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IN THE SECRET OF THY PRESENCE.

PSA. xxxi. 20.

I need not leave the jostling world,
Or wait till daily tasks are o'er,
To fold my palms in secret prayer,
Within the close-shut closet door.

There is a viewless cloistered room,
As high as heaven, as fair as day;
Where, though my feet ne'er join the throng,
My soul can enter in, and pray.

No human step approaching breaks
The blissful silence of the place;
No shadow steals across the light,
That falls from my Redeemer's face.

And never through those crystal walls,
The clash of life can pierce its way;
Nor ever can a human ear,
Drink in the spirit-words I say.

One, heark'ning even, cannot know,
When I have crossed the threshold o'er;
For He alone who hears my prayer,
Has heard the shutting of the door.

—Presbyterian.

IF "holiness associations" develop an anti-holiness party in the Church, it must be on the same principle that the Prince of Peace came to send a fire and a sword, and to set members of the same household one against the other; on the same principle that the entering in of the law causes the abounding of sin (Rom. v. 20); on the same principle that God excites the enmity of the carnal mind; on the same principle that holiness always rouses unholiness. What a name is that to adopt or accept, or even to lay under,—“An anti-holiness party!” Who will own he belongs to it.—*Standard.*

INBRED SIN.

There is much to be written yet on this intricate subject. Not that the subject itself is intricate when viewed in the light of Pentecost, but it has been so interwoven into modern creeds, as a great unknown quantity, to cover up all forms of ignorance and excuses for sin, that it requires much patient investigation and thoughtful discrimination to untangle the intricacies which have ensued.

The history of sin, both in its origin and possible destruction, as portrayed by the Bible, is simple and easily comprehended. It is that sin entered into the world by disobedience to the law or government of God. But provision was made, by direct revelation to man from time to time, whereby forgiveness and peace of conscience might be obtained through confession and sacrifice. These revelations were made through individuals, as prophets, until the final revelation of Jesus Christ.

It is, however, distinctly taught that perfection of religious character, under all the dispensations, consisted in living up to the possibilities of obedience provided for in the different dispensations. Hence men were pronounced perfect in former ages, who, judged by the possibilities of the present dispensation, would fall far short of the standard of Christian perfection.

This fact is taught in various ways, not only by direct statement, but it can be seen in the sense of satisfaction realized by those who lived up to the possibilities of their times.

True it is that the prophets predicted a dispensation of greater privilege and blessing, and sighed after it, even as the