

1895

The Greatest Need
of the World.

.. BY ..

REV. W. A. VROOMAN.



TORONTO:
WILLIAM BRIGGS,

Wesley Buildings.

C. W. COATES, MONTREAL, QUE. S. F. HUESTIS, HALIFAX, N.S.

THE GREATEST NEED OF THE WORLD.

“Beloved, let us love one another: for love is of God; and everyone that loveth is begotten of God and knoweth God.”—1 John iv. 7.

“The greatest of these is love.”—1 Cor. xiii. 13.

IN India, Buddha sought a remedy⁷ for the world's woes. Seeing the wretchedness of men he cried,—

“How can it be that Brahma
Would make a world and keep it miserable,
Since if all-powerful, he leaves it so,
He is not good, and if not powerful,
He is not God?”

Agnostic and humane, Buddha worked out his system of salvation. Life is suffering. Desire for life is the root of all evil. By abstraction and renunciation man must exterminate desire, obliterate self, and proceed along the path of virtue and enlightenment to perfect repose, and when the soul becomes perfect, final bliss is attained by absorption into God and extinction of personal life. So he taught.

Other philosophers have studied the problem until their brains were dizzy and their hearts sick. Tracing back effects and causes, they sought the fountain which embittered all the river of life that they might sweeten it. The Greek philosophers found it in ignorance. Socrates exclaimed, "There is but one good, knowledge, and but one evil, ignorance." His great pupil Plato said, "He whose mind is fixed upon true being has no time to look down upon earthly affairs, or to be filled with malice and envy, warring against men." They confounded knowledge with virtue, and ignorance with sin. Truth, if it could be known by all, they believed would make men happy and good. It was the error of lofty intellects who studied in the glimmering dawn.

The popular thought continually attributed the sorrows of men to the gods, whose anger must be appeased and whose favor must be purchased by gifts and sacrifices, and priesthods traded with the thought and framed many religious systems. Slowly came the idea into the mind of one nation, as a prophetic message from God, that Deity is not arbitrary, and that not sacrifice but right character pleases Him. "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I delight not in the blood of bullocks, or of lambs or of he-goats. Wash you, make you clean, put away the evil of your doings from before mine eyes: cease to do evil: learn to do well." Then Israel went about to establish a righteousness by the law.

When Jesus studied the problem of life, He brought clearly into the light the thought that the world's woe and sin spring from human lovelessness. Men had long known and sung the sweetness of love.

She was a timid maid, patient, sweet-faced, gently petted in the home, but deemed too tender to have much part in life's rough game. Jesus saw within

her eyes divine power, and brought her forth and crowned her Queen, and said that she should reign and bring about the Golden Age to men. Jesus remarked the lovelessness of men, and taught that the greatest need of the world was love. He revealed the fact that "God is Love," and that all things else are not to be compared with love. He showed that he who loveth is begotten of God, and knoweth God in loving. All His life and teaching were inspired by the love of God and man, and He showed men this river of the water of life proceeding out of the throne of God, and summoned whoever would to come and drink and live. The key-note of Christianity is love.

" Love, which is sunlight of peace,
 Age by age to increase,
 Till Anger and Hate are dead
 And Sorrow and Death shall cease :
 ' Peace on earth and Good-will !'
 Souls that are gentle and still,
 Hear the first music of this
 Far-off, infinite Bliss !"

The greatest need of the world is love. No human need travels far without meeting a divine gift sent for its relief. Human nature is complex and has many needs. The great necessities are bread for the hungry body, truth for the intellect to learn, law for the will to obey, beauty for the soul to enjoy, and love for the heart to feel. Does God not give bread, adding raiment, and houses and the comforts of life? But "man shall not live by bread alone." The word that proceeds from the mouth of God shall feed him. Thus does he learn God's thoughts as expressed in suns and stars, and earths and men. The intellect is fed with truth. But knowledge of the thoughts of God gives knowledge of His laws or of His will. Shall not men submit to that will and obey those laws? In doing so they find righteousness. God not only

thinks and does, but in so acting He adorns. Beauty is the art of God. Whether in form or color or sound, beauty expresses emotion, and stirring emotion pleases. Beauty shows the divine delight in His work, and utters the truth that God wants His children to be happy. But what are all these without love? Wealth without love, intellect without love, righteousness of will without love, beauty without love—these are but jewels in frigid darkness. They need the light of love to shine through them and on them to give them value. Without love man is a pauper.

“ The mind has a thousand eyes,
 The heart but one ;
 Yet the light of a whole life dies
 When love is done.”

The divine gifts for human needs are not bestowed indiscriminately nor unconditionally. Neither are they found by chance. Sunlight will not pass through charcoal, nor is health found in a malarial swamp. The gifts of God travel along well-appointed roads, and to obtain them men must walk in these roads. These roads run hither and thither through the universe, and all are crowded with divine provisions for the children of God. Science, art, religion send forth expeditions to explore them, and to guide men to a more complete knowledge of the treasures of divine goodness and the way to seek and find them. The leaders of these have done great exploits and the mass of mankind toil painfully and slowly along the ways discovered by the pioneers of progress. Many have been the disputes by the way as men, bewildered by the greatness of their discoveries, were unable to comprehend the discoveries of others. None can know more than a portion of the labyrinth. And it hath not yet entered into the heart of man to con-

ceive of the things which God hath prepared for those that love Him. It is His will that men should meet His gifts in the ways that He has appointed. To refuse to learn these ways is to be less than a man. To know the ways and refuse to walk in them is punished with loss of the gifts which are sought in vain elsewhere.

It was the mission of Christ to open up the road to heaven. He revealed a highway called holiness, and to all who will enter that way is given the supreme gift of love. He taught men how to cleanse themselves from all filthiness of the flesh and spirit, that they might walk in the way. He revealed the Living Spirit walking with them—the Love-giver, the Comforter, the Divine Mother. In His own character He gave an example of God's finished work in human nature, if men would willingly seek the gifts of God in the appointed ways. The perfect man was the end of individual regeneration, and the perfect society the end of social regeneration. He was the prophet of the higher evolution of man under the inspiration of the Spirit of God. So He called men to believe in and follow Him in the paths marked out by the divine will, and as many as received Him, to them gave He the right to become children of God, and joint heirs with Him of the Father's gifts. He found that the greatest need of the world was love.

“The heart is not satisfied ;
 For more than the world can give it pleads ;
 It has infinite wants and infinite needs ;
 And its every beat is an awful cry
 For love that can never change nor die.”

He revealed the way down which the divine gift travelled, set forth the conditions of receiving it, and made the possession of love forever the sign by which men should know that they are travelling the highway of holiness to the eternal city.

God bestows His gifts as seeds which germinate, grow and blossom, bear fruit and multiply. Human co-operation is required to bring them to perfection. He makes men workers together with Him, that they may be gradually initiated into the secrets of creation. He gives the seed, men till the soil. He gives the mind, men educate. He gives the infant, men feed it into manhood. Thus He saves men from nonentity. It is but little men can do, but by doing it they attain power, and he that is faithful over little shall inherit much. The soul that walks in the ways of God, fulfilling the divine will, is as a garden which glorifies the creator year by year with the ever-increasing richness of its products. The gifts of God do not always come to maturity in a year, and there is a constant pruning that more fruit may be borne. God's gifts are perfect as seeds and blossoms are, but they contain life and go on to greater perfection, multiplying mysteriously. Love is always perfect, but it grows from more to more, and the distance between finite and infinite love is the space for further growth. There is for men a perfection of devotion unto God, a perfection of character relative to imperfect knowledge and to an imperfect world, but absolute perfection, the possession of all things in a perfect degree, belongs to God only. Through Christ men receive love and have it more and more abundantly, and the living Christian is ever progressing upward. Years intervene between the multiplication table and the integral calculus, between infancy and manhood, between the babe in Christ and the more perfect saint in heaven. The mushroom and mosquito may reach perfection in a night, but not the man. The tender shoot becomes a leafy tree, and bears sweet fruit, and ever grows from more to more, that it may year by year bear more fruit. So does the Christian go on from perfection to perfection, from glory unto glory. Heaven is an

eternal approach toward God. To live means to grow, and Christ shows the way of eternal life.

To love and to seek love is the irrepressible instinct of every human heart. This passion for love will triumph over all the terrors of life and death. Feeble as a spark or flaming as a conflagration, the love passion burns in every soul. To dwell where one can love all and be loved by all, is the most exquisite delight, and has made a true home the symbol of heaven. To love none and be loved by none, to experience the total denial of love, is the last fatal plunge of a soul into despair and death. Love is the sunshine of home and heaven, and the absence of love makes the dismal vacuum of hell. To every normal human soul is given in this life some gratification of the love passion. The pure love of man and woman, parent and child, friend and friend, is the sweetest prophecy of heaven that God has spoken. There are various degrees of the love-power, from the seraph before the throne of God down to the murderer at the gate of hell. As the light shades gradually down from dazzling brilliance to dim twilight, as vigor of intellect shades down from genius to idiocy, as will-power shades down from inflexible resolution to irresolute imbecility, so also with love. Love may become less and less until it dies, or more and more until the whole life is transfigured. God through Christ reaches down to the human heart to feed its flickering love from His own infinite heart. When the breath of God falls on the soul, love glows and increases. That which is by nature imperfect, mixed with baser elements, God would perfect, and in so doing perfect human nature and cast out uncleanness and wickedness. The greatest need is love, and Christ shows the way to receive more of this blessed gift from heaven.

Truth is the thought of God and we are bidden to learn it. In so doing, the intellect banishes ignorance

and is perfected. Righteousness is the will of God, and in obeying that will our wills are perfected and our lives become right. Love is the heart of God, and He bids us open our hearts to receive the sunshine, that loveless passion and feeling may be destroyed, and the whole brood of darkness killed. Love shed abroad in the heart perfects the feelings and moves the whole nature with a mighty inspiration of emotion. He teaches us to express emotion in all the forms of beauty, and those who love He adorns with the beauty of holiness.

It is necessary for us to remember the relation of the gifts of God to the different departments of our complex nature.

The will is the centre and pivot of the moral life. With two ways open for choice, a man is responsible for his choice and its results. Without freedom of choice there is no more moral value in an act than in the kick of a gun. All the thoughts, feelings and desires converge upon the will to influence the choice. Long obedience to one desire, passion, feeling or thought, may enslave the will, and it becomes simply the tool to execute the demands of this power behind the throne. But for the first choice that resulted in the bondage to the master of the will, the man is responsible. The law of habit may remove the responsibility of present acts to past choices: but the choice has been made, and the oftener made the easier repeated.

Sin is the choice of evil in preference to good, the voluntary surrender of the soul's powers and the body's powers to do what is known to be wrong. The results of sinful choices are evil habits, bondage of the will to vile desires, and hateful passions, and a general depravity of the whole character. A man is guilty for his own bad choices, acts and self-made bondage. He is not guilty for any inherited weaknesses of his intellectual, volitional or emotional nature. The laws

of heredity work for or against the children of men, and the sins of the fathers reach the children to the third and fourth generation. But "the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." The life stream may be weakened in its force by parental sin, and the child may come into the world with a weak body, or a weak mind, or a weak will, or with a weak and depraved emotional nature. This is not the child's fault, but the parent's. The child is not guilty, for "of such is the kingdom of heaven." However, in the battle of life, and amid the temptations of life he has a poor chance. Being weak he soon falls, and having fallen he is soon trampled beneath the hoofs of monsters. He shall be judged according to his ability: not as much was expected from him as from one born strong in all points where he was weak.

Sin being evil choices, or choices contrary to the will of God and the habit of character that results, righteousness can only be attained by right choices or by obedience to the will of God. How can men choose right when their will is enslaved to evil? This is the danger of spending years in sin. As Whittier sings,—

"Forever round the mercy-seat
The guiding lights of love shall burn,
But what if habit-bound, thy feet
Shall lack the will to turn!"

This difficulty is met by the gospel message which preaches deliverance to the captives, and freedom by the powerful grace of God. The habit-bound sinner may not be able to deliver himself, but he may come to One who is stronger than his old habit, who will pardon his sin and so strengthen his will and change his nature that he will be able to do right, resisting temptation. Conversion is the turning of the soul

from all sinful choices and acts unto God to do all His will. He who so turns, humbly, penitently, and with a complete surrender unto God, finds the power of the Spirit of God near to pour into him, giving power to avoid evil and to do right. Being made free from sin he becomes the servant of righteousness. He does not commit sin. He presents his members as instruments of righteousness unto God. He brings his will into submission and union with the divine will, and receiving help from God, breaks from the bondage of old habits and does the will of God. "This requirement of rectitude of will stands out in the very forefront of Methodist theology. It is linked with the Arminian doctrine of responsibility on the one hand, and on the other, it forms the first step in the Wesleyan doctrine of scriptural holiness. It is the will which establishes a fundamental difference between all involuntary moral imperfection and sinfulness, and the sin pre-eminently so-called which brings guilt and separation from God."—"Doctrinal Standards" p. 181.

The choice of truth, righteousness, love, is the act which leads to a saved character. The rejection of these is the act of sin and self-destruction. A heathen may choose or reject these in the light he has, and be saved without a knowledge of Christ. He is, however, more likely to choose right with a knowledge of Christ. These are abstract terms, and not easily defined. So God reveals the meaning of them in one supreme human life. In Christ these are incarnated. They become personal and concrete. To reject Christ is to reject God's expression of truth, righteousness and love in human life, and His plan of saving human nature into the same character. To accept Christ in hearty faith is to accept the revelation of the will of God in Christ, and the power of God unto salvation through Christ. The Saviour

stands at the parting of the ways, and those who mock and reject gradually depart from the perfect type of character He revealed down to destruction, and those who believe in and accept Him, gradually are transformed into His image.

When a man accepts Christ and yields to Him, God gives pardon for past sin, and there comes into the soul a sense of strength unknown before. He is born into the kingdom and knows himself as a child of God. He is in a sense, holy, being consecrated unto God by his own choice. His will is fixed, and he is resolved to do the will of God. He has been justified by faith, regenerated and sanctified by the Spirit of God.

It is, however, a sad fact of experience, that many who are thus converted unto God have a consciousness that in the emotional part of their nature arise feelings which they have to fight against and overcome. We all come into the world imperfect, and the emotional nature seems to be the most difficult to get under proper control and cultivation. Anger, envy, pride, jealousy, malice, impatience—all these in psychology belong to the feelings. They are insubordinate feelings. This imperfection of this part of the nature may be called inbred sin, original sin, so far as it is inherited. But it is not sin in the proper sense of the term until the will yields and acts upon their impulse. Sin and guilt cannot be attached to anything save the free choice of the will for evil. It is a common experience that these feelings often agitate and disturb the hearts of those who know they are children of God. Because of them they are not conscious of guilt, but of inward temptation to sin. The whole desire and choice of the soul is to do the will of God, and having made this choice, there is peace with and acceptance by God. But these feelings that will boil up under proper stimulation are a constant menace to the soul's safety. While they are subdued

and conquered, there is a sense of victory, not of sin. As Dr. Burwash says, "This dominion of the renewed will over the outward and inward life begins with the new birth. He that is born of God doth not commit sin. But the renewed will is not yet sufficiently strong to perfectly subdue every thought and every temper. There is room for imperfection, but it must not reach the will."

The will is the centre of the moral life, and when God possesses the will, He reckons that the soul has been surrendered to Him, although every thought and feeling of its intricate nature is not yet as perfect as He desires. After this surrender is made, the child of God is called to go on unto perfection. On the one side of the renewed will is the marvellous, intellectual faculties to be trained and instructed in the words and works of God: and on the other side of the renewed will is the equally marvellous, emotional nature to be trained, cultivated and perfected. This work proceeds after the surrender of the will to God and salvation from sin. The gate of the citadel has been opened, and the conqueror comes in and begins to order such changes as He thinks best. So God takes possession of the soul and works His will as mysteriously and wonderfully as in creation. Call it progressive sanctification if you wish, or any other name, but we know that the soul grows in grace and in knowledge from the hour the will opens the gate and surrenders unto God. Sin ceases in submitting to Him, and the perfecting of human nature commences.

Experience has proven that by diligent attention to the commands of God, and perfect submission to His will, there comes a time within the boundary of this life when the feelings are perfectly cleansed by the reign of Love in the heart. God carries His spiritual work deeper than the will and cleanses the heart—the

seat of the emotions. Then nothing is felt that is opposed to the spirit of love. There is sufficient power of love to cast out every contrary feeling, and still there is no sense of completeness in possession. Love is triumphant in the heart, and, feeling the power of eternal life, cries out, "Not as though I had already attained or were already made perfect, but I follow after." The greatest need of the world has been supplied richly to the soul from the source of all love, and there is peace, power and great gladness. What shall we call this triumphant work of God in the region of the feelings? Entire sanctification, holiness, perfect love, Christian perfection, second blessing, or what?

"What's in a name? . . . a rose
By any other name would smell as sweet."

Only be sure to possess the rose—a living rose and not a paper imitation. So this work of grace is real: call it what you will, only possess it.

Can we not see now the truth there is in certain theories about holiness? Is there not a second blessing? There seems to be as there are two departments of our nature to bless. First, the will is surrendered, renewed and strengthened to resist temptation, whether from inward feelings or outward foes. Secondly, the emotional nature is blessed by the subordination of all feelings to love. Thirdly, the intellectual nature is blessed, for the mind is enlightened that we might know the things that are freely given to us of God. Yet, these blessings are co-ordinate and co-operative. That which affects one part of the nature, for good or evil, affects all, in the unity of the soul.

We do know these blessings as facts of experience. God gives knowledge of truth, strengthens the will in righteousness, and fills the heart with love. We do not know that God does this according to some unchangeable formula or method, nor do we know

that He has revealed any necessity for identity of experience by His children. Inherited and acquired traits of disposition count for much in the work of salvation, and the Divine Spirit must work with reference to these, and reach the same end by different methods in different cases. Some theories of this work resemble the old tradition of the creation, which affirmed confidently that all things were created in six days of twenty-four hours each. God spake and it was done. All was instantaneous, magical, marvellous—hence, more to the glory of God's power than a creation that occupied long ages in the process of evolution. So, in the theory of the perfecting of man, it catches the fancy of some to think that God speaks and works instantaneous marvels, and that such spiritual magic is more to the glory of His grace than the more gradual development of divine character under the inspiration of the Spirit. One crisis and the work is partly done. Another crisis and the work is finished. They see the flower, and undervalue the preparation for it in the root and stalk. They look at the fruit and forget the space between the flower and the fruit, the time of ripening. They see the two blessings, flower and perfect fruit, but are blind to the process during which creative energy truly worked. Every help that strengthens the plant to bear the flower or perfect the fruit is a blessing. So the work of God moves forward with the soul. There is the preparation of the soul to yield the will unto God, issuing in regeneration and the steady progress of divine power in the soul until the feelings are controlled by love, and still the work moves forward changing from glory unto glory until the soul attains the fulness of the stature of Christ. God blesses the soul who abides in Him day by day, as the vine blesses the branch by giving it life and giving it more abundantly,

so that it bears flowers and fruits and grows to bear more luxuriantly.

We cannot bring the life experiences of men within the terms of a definition. The progress of the soul from a state of sin upward to the perfect character of Christ defies the ingenuity of man to describe adequately. Christ and the apostles found human language fail in trying to describe divine operations. We have not to settle what God ought to do, nor what He is able to do, nor what He has done for others, but to submit to Him that we may receive what He is willing to do for us, and to make steady progress in the perfecting of our human nature. It is for us to work out our own salvation under the personal supervision of God who works in us, and not try to trim our experience to the pattern given us by some theological cutter.

Love, the greatest need of the world, is the supreme gift of God to the world. It is sweeter than the rose and lovelier than the sunshine. No strains of music, no skill in song ever expressed its rapture. It is pure and purifies. It is holy and sanctifies. It is glad and rejoices the heart. It fills with divine enthusiasm for God and humanity. Will-power is strong, but love-power is stronger. The will may be as steel, but love comes as fire to melt and mould the steel. By strength of will a man may choose and do the right against powerful temptations from within and from without, but there is a strain, and duty seems a hard task. He lacks joy and power. He does right because it is right, in much the same way that a man takes medicine, hoping it will do him good. But when love flows down from the emotional side of our nature and the will is caught in the current, the strain and wavering cease. As the quivering needle caught in the magnetic current turns to the pole, so the will caught in the embrace of love turns toward God and

righteousness. It is magnetized, inspired, controlled by love. This is the divine order that love should rule in heart and life, and all words and actions be sweetened by this feeling. Love-power shall reign and conquer the world. The intellect is wonderful, the will is a mighty force, but man is imperfect and undivine until they are vitalized by love. God is love, and he that dwelleth in love dwelleth in God and God in him. The greatest of all is love. This is the type of character described as pleasing to God, and illustrated in Christ the perfect man.

The mistake of the world has been to place supreme value on wealth, fame, force, intellect, or some other possession, and by seeking these to follow after a false ideal of life. Christ located the great trouble of the world in the motive powers of the soul, and especially in the emotions. The whole process of redemption moves upward through human nature, until all the faculties and powers are renewed in the divine image, and darkness is removed from the mind, and sinful weakness from the will, and feelings hostile to love from the heart. Pride of intellect, the arrogance of power, the scornfulness of strutting vanity, the lust of the libertine, the greed of the miserly, the frailties of the selfish, all vanish before the transforming influence of love. Gentle compassion, patience, gracious benevolence and divine humility appear in the soul. Love is the creative power moving in the soul. It transcends all explanation and definition, refuses to give an account of itself, but claims sovereign power. Who will dispute the claim?

The miseries of the individual life, the woes and wretchedness of society would vanish under the victorious reign of Love. Love solves all social problems and solves them forever. The triumph of Christ is the triumph of love and the death-blow to the hells of earth. In Christ is the hope of the world. Whe-

ever desires to see the condition of mankind improved, even without reference to the world beyond, should yield unto Christ the world's Saviour. He revealed the secret of the ages—the mystery hidden from the beginning because men were blind and could not see it—that God is love, and the salvation of the world is in the triumph of love, which is the fulfilling of the law. “Beloved, let us love one another, for love is of God, and he that loveth is begotten of God and knoweth God.”

“Follow after love.” Follow after it at the throne of divine grace. Feed the heart by communion with the God of love. Seek and ye shall find. Open the door of the soul by the choice of your will, and let God have His way with you. “Resist not the Spirit.” Make a full surrender unto God. He will come in and will help you do right, and gradually perfect you in love. “Follow after love” in the home and the place of business, doing deeds of kindness in the name of Christ. Verily they shall not miss their reward, and often the blessing sought in vain in the closet finds the soul in the market-place or at the post of duty. The greatest need of the world is love. Let us help to supply the need, and contribute our mite to feed the souls of men.

With sense and lower propensities supreme, man is imperfect, made in the image of the animal. With spirit and the higher nature supreme, man is perfect, made in the image of God. The various powers of the complex nature of man must be harmonized, disciplined, brought under divine law, that each may perform well its appropriate function without perversion. Whether the raising of men from the lower to the higher estate, by the consent of their own wills, is the last step in a long process of evolution of human nature out of lower ancestry, or the restoration to a condition in which man was first created and from

which he has fallen, the fact of the elevation and perfecting of the lives of men by the Divine Spirit remains the same. Will we choose the higher life under divine law, or the lower life in carnal and worldly lawlessness? The choice is between two ways: one narrow, leading up to a perfect manhood or womanhood, and a perfect society; the other is broad, leading down to animalism, devildom, destruction. "This is the world's new gospel, be ye men." God points to Christ and waits for our decision.

In the perfect life made possible by the power of God through Christ, nothing is destroyed in human nature but sin, which is lawlessness. All the faculties are regulated, purified, exalted. The intellect is enlightened and stimulated to greater activity, and the highest culture becomes communion with the thoughts of God. The will is emancipated and enabled to respond to the commands of divine law. Conscience is purified to perceive more clearly moral truth. The emotions are cleansed by the reign of love, and there is abiding peace. All temptations cause a recoil of the soul from evil. Love is supreme. The whole physical, mental and spiritual equipment of man is under control of love. Out of this condition of character flows holiness of life. "It is calmness amid turbulence, meekness amid provocation, humility amid the pride and fashion of life. It is the charity that thinketh no evil. It is a brotherly kindness that worketh no ill to man. It is benevolence incarnated. It is a horizon which takes in the whole of each day, so that conversation is as pure as the breath of prayer: laughter as holy as a psalm of praise; the pursuit of wealth, pleasure, honor, saintly as the eucharistic feast—such a life is beautiful with 'whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.'" (*Bishop Newman.*)

“ Though with the tongues of men and angels I should speak,
 As sounding brass or clanging cymbal I become
 Not having love. And if I prophesy and know
 All mysteries, and knowledge have of all things true,
 And though the mountains fly before my steadfast faith,
 Not having love, I am as nothing in God's sight.
 And if to feed the poor I give up all my goods,
 And yield my body to be burned, not having love
 It profiteth me nought.

“ Love suffereth long, is kind,
 And envieth not ; love vaunteth not itself, in pride
 Is not puffed up, and doth behave with courtesy.
 Love seeketh not its own, and taketh not account
 Of sin to be provoked, in wickedness doth not
 Rejoice, but with the truth ; in patience all things bears,
 Believeth, hopeth and endureth, failing not.
 Faith, hope and love, these three abide, great gifts of God,
 And love the greatest—follow after love.” (*St. Paul.*)

W. A. VROOMAN.

Boissevain, Man., May, 1895.

NOTE.—“ It were well you should be thoroughly sensible of this; the heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing else: if you look for anything but MORE LOVE, you are looking wide of the mark; you are getting out of the royal way. And when you are asking others, Have you received this or that blessing? if you mean anything but more love, you are wrong; you are leading them out of the way, and putting them on a false scent. Settle it then in your heart, that from the moment God has saved you from sin, you are to aim at nothing more, but more of that love described in the thirteenth chapter of the First Epistle to the Corinthians. You can go no higher than this till you are carried into Abraham's bosom.” (*John Wesley*, “Christian Perfection.”)

