

timony which arrived too late to be given at Beulah:

"I miss being at Beulah when I hear you all talking about it and enjoying yourselves so much. It seems a strange way to give my testimony, but I do like to be represented at Beulah. God has been very real to me lately. He gives me help in the trying times one is bound to meet while in uniform. I always find myself breathing a prayer to God when I find myself up against something. It always helps to relieve my lonesome and tired feelings when I take a few minutes off to relax and pray. I really do enjoy my religion, and I am proud to be a Christian at any time."

HOW TO TRY THE SPIRITS

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"Beloved, believe not every spirit, but try the spirits whether they are of God." I. John 4:1.

Here we are commanded to try, not a creed, but the spifit which gave birth to the creed. There are two extremes: If we are afraid of fresh illumination and strong impressions we may drift into cold formalism. If, on the other hand we accept as genuine, every voice, dream or suggestion, then we are likely to go into fanaticism. Finney gave a short and accurate definition of fanaticism, "Loveless Light." In other words, when one receives advanced light, then becomes harsh and breaks fellowship (more or less) with those who do not readily see it the same, he is bordering on fanaticism. There are at least five ways in which one may test impressions and impulses.

I. By the Word

When a doctrine is wholly of the Lord, it will harmonize with the entire Bible; not merely with certain passages, but with the general teaching and tenor of the entire Book. Nearly every fellow will declare he can prove his theory by "Thus saith the Lord." Well, let us see! To be specific, when Jesus was about to ascend, he gave his disciples a last commission, as recorded in Matthew 28:19-20. Here he authorized them to "Go and teach all nations . . . teaching them to observe all things whatsoever I have commanded you." The question arises, were the apostles true to this injunction? If so, all essential truth for precept and practice, can be found between Acts 1 and Revelations 22. Not that we would discard the other portions of the Scriptures, but for our day, we find the gist of Christ's teachings in this small compass.

Some may object to this, for they cannot find their pet theories substantiated herein. For example, there is not one passage which teaches soul-sleeping, or seventh-day-sabbath. True, Paul went into the synagogue on the sabbath to dispute with the Jews, for this was the only time he could get them together. But the infant, New Testament Church, always met to worship, ("Break Bread") on the "First day of the week." Other error could be answered by this same rule of interpretation.

II. By the Holy Spirit

He dictated the Holy Scriptures, and if he fills and controls a being now, that life, though ignorant of the Word, will perfectly harmonize with its teachings. Strange then, that so many who claim to be filled with the Holy Spirit should disregard what he dictated. This might pertain to tithing, evil-speaking, going to law, wearing of gold, using of tobacco, and

many other things. He is true to every conscientious soul, and if not reasoned away, will certainly lead aright.

III. By Providences

Wesley said, "God is in his Providence, as well as in his Grace." His leadings are always in the same direction, never contradictory. One should never change and adopt a new plan, until he fels equally clear to abandon a former one. It is not best to knock your head against a half-open door. A closed door may be providential.

When God is guiding, you need not get in a hurry. "He that believeth shall not make haste." Isaiah 28:16. If you are wholly the Lord's and aim alone at his glory, you can rest and feel easy as to the outcome. On the other hand, when you are agitated and over-anxious, you are not then believing. Everything that comes to a real saint, is either sent, or permitted by God. If sent, it is the very best thing that could happen. If permitted, he stands ready to rule and overrule; and in the end, will outwit them and devils and turn it to your account.

There are multitudes of precious people who have marred God's first plan and gotten out of divine order, because they took things in their own hands while in a hurry. Even David caused eighty-five good priests to lose their heads, because he deceived Abimelech when he rushed into his presence and said, "The King's business requireth haste." The fact was, he was not on business for the King, but was then fleeing from the King Saul. This is a poor verse to prove that one should make haste. There is only one instance wherein we are authorized to make haste—"Flee youthful lusts!" Do not parley, do not hesitate, but like Joseph, "Get thee out." Gen. 39:12.

IV. By Christian Counsel

We read, "Where no counsel is, the people fall; but in the multitude of counselors, there is safety." When your motive is pure you are safe in conferring with others; yea, with those "old heads" who will be true to you; with those who will not smooth you over, but rather search you out. It is dangerous to listen to hot-headed, excitable people. It is not always safe to quickly follow even your own inclinations.

Anything that is of God will survive all opposition. It may be a feeble impression at first, but it will grow and become fixed as time goes by. While on the other hand, a strong and highly illuminated command may be from the "angel of light," the arch deceiver. Especially so, if it despises proper authority and becomes impatient at the thought of waiting. If, by prayerful waiting, it becomes more or less uncertain, you can set it down that it was from beneath.

It might not be amiss not only to seek counsel from the godly, but to actually invite them to earnestly pray against every cherished plan you entertain, lest it be merely human. Yea, good people may be mistaken sometimes. Even Samuel was about to arise and anoint Eliab king, because he was the eldest and most dignified of all the sons of Jesse. Seven times the old prophet could have missed God's choice before David was finally chosen. I. Sam. 16:6-13. Later the good prophet Nathan gave David the wrong advice when the king wanted to build the temple: "Go, do all that is in thine heart, for the Lord is with thee." But that night when Nathan got still before the Lord,

he saw that he had hastily given the wrong instruction. 2 Samuel 7:1-13.

God never leads one to do indecent things in the pulpit or out of it. Rev. Thomas Upham says: "Those impulses which are from God are of a peaceful and gentle character. While those which are not from the Holy Spirit, but from Satan, or a disordered imagination, are hasty and violent."

V. By Common Sense

We read: "Come now and let us reason together." God's leadings appeal to reason and common sense. Jesus said, "Handle me and see." He and his guidance will bear investigation. A shout in the Holy Ghost will gladden saints and convict sinners. It may be loud or gentle, but if in the Spirit, there will not be a bad after-effect. Even in preaching, it is easy to continue too long, till the holy unction lifts. One sentence out of the Spirit can spoil a good sermon. "And they that are Christ's have crucified the flesh with the affections and lusts." "If we live in the Spirit, let us also walk in the Spirit."

WHAT I OWE MY MINISTER

1. Respect. I owe my minister respectful attention. He is the ambassador of God.
 2. Co-operation. I owe it to my minister to search the Scriptures daily to see whether what he preaches is God's truth, and to obey it if it is (Acts 17:11).
 3. Generosity. I owe my minister generosity; if his methods seem strange to me, I must not be so narrow as to insist that he change them to conform to mine.
 4. Trust. I owe my minister trust. He should be able to serve the church unhindered by idle fault-finding.
 5. Time. I owe my minister time to serve in the work of the church when and where he needs me.
 6. Encouragement. I owe my minister encouragement. He has more vexations and annoyances than the average person.
 7. Prayer: I owe it to my minister to pray for him every day, that God will teach him deeply in the Word, and that he in turn may teach others.
- If my minister is not what I wish he would be, I am probably more than a little to blame.—Sel.

"WHERE TWO ARE ASSEMBLED"

It does not require a large church numerically to get the presence and power of Jesus. It does not require a large church numerically to do big things. It does not require a large crowd to get the presence of Jesus, or claim His promises. He says where two or three are gathered together in His name, He is there in the midst of them. Where as few as two gather in Christ's name, He gathers with them. But those two must assemble in Christ's name, must be agreed, must be in harmony.

A few working together, counseling together, praying together, are worth a whole regiment of those who are not agreed, not in harmony. Jesus also says if any two shall agree about anything for which to pray, it shall be done for them of the Father in heaven (Matthew 18:19). What a stupendous promise to make to as few as two Christians.

A little church doing big things is better than a big church doing little things. A church doing the will of Jesus is doing big things.—Ex.