

WHAT IS THE END OF LIFE?

The end of life is, not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God. That may be on the line of doing good or winning souls, or it may not. The maximum achievement of any man's life after it is all over is to have done all the will of God. No man or woman can have done any more with a life; no Luther, no Spurgeon, no Wesley, no Melancthon, can have done any more with their lives; and a dairy maid or a scavenger can do as much. Therefore, the supreme principle upon which we have to run our lives is to adhere, through good report or ill, through temptation and prosperity and adversity, to the will of God, wherever that may lead us. It may take you away to China, or you who are going to Africa may have to stay where you are, you who are going to be an evangelist may have to go into business, and you who are going into business may have to become an evangelist. But there is no happiness or success in life till that principle is taken possession of.—*Professor Drummond.*

A CAUTION.

Occasionally it reaches our ears that some of our holiness people decline to hear those preach who do not advocate the doctrine of the second blessing. We make no charges. We prefer to believe it is untrue. But if it is so, we must express our disapproval of such a course. It is not a holy way, and will damage the cause of holiness beyond measure. We cannot afford to act thus. It makes a bad impression, and hurts the spirit of those who do it.

Some good brethren of the ministry do not see as we do. They are sincere, good men. We are not the keepers of their consciences. They are responsible alone to God. They are called of God, and endorsed by our Church as ministers, and sent out by the conferences as pastors. They do not accept the Wesleyan view of sanctification. Some go so far as to openly oppose it. We wish it were otherwise, but we cannot mend the matter.

But because a pastor opposed the second blessing, or does not preach it as Mr. Wesley taught it, is no reason why we should absent ourselves from divine service, or refuse him the support his position and relation de-

mands. It is not pleasant to sit down and have war made upon a doctrine of our Church, dear to our hearts, and which has proved such a blessing to many.

But we must stand some things we can't help. Holiness places us where we can bear opposition patiently. True holiness ties us on to the Church, and the pastor, even though things do not go as we desire. A holiness that cannot be true, and loving, and patient in the midst of opposition, is of the weak kind. It needs to be grounded on the 13th chapter of 1st Corinthians.

It is a trial some of our people are called to undergo in the change of pastors. But here we have a fine opportunity to show the beauty and sweetness of the life and experience of holiness.

Shall we despise the opportunity or improve it? To be sour and offish; to be provoked to say hard things against the preacher, and to yield to the temptation to neglect religious services, is to discredit the doctrine of holiness, and lay the foundation for backsliding. It is to place in the hands of objectors to holiness an argument which can be used to its hurt. Charity "beareth all things," and "doth not behave itself unseemly."—*The Way of Life.*

HOLY BOLDNESS.

Latimer writes in his quaint way to Ridley: "When I live in a settled and steadfast assurance about the state of my soul, methinks I am as bold as a lion. I can laugh at all trouble; no affliction daunts me. But when I am eclipsed in my comforts, I am so fearful a spirit that I could run into a mouse hole."

Christianity is a system of divine certainties. Its subjects do not, or need not, walk in darkness—they have the light of life. Faith brings certainty; it dissipates all doubt. This is by the internal testimony of the Spirit. "The Spirit itself beareth witness with our spirit that we are the children of God." This relation being assured brings the highest joy. And not only so, it gives hold boldness. A soul thus constituted a member of the family of God may run through a troop.—*Guide to Holiness.*

"PARDON me, O emperor," said a holy man once, "if I obey not thy command; thou threatenest a prison, but God a hell."