

its grand purposes? I can give you, my dear reader, the theory of truth necessary for its detection, but God, the holy Sanctifier, alone can give you the light by which you may come to Jesus and have it removed. That He will gladly do, provided you consent to be holy without any "ifs" or "buts," or stipulations of your own.

Well, just at the altar of consecration, where you so often prayed, confessed, consecrated yourself, and renewed your covenant, stood your Almighty Saviour, waiting to impart salvation, free and full, to your aching heart; but at the moment of your entire submission, when you should have believed, what did you do? Why, you renewed your covenant, which directed your longing eyes away from Jesus to a future fulfilment of your vows; and it was implied in your mind, "Then I will be brought into the sweet communion with God I so much desire." You substituted a renewed covenant for present believing, nay, for a present Saviour; you arose and went away, and left Jesus "standing there at the door knocking" for admission. Instead of opening the door to admit Him in all the fulness of His saving power, without which it was impossible for you to do better, with a pious vow in your mouth you retired through a back way, to your own dreary work, weak as before. How could you do any better when you missed connection with the source of light and life? If you wish to irrigate an orchard of fruit trees, your beautiful ditches of good works will do no good unless you lift the flood-gates and turn on the water. At that important point of submission, to be sure, you ignored the record of your past works, pronouncing them filthy rags, and threw them away, but what then did you do? You gravely promised the Lord some more of the same sort, or as you believed, an improved article. You told the Lord you certainly would do better the next time; but a fortnight's experience proved to you that they were of the same sort precisely, and not a bit better than the old stock. Then the old "accuser of the brethren," and the sisters as well, came in upon you like a flood, and you said to yourself, "Dear me, what shall I do? I thought I had gotten such a start in the way of holiness that I never would get back here again! But here I am in the same old formal track, subject to the same petty annoyances, and doubts, and fears."

O, how glad I was when the Lord, in mercy, revealed to my heart this insidious practical error of "going about." It is the

more difficult of detection because everything embraced in those vows and covenants is a good thing, or a combination of good things, can involve such a radical error, sapping the very foundations of our religious experience, is the problem to be solved. The desire that led to the vows is all right, for God the Spirit wrought it in your heart; and vows and covenants are right, in so far as they are a means of bringing you to a perfect surrender to God, and a present acceptance of Jesus as your present perfect Saviour. But as you are running on the Gospel track, under the pressure of this heaven-wrought desire, into the depot of full salvation, look out there, look out! Just at the entrance of the depot, the devil adjusts a very ingenious "switch," and if you are not careful, you will be caught on this Satanic "switch" and carried off the direct and only track leading into this glorious depot, on to the old circuitous Jewish track of "going about to establish your own righteousness," instead of "submitting yourselves to the righteousness of God." Surely you will never get in on that track!—*Guide to Holiness.*

A STRUGGLING FOR HOLINESS.

BY GEO. BOWEN, INDIA.

Struggling for holiness is by many regarded as the best evidence of holiness. Men are regarded as saints who put forth a great deal of effort in the pursuit of righteousness. Men in India, who travel on foot 500 or 1,000 miles, under circumstances that aggravate the difficulty of the enterprise, to reach some sacred shrine, are looked upon as eminently righteous. The question is not, Do they obtain what they strive after? Their striving is regarded as itself the best evidence of holiness. Not merely among Hindus does this way of viewing the matter obtain; it is also found among Christians. Many biographies of good men are largely taken up with the account of their struggles after holiness. We are told of the deep sense of their own sinfulness, the tears, the earnest pleadings, the fastings, the perpetual conflicts, and we are expected to recognize them as holy because of this constant endeavor to be holy. And many have been led by these portraits to conclude that all that Christianity can do for us is to awaken us and stimulate us to such ever-renewed efforts to beat back sin and follow hard after holiness. But is