

BISMARCK'S FAITH.

Said Prince Bismarck in his speech at Ferriers: "If I were not a Christian, I would not serve the king another hour. If I did not obey my God, and put my trust in Him, my respect for earthly rulers would be but small. I have enough to live upon, and as a private man I should enjoy as much consideration as I desire. Why, then, should I exhaust myself with unwearying labor in this world? Why expose myself to difficulties, unpleasantness, and ill-treatment, if I had not the feeling that I must do my duty before God and for His sake? If I did not believe in a divine government of the world, which had predestined the German nation to something great and good, I would abandon the trade of diplomacy at once, or rather, I should never have undertaken it.

"I do not know whence my sense of duty should come except from God; titles and decorations have no charm for me. The confident belief in a life after death—that is it—that is why I am a royalist; without it, I should, by nature, be a republican. All the steadfastness with which, for these ten years, I have resisted every conceivable absurdity has been derived only from resolute faith. Take this faith from me, and you take my country too. . . . How willingly I would leave it all! I am fond of country life, of the fields and the woods. Take away from me my belief in my personal relation to God, and I am the man to pack up things to-morrow, to escape to Varzin, and look after my crops."—*Pittsburg Christian Advocate*.

THE GRAMMAR OF DOUBT.

Satan has so thoroughly tutored the human heart in unbelief that nothing short of an interior miracle of grace can bring it into perfect response to, and perfect repose in, the truth of God. In the soul's approach to Jesus, whether for pardon or purity, just before reaching the experience sought, it is met by the devil's grammar of doubt; it is composed of such terms as "if," "but," "suppose," "maybe," "perhaps," "I try," "I think," "as far as I see," etc. Any disjunctive term, or thought, or expression, interjected between the mind and its immediate resting upon the promise, is the grammar of doubt. People often say, "As far as I know I am all given up to God," when, if they would make a thoughtful guess, they might, at the first conjecture, hit the secret

subtle cause that is keeping them from Jesus. To say, "As far as I know, or I think I am all the Lord's," is a self-deception; it is like a wounded soldier persuading himself he is well when the bullet is still lodged in his flesh. If you find yourself using the above promises of unbelief, you may put it down there is something in you which prevents your faith from uniting itself to Jesus and His promise. Real, saving faith, is very straight, positive, and definite: it will not move till every secret, subtle barrier is out of the way, and then faith will leap to its object with marvellous speed and precision; but a little disjunctive conjunction floating around in the mind and falling from the lips, will as effectually block the action of faith as a mountain. Saving, sanctifying faith is not an effort, but the instinctive action of the heart toward Jesus and His truth when all hindrances to faith are removed. G. D. W.

As bearing on the subject of Faith-healing, the following from Mr. Wesley, written to his brother Charles in 1760, is of interest: I care not a rush for ordinary means only that it is our duty to try them. All our lives, and all God's dealings with us have been extraordinary from the beginning. We have reason, therefore, to expect that what has been will be again. I have been preternaturally restored more than ten times. I suppose you will thus be restored for the journey, and that by the journey, as a natural means, your health will be re-established, provided you determine to spend all the strength which God shall give you in this work.

Tyerman's Life of Wesley informs us that as late as the year 1750, at Warminster, men would often enter the preaching-house, and remain during the whole service, covered with their slouching hats, cursing the preacher and his friends, and smoking vile tobacco. Sometimes they would challenge the Methodists to fight, and at others sing profane songs while the Methodists sang sacred ones. In one instance they smashed the seats and windows and pulpit of the meeting-house, threw one man into a deep ditch, and so injured another that he died soon after.

Faith and obedience are one and the same spirit, passing, as it were, from room to room in the same heart we call faith, in the will we call obedience.