

realize how small the part was given him to do, and how essential the work of others in helping to secure the grand result.

We do not write to discourage workers; not by any means, for no one can exaggerate the far-reaching importance of work done for God. The results of a cup of cold water given in the name of Christ can only be measured by an infinite line. The widow's mite has in it a wealth of blessing that language cannot utter. Hence the exhortation to work for the Master in any capacity has in it all possible encouragement, for we know that our labor cannot be in vain in the Lord, and in due season we shall reap if we faint not. But let us beware how we calculate results, lest perchance we start wrong in our figures, and so minister to personal vanity, and hence be tempted to depreciate the labors of fellow-workers in the Lord.

It is our conviction, that when the times of refreshing are coming from the presence of the Lord, all who fear Him will be baptized with the spirit of prayer, and with the gift of appropriating faith, for the secret of the Lord is with them that fear Him.

### SURPRISE TEMPTATIONS.

Many trials with which Christians are afflicted have their chief danger in the surprise element with which they are charged. They are so surprisingly different from anything we anticipated that we are at once bewildered as to their nature.

For example, we have taken a decided stand for holiness, and God's wondrous peace is given us; but suddenly, from a quarter whence we expected help and encouragement comes opposition or unpleasant criticism. We are wounded in the house of our friends. What surprise, what astonishment takes hold of us! With the Psalmist, we exclaim, "It was not an enemy that did it, but thou my friend, mine equal," and wonder and indignation take possession of the mind and rule the breast; then doubt battles to come in through the confusion

to whisper many things to the discredit of holiness and the God of holiness.

Many a beginner on the highway of holiness has at this point given up his confidence, and doubted away his experience of the deep things of God.

Why should such strange trials be permitted? Why do they often meet us at the very threshold of the higher Christian life? Why not have them occur further on when strength to resist better shall have been secured? Why—a whole troop of questions with interrogation points at the end flood the soul of the beginner, until doubt as to the wisdom, goodness, and infinite love of Christ overwhelms the soul in an horror of darkness—a darkness made more intensely black by contrast with the gleam of light just previously realized.

Friends, holiness means perfect faith in God, as a God of love, as possessed with all possible kindness and thoughtful consideration for us personally. It means thankfulness, felt, as well as expressed, for all trials and temptations, however the surprise element may characterize them. It means unquestioning acceptance of the statements that all things are working together for our good, and that no good thing is being withheld from us. It means all this if it means anything, and the least trace of doubt concerning these general truths, in dwelling on our peculiar trials, admits darkness, the darkness of condemnation, into the soul. This is where the real fight of faith exists. The slightest failure here, no matter how apparently reasonable the excuse for failure, calls for frank confession and faith in the all-cleansing blood before perfect peace is restored to the soul.

If you will study closely the teachings of Jesus, you will find that He forewarns His followers of just such fiery trials as certain to meet his followers.

"Think not I am come to send peace on earth: I came not to send peace but a sword."

"And a man's foes shall be they of his own household."

Now, most people think that this sword only flames about us at the beginning of our Christian life, and can only