

is too shallow, or too profound, or one-sided and partial, not full-orbed and complete as that obtained from "a diversity of gifts, but the same spirit." It also gratifies the different tastes, different habits of thought and feeling in every congregation. Minds are like spheres; they have not many points of contact. No minister is adapted to please all, yet every one will gratify and please some part of every community. One man admires the logical acumen, the argumentative sweep of Paul; another is charmed with the classic beauty and fervid eloquence of Apollos,—his speech is a "river of flowing gold," his tongue like that of an angel; another is overwhelmed by the impassioned earnestness of Peter; another melted by the sympathy of Barnabas, a "son of consolation;" another shaken by the thunder of a Boanerges; and another won by the tender spirit of a loving and beloved John. Thus all the talents of the ministry are brought to bear upon the several tastes of the hearers, and the whole Church is built up and edified. This is one reason why revivals are so frequent in our Communion. All classes of minds are in turn reached and acted upon by the varied talents of successive ministers.

4. The system is adapted to the Church which is for the *masses*. It is not a detraction, but a crowning honor to Methodism, that she brings all the power of her organization, all the zeal of her enthusiasm, to act upon the classes that most need the Gospel. "The poor have the Gospel preached unto them;" this was the earliest and most distinguishing of feature Christ's Kingdom. And happy is the Church which can say, "the Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the poor." By means of the Itinerancy, Methodism lays its hand upon the heart of the people; and the Church that is to live, and thrive, and grow, and bless the world, must have a deep sympathy with, and a strong hold upon, the toiling, surging masses of humanity.

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"ALL RIGHT NOW."

An interesting young lady, whose appearance indicated that she was in friendship with the world and might be loth to give it up, "came forward" again and again, unable to obtain the witness of her acceptance. Knowing the willingness of God to bless, I assured her that the difficulty must be from an unwillingness on her part, to do something that God might require. Inasmuch as it stands written that "If in anything ye be otherwise minded, God will reveal even this unto you," I insisted on her asking immediately, that God would reveal the reason why she was not blest with a sense of acceptance. She did so. As I approached her on the evening of the same day, I observed her countenance beaming with joy, and she exclaimed "all right now!" She afterward told me, that on asking, the Lord revealed to her, that though she was willing to come out, to confess before the people at Church her resolution to follow the Lord fully, she had not expressed her resolve to her relatives at home; and it was this that had hindered her access to God. Soon as she did this, Christ revealed Himself as the Altogether Lovely.—*Guide to Holiness*.