

close of the meeting, a lady, now a guest of the writer, felt that she had a message from the Lord to deliver particularly to these three men. She *at once* went to them, and solemnly warned them to flee from the wrath to come. She then said to the one in the outer seat of the pew:

"And now, my friend, I want you to pray for the salvation of your soul. Will you promise me to spend the hour between ten and eleven o'clock every night in prayer? I will spend the same hour in praying for you."

"Oh," he replied, "it is of no use to promise that, for I never am awake then. I always go to bed at nine o'clock."

"But," she continued, "will you promise to pray if you are awake?"

"But I never am awake," he persisted, "and never could be."

"Still, if you are awake," she again repeated, "will you promise to spend the hour in prayer?"

"Well," he replied, "if you will have it so, I will promise you, for I know that I shall never be awake."

A similar promise was obtained from the other two young men, and as the lady parted from them to fulfil her part of the agreement, she said:

"I shall pray that you may be kept awake, and I believe that you will be converted. When you are, you must let me know."

The next day she left that neighborhood, but every night, whatever might be the demands on her time, she observed that hour of prayer.

She afterwards learned that the young men were kept awake the same hour and a prayer for their souls. After about a week the lady returned home one evening, worn out and sick, and threw herself on the sofa at half-past nine, asking the Lord not to let her sleep beyond ten o'clock.

She awoke as the clock struck ten, and essaying to pray, she found herself unable to plead for the conversion of the young man to whom she had first spoken. She could not tell whether it was because he was converted, or because he had ceased to pray, and hardened his heart so that it was useless; but the power of prayer for him was gone. A few nights afterward the liberty of prayer for the second one was gone, and a few evenings later still, as she entered a church, three letters were placed into her hands. Putting them into her pocket, she forgot them. On retiring to her room, she was about to pray for the conver-

sion of the last remaining one, when she found that she had lost all power in prayer for him also. She then recollected the three letters in her pocket, and opening them found them to be from the three infidel spiritualists, each one severally announcing his conversion at the time of her finding herself unable to pray for him.

Any circumstance that brings God manifestly into the details of life is accounted marvellous and extraordinary. Happy the soul who so abides in Christ as to find God's manifest guidance the natural and ordinary result of an exercised faith. Those to whom such events as above narrated are occurring, find them intensely natural and simple in their transaction. So calmly and quietly are they experienced that it is only as they are remembered in the past that they seem remarkable.—*Times of Refreshing.*

POPULAR HOLINESS.

BY REV. JOHN PARKER.

What a contradiction there is in these words: "Can holiness be popular in this world?" When it is, will it not cease to be God's kind, for does not holiness presuppose the crucifixion of the flesh, perfect humility, faith and love, the death of self, delight in the will of God, and courage to speak and live unpopular truths? All this is against the flesh, against our fallen nature, against popular approbation and esteem. It is upstream, and only the heart and life of holiness can go up-stream; they who are yet carnal can float with it, but not against it.

Popular holiness whispers but a feeble protest against the spirit of luxury or worldliness, or the effeminacy which the possession of wealth commonly induces. It is only popular because it concedes and conciliates, yields and accommodates its testimony or its silence in its fawning to wealth, power and public favor.

Popular holiness! Did anybody ever attempt it? Yes, sir. The following picture is not impossible. He has been a pastor during many years, has a tender sensitive nature, is esteemed a good man. On special occasions he preaches holiness—preaches it so that it gives no offence to any one. Indeed, it makes influence for him with worldly men and ministers in the Church, for it gives him the reputation for especial piety and discretion. He is equally at home, however, with both classes, the