condition now exists in our own country to an almost unbelievable extent. Multitudes go hungry every day, while farmers leave their fruit in the orchards ungathered, and their vegetables rot in the fields. The government has great stores of wheat in its granaries but only recently has there been any distribution of aid. People are ill-clad and yet the cotton-growers in the South cannot dispose of their crops and have sometimes been urged to burn them. In the western states owners can scarcely afford to feed their sheep, and yet both woolen goods and meat are out of reach of multitudes. Men walk the streets seeking for gainful employment in order to support their families, yet everywhere there is great abundance. The present social condition is but another silent testimony to the truthfulness of the Scriptures. The problem according to General Superintendent Chapman is "not one of production but of distribution."—*Herald of Holiness*.

Temperance Column

WHISKEY FROM TWO VIEWPOINTS

Rev. H. D. Brown, of Seattle, Washington, sends us this clipping, selected evidently from one of the Advocates.

The following remarkable letters, one from Robert G. Ingersoll to Dr. James M. Buckley, with Dr. Buckley's reply were found in Dr. Buckley's records after his death:

"Dear Buckley:

"I send you some of the most wonderful whiskey that ever drove the skeleton from the feast of painted landscapes in the brain of man.

"It is the mingled soul of wheat and corn.

"In it you will find the sunshine and shadow that chased each other over billowy fields, the breath of June, the carol of the lark, the dew of the night, the wealth of summer and autumn, rich content, all golden with imprisoned light.

"Drink it and you will hear the voice of men and maidens sing in the 'Harvest Home,' mingled with the laughter of children.

"Drink it and you will feel within your blood the starred dawns, the dreamy, tawny dusks of perfect days.

"For forty years this liquid joy has been confined within staves of oak, longing to touch the lips of man.

"Your friend, Robert G. Ingersoll."

"My Dear Bob:

"I return to you some of the most wonderful whiskey that ever brought a skeleton into the closet or painted scenes of lust and bloodshed in the brain of man.

"It is the ghost of wheat and corn, crazed by the loss of their natural bodies. In it you will find a transient sunshine chased by a shadow as cold as an Arctic midnight, in which the breath of June grows icy and the carol of the lark gives place to the foreboding cry of the raven.

"Drink it and 'you will have woe, sorrow, babbling and wounds without cause.' Your eyes shall behold 'strange women and your heart shall utter perverse things.' Drink it deep and you shall hear the voices of demons shrieking, women wailing, and then, all orphaned, children mourning the loss of a father who yet lives.

"Drink it deep and long serpents will hiss in your ears, coil themselves about your neck and seize you with their fangs. 'At last it biteth like a serpent and stingeth like an adder.'

"For forty years this liquid death has been confined with staves of oak, harmless there as pure water. I send it to you that you may put an enemy in your mouth to steal your brains; and yet, I call myself your friend.

Buckley."

Combateness is not Holy Ghost courage. A man may be well stocked with combateness and yet utterly destitute of Holy Ghost power. There is a divine gift of courage by the Holy Spirit, which is an essential quality in a true Christian, increasing his efficiency. Combateness is a natural propensity to fight, argue, rebuke, and defend doctrines and methods. It appears like holy courage, and may be accepted as a substitute by some, but it often gets squarely in the way of the Holy Ghost and becomes a hindrance to the cause of Christ. There is a natural boldness and a supernatural boldness, God can make the timid bold; but all who are bold are not made so by divine power.—*Rev. J. H. Smith in Christian Standard*.