

amounts to a scare. There is a continual harping about our Diana, and a clamor about "irregularities." There is a steady drift toward formalism, and a consequent cry for a programme order for service. The human is exalted. The Holy Spirit is hampered and distrained by stated forms. In fact, this element, swinging into a holiness meeting, cries for the introduction of worldly and unspiritual ways. Such think a meeting cannot go without these things. They seem to be afraid of, or ignorant of, the office of the Holy Spirit in this respect. So that the freedom of true holiness is a rebuke to their staid, formal, prone-to-wander ways. Such may swing into the movement, but the movement does not swing into them. They may be in the army, but they do not have the st-p.

3. They have an uneasy, restless spirit. They are dissatisfied, hard to please, ready to find fault. They don't settle down to the thought of the hour with undivided attention. The sermon is "too long." "They sing too much." "I don't like the testimony meetings" etc. Such are the voices of these restless spirits. Then there is a quiet spirit, that is hard to describe, which is toward God rather than toward man, which one can see and feel to be lacking in them.

4. There is no spirit of aggressiveness. No stir. No burning within to go out. No power to project or carry out a campaign. This spirit does not care to. If a camp-meeting comes near them, they may go. They may help some financially. But they never make camp-meetings themselves. They never publish books or papers, nor care to circulate them, or to have people read them. The push of a holy life is not there.

5. They seem to move with a popular tide. If holiness makes a stir, they flutter toward the front. If it is the day of small things, then they drift to the side of the crowd. To be popular seems more than to be holy, in their practical estimation.

6. It is not hard to see how this element, slipping into our midst, will soon sink the vessel to the water's edge, unless they either be kept from coming aboard, or dispatched to other quarters.

In our opinion, the best remedy is to insist on such radical reconstruction, and thorough work in all revival and holiness meetings, that, so to speak, converts will not be born with such weakness. Let the standard of holiness be raised so far above this measure of living, that no one will think of being tolerated as a professor of holiness with that kind of a life.—*The Highway*.

PRAYING FOR WHAT WE DO NOT EXPECT.

I happened once to be staying with a gentleman—a long way from here—and a very religious kind of a man he was. In the morning he began the day with a long family prayer that he might be kept from sin, and might have a Christ-like spirit, and the mind that was also in Jesus Christ, and that we might have the love of God shed abroad in our hearts by the Holy Ghost given unto us. A good prayer it was, and I thought, "What a good kind of a man you must be!" But about an hour after I happened to be coming along the farm, and I heard him halloing and scolding, and going on finding fault with everybody and everything. And when I came into the house with him he began again. Nothing was right, and he was so impatient and quick-tempered.

"Tis very provoking to be annoyed in this way, Daniel. I don't know what servants in these times are good for but to worry and vex one with their idle, slovenly ways."

I did not say anything for a minute or so; and then I said, "You must be very much disappointed, sir."

"How so, Daniel? Disappointed?"

"I thought you were expecting to receive a very valuable present this morning, sir, and I see it has not come."

"Present, Daniel?" And he scratched his head as much as to say, "Whatever can the man be talking about?"

"I certainly heard you talking about it, sir," I said, coldly.

"Heard me speak of a valuable present! Why, Daniel, you must be dreaming. I've never thought of such a thing."

"Perhaps not, but you've talked about it, and I hoped it would come while I was here, for I dearly love to see it."

He was getting angry with me now, so I thought I would explain.

"You know, sir, this morning you prayed for a Christ-like spirit, and the mind that was in Jesus, and the love of God shed abroad in your heart."

"Oh, that's what you mean, is it?" And he spoke as if that weren't anything at all.

"Now, sir, wouldn't you be rather surprised if your prayer was to be answered? If you were to feel a nice, gentle, loving kind of spirit coming down upon you, all patient and forgiving and kind? Why, sir, wouldn't you come to be quite frightened