Spargeon on "Perfectionists."

If you are enjoying more of God's love to high t than ever you did in your life, yet do not profess to have climbed above the need of self-examination, when the question comes, "Art thou really one of His?" do not chase it away, as if it were an impertimence. Extrain the inquiry till you can satisfy it with a sufficient answer. Some professions can efford to sueer at holy anxiety. May I never be of their number! I have heard them ridicule the question.

"he live the bond or not."
Now, I do not benitate to say that
you also not benitate to say that
you also not beneate to say that
you also not be the Lord has had to
you also not necessary the Lord has had
you also not necessary the last had
ferromey of his love have made him
loss of himself. He has such an overshuing acase of wint his love ought
he, and he has such a consciouses
shortcoming, that he is quite sure to
y. "Do I love the Lord?" It is not
ur held talker that is your true lover
er all. There is a confidence which is
al.

isl.

"He who never doubted of his state,"
He may—perhaps he may too late,"
"If thou sayest, "I am rich and in-eased in goods, and have need of noth-e," whilst thou art naked, and poor, d miserable, it will be a sad decep-us, and the awakening out of it will be

and the swatering of the tribute of the still.
But if thou sayest, "O that I loved Redecemer more! O that I served better! But I do love him! My tis His, and He does love me," then hast answered the question of dl is it. I?" and thou mayest go thy contented.

those has answered the question of "Lord in st. Array and thou may est go thy detected." The other remark with which I finish is this: that John's nearness to Christian in the control of the control of

The adaptation of means to enthe is an assential condition of success. The notion be attained in a revival effort is to bring ainners to a swing knowledge of the truth as it is in Jesus.—or, in other words, to induce ainners to replicate the property of the truth as it is in Jesus.—or, in other words, to all the words of the poly. This is a divine result, a spiritual and supernatural work. For its accompliate and its preach the divine plan and in the economy of the New Testament.

We believe it is timely to emphasize this fact, in these days when mere captured the property of the property of the contraction by a hired evanged is, who was the words of the pounds of the words of the words of the words of the property of the contraction by a hired evanged is, who was to be presented of the words of the property of the contract of the words of the property of the contract of the words of the w

pointments, just as there is a profound peace in the depths of the Atlantic, while hurricanes are tossing its surface into foam.

Our happiness arises from what we are, not where we are. If we take Christ at His word when He says, "I am with you always," then we can rejoice in Him always. That kind of joy is more than a privilege it is a duty. Our Master commands us to rejoice evermore; to be wretched, therefore, is a sin. It dishonors our Lord, as every act of disobedience does. Spiritual joy is a sign of heart-bealth. Spiritual joy is a sign of heart-bealth. Spiritual depression is an avidence of disease. When a baby means and frets and cries, the mother says, "Something is wrong; this child is not well." Must not our loving Master, who is wiser and gentler than all mothers, regard us as disordered ond out of harmony with Him when we become sulky or morose, complaining and wretched? We all expect to be happy when we vesch heaven. Why not now? Why parse heaven in the future tense so perversely? It is a state, a condition of soul as well as a locality. The possession of Christ is the beginning of heaven, and he more we have of Him up yonder. Those who open every door and window of the lart to Him will find the same light and joy streaming in which shall constitute the bias of the New Jerusalem. Wherefore, "again I say rejoice!"—T. L. Chyler, D. D.

The Old Theology and the New. the mass in the pass of the New will be conscious, and another is an execution from the way of the pass of the pas

The Enemy Down the Creek.

BY SAMUEL CHARLES HOWARD.

About the middle of July, Sylvia Low's pet calf came limping home with the cattle at night.

"I south have been the lightning of the winds are the series of the series of

The look on her face made the farmer grasp her hand approvingly, though some of his hot color still lingered in his cheeks.

It is a support to the support of the support

took. But I meer yot lost before," said the biber enemy from doors the creek, as they went onward.

The two also found it terrible work to reach the little bridge. But Sylvia meer missed the way for a moment, and at last they stood in a place of afety, "Ath, man!" said the farmer's cheery voice, as the team was reached, "I am right glad that we could help you."

There was slience for a moment, and then the thankful traveler sobbed out, "Oh, Mr. Dunn, I owe my life to Sylvia and you. Forgive me for hating you so long!"

He was speedily forgiven and taken to his sister's house by the near way side.

ide.
There followed a deep-religious interst in that neighborhood which had so
stely and so long been darkened with
he cloud of hatred and sin. The strange
eighbor from down the creek became a
rm Christlan.

"If Ever I Am Converted."

"If ever I am converted, I think I shall be a Baptist," said a young man in a nomewhat flippant manner, the the vidow of a Baptist minister. The Christian Lady was startled and struck with the seemingly careleas way in which this was uttered. "When you're coaverted?" she replied; "and do you mean to say you are not converted, and can talk of it in this light way? Not converted?" the how dread with the way? Not converted? On, how dreadful! Not converted? On, how dreadful! Not converted? On, so was the converted of the conversation upon the all-important topic, especially pointing out to him the imminent danger he was in as an unsaved sinner. During all this the young man appeared as unconcerned as ever, and repeatedly said within himself, "(do on old lady; it pleases you, and don't hurt me. As well talk to a brick wall as to talk to me." When she had finished her say, she somewhat surprised him by saying, "Do you mind kneeling with me in prayer?" "Not at all, "said he, in the same careless manner. But when he was upon his knees, and the godly concerning him, be thought, "will, this is a pretty predicanting prayed for by an old comman. How ludirous!" The prayer ended, and, rising from her knees, she said, "Oh, I do feel so concerned about you, Mr. St. do you mind reading a book on the subject, if I lend it to you?" "Not at all, Mrs. H.7" said the young man, in the same off-hand way. A few hours later the old saint returned, tired and lusty, and handed him, "Grace and Truth." "But where have you been for the book, Mrs. H.7." "I found," said she, "that I had lent it to a friend at B—ca village four miles and a half way), and I have been over to fetch it." "Well, wall he, "according to my promise, I intended reading

"It's your soul, your soul, Tim so anxious about."

He read the book, and, strange to say—no, not strange to say—before he had read many chapters, and had come to the part pointing out that "It is not feeling, but faith in Christ haft saces," he laid the book down, stood up, and said aloud, "Then I'm saved! I've been waiting for feeling; I'll wait no longer. I'll believe."

The next baptismal service found him publicly professing his faith in Christ, having participated in the eternal salvation serought out by the life, death, burial and resurraction of the Lord Jesus Christ, which salvation was serought in the Schrist, which salvation was serought in the salvation was serought in the salvation was serought in the salvation was serought over which, years before, the husband of this coved out of years and the salvation of the long of the salvation of the long of the salvation of the long of the salvation of the land of this salvation of the land of this salvation of the land of the salvation of the land of the salvation of the land of

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