

disgusting, spoiled, hard to deal with, and unlike Christ. No one ever saw Christ sitting around pitying Himself. "He that saith he abideth in him ought so to walk, even as he walked. * * * Let this mind be in you which was also in Christ Jesus." Was the mind of Christ a self-sympathizing mind? No! Neither should ours be.—Sel.

RELIGIOUS MAXIMS, HAVING A CONNECTION WITH THE PRACTICE OF HOLINESS

By Rev. Thomas C. Upham

I

Think much and pray much; but let your words be few, and uttered with a holy courtesy, as in God's presence. And yet regard may be had to times and seasons. We may innocently act the child with children, which in the presence of grown persons would have the appearance of thoughtlessness and levity. And may perhaps at times express our gratitude to God and our holy joys, with an increased degree of freedom and vivacity, especially in the company of those who bear the same image, and who know what it is to rejoice in the Holy Ghost.

II

Be silent when blamed and reproached unjustly, and under such circumstances that the reproachful and injurious person will be likely, under the influence of his own reflections, to discover his error and wrong speedily. In the name of your Redeemer, reply not; but receive the injurious treatment with humility and calmness; and He, in whose name you thus suffer, will reward you with inward consolation, while He sends the sharp arrow of conviction into the heart of your adversary.

III

In whatever you are called upon to do, endeavor to maintain a calm, collected, and prayerful state of mind. Self-recollection is of great importance. "It is good for a man to wait quietly for the salvation of the Lord." He who is in what may be called a spiritual hurry, or rather who runs without having evidence of being spiritually sent, makes haste to no purpose.

IV

Seek holiness rather than consolation. Not that consolation is to be despised, or thought lightly of; but solid and permanent consolation is the result rather than the forerunner of holiness; therefore he who seeks consolation as a distinct and independent object, will miss it. Seek and possess holiness, and consolation (not perhaps often in the form of ecstatic and rapturous joys, but rather of solid and delightful peace) will follow, as assuredly as warmth follows the dispensation of the rays of the sun. He who is holy must be happy.

V

Be not disheartened because the eye of the world is constantly and earnestly fixed upon you, to detect your errors and to rejoice in your halting. But rather regard this state of things, trying as it may be, as one of the safeguards which a kind Father has placed around you, to keep alive in your own bosoms an antagonistic spirit of watchfulness, and to prevent those very mistakes and transgressions which your enemies eagerly anticipate.

VI

Do not think it strange, when troubles and persecutions come upon you. Rather receive them quietly and thankfully, as coming from a Father's hand. Yea, happy are ye if, in the exercise of faith, you can look above the earthly instrumentality, above the selfishness and malice of men, to Him who has permitted them for your

good. Thus persecuted they the Savior and the prophets.

VII

"Be ye angry and sin not." The life of our Savior, as well as the precepts of the apostles, clearly teaches us that there may be occasions on which we may have feelings of displeasure, and even of anger, without sin. Sin does not necessarily attach to anger, considered in its nature, but in its degree. Nevertheless, anger seldom exists in fact, without becoming in its measurement inordinate and excessive. Hence it is important to watch against it, lest we be led into transgression. Make it a rule, therefore, never to give any outward expression to angry feelings (a course which will operate as a powerful check upon their excessive action), until you have made them the subject of reflection and prayer. And thus you may hope to be kept.

VIII

True peace of mind does not depend, as some seem to suppose, on the eternal incidents of riches and poverty, of health and sickness, of friendship and enmities. It has no necessary dependence upon society or seclusion; upon dwelling in cities or in the desert; upon the possession of temporal power, or a condition of temporal insignificance and weakness. "The kingdom of God is within you." Let the heart be right, let it be fully united with the will of God, and we shall be entirely contented with those circumstances in which Providence has seen fit to place us, however unpropitious they may be in a worldly point of view. He who gains the victory over himself, gains the victory over all his enemies.

—Wesleyan Methodist.

KEEP YOURSELVES IN THE LOVE OF GOD.

Contending for the faith and keeping in the love of God seem to be the two dominant notes of Jude's Epistles, and yet how frequently we see the two kept very widely apart.

Contending for the faith brings opposition and oftentimes reproach and the temptation will be to strike back and use carnal weapons as Peter did on the night of the betrayal. Contending for the faith will bring one up against all kinds of men and devils. One has said, "As mountains are exposed to winds, clouds, tempests and various storms such as rain, hail, snow, lightning and thunders, so are the ministers of Christ to the severest conflicts of earth and hell." "To preach the Gospel," said Luther, "is to draw the hatred of all hell upon a man." If preaching the Gospel and contending for the faith involves all this, how absolutely necessary it is to keep in the love of God.

In contending for the doctrine of entire sanctification we know some who have grown harsh and both unloving and unlovely. They neglected to keep themselves in the love of God.

In some places the Holiness work has been hurt seriously by dissensions and divisions. They made the terrible blunder of not keeping themselves in the love of God.

Some have kept true to the doctrine and have always stood ready to defend it, but in their own soul life have lived not on the joyous victorious side of the blessing. They have failed to keep themselves in the love of God.

It is said of Bernard that he preached as though his heart was a "furnace of love." Let us all have more love and keep ourselves in the love of God.—G. A. McLaughlin.

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TIME IS A LOAN

Time is lent us to be laid out in God's service, and we cannot be too diligent in it, if we consider that time is precious, short, passing, uncertain, irrevocable when gone, and that for which we must be accountable.