

compelled to repent and do his first works over again.

How, then, are the "all things" and "all truth" to be limited or restricted in any way? Does the Holy Spirit guide in matters small, secular or scientific? Certainly, if it be right for a man to do anything small, to engage in anything secular, or to study any science. If it can be shown that these things are wrong in themselves, of course God will not give teaching and guidance, save to enable us to avoid the evil. The object of guidance is to enable the believer to do right, whether in spending five cents or five million dollars; whether in digging a ditch or preaching a sermon, talking politics or relating his Christian experience.

A Christian who is guided in small things, will be faithful in small or few things, and so "will be made a ruler over many things." One guided in secular matters will do business for the glory of God and for the highest good of humanity. And the man who is guided in the study of natural science will see the glory of God in that science, and will learn just as fast and just as much as is good for him and for all concerned. How absurd, then, to suppose that one cannot "walk in the Spirit" whilst engaged in any legitimate business, seeing that if he does not he must inevitably walk after the flesh" or "fulfil the lust of the flesh."

THE CHRISTIAN EXPERIENCE OF THE LATE REV. ASA MAHAN, D.D., LL.D.

In regard to my early experience as a Christian, I would say that that experience had two prominent characteristics—a desire, inexpressibly strong, to be freed from all sin in every form, and to be entirely consecrated to the love and service of God, in all the powers and susceptibilities of my being. Nor can any one conceive the gloom and horror that covered my mind when older Christians assured me, and, as I supposed, with truth, that that was a state to which should never in this life attain; that mi-

lusts would not be perfectly subdued or subjected to the will of Christ, and one of the brightest evidences of my conversion and growth in grace, was new discoveries of the deep and fixed corruptions of my heart—corruptions from which I was never to be cleansed till death should deliver me from my bondage. Notwithstanding all the impediments thrown in the way of my progress in holiness, I continued to press forward for a number of years, till I could say, in the language of another, "I do know that I love holiness for holiness' sake."

In this state I commenced my studies as a student in college. Here I fell, and fell by not aiming singly at the "prize of the high calling," but at the prize of college honors. I subsequently entered a theological seminary, with the hope of there finding myself in such an atmosphere that my first love would be revived. In this expectation, I grieve to say, I was most sadly disappointed. I found the piety of my brethren apparently as low as my own. I here say it, with sorrow of heart, that my mind does not recur to a single individual connected with the "School of the Prophets," when I was there, who appeared to me to enjoy daily communion and peace with God.

AWAKENING TO THE UNSAVED CONDITION OF THE MINISTRY AND CHURCHES.

After completing my course under such circumstances, I entered the ministry, proud of my intellectual attainments, and armed, as I supposed, at every point, with the weapons of theological warfare, but with the soul of piety chilled within me. Blessed be God, the remembrance of what I had been remained, and constantly aroused me to a consciousness of what I was. I looked into myself, and over the Church; and at what I felt and what I saw. Two facts, in the aspect of the Church and the ministry, struck my mind with gloomy interest; scarcely an individual within the circle of my knowledge seemed to know the Gospel as a sanctifying, or peace-giving Gospel.

In illustration of this remark, let me state a fact which I met with in 1831 or