

Conversion.

While the experience of sanctification is essential as a preparation for work here and for heaven, the importance of a clear, definite experience of justification must not be ignored nor its value depreciated. If the foundation is not firmly and securely laid, the superstructure will not be lasting or valuable. No Christian character can be built upon any other foundation than that of entire abandonment of sin (rebellion against God), and that not for the moment, not the result of a sudden and thoughtless impulse which has not counted the cost, but a calm, deliberate decision made in the face of all seeming obstacles. This, coupled with such a desire to make restitution for all past wrongs that no effort will be spared to search out those persons injured, and at one for the past to the utmost limit of the ability, will bring an experience with God the genuineness of which can never be doubted. The life of God flows into the soul witnessing to its freedom from condemnation, and it finds all discord with God removed, and in its place is peace and joy. It has indeed passed from death unto life been made alive unto God, and from the inmost consciousness comes the cry, Abba Father. The life thus entered upon must be and is one of strict and loving obedience to all the known will of God. "Who-soever is born of God doth not commit sin." Any deviation, however slight, from this line of obedience, will bring darkness, condemnation and death. The inner life is one of constant and complete submission to the will of the one who is revealed as the personal Savior, and who now reigns supreme in the affections as well as in the will. He is not only the King of glory, but has become our personal King.

The change that has taken place also affects the outer life. The effect of the imprint of Christ's life in the soul finds expression in the outward life and character. All the precious fruit of the divine life are seen: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. All love for the world is gone ("If any man love the world the love of the Father is not in him."), and in its place is love for Christ, His cause, His word, and His will. "They are not of the world, even as I am not of the world." The joy now is not found in the pleasures of the world; they have lost their attraction now that the beauties of the spiritual life have unfolded, and the joy of the Lord is the satisfying portion. It is now found that "In His presence is fulness of joy, and at His right hand are pleasures forever more."

But above all and most important of all is its effect upon the heart and life in the intercourse with others. "By this shall all men know that ye are my disciples, if ye love one another." There is no place in the heart now for, neither can there exist in the experience any old or new grudge. All this, with all envy, ill-will or malice has been melted away by divine love and has been replaced by the spirit of forgiveness. Not a human forgiveness, which does not forget, but the very forgiveness of God, who remembers the past against us no more forever, who treats us as though there had been no past. Nothing less than this is forgiveness in God's sight. Anything less than this leaves us sinners before God.—C. H. in Pentecost.

He Can Wind You Up.

Some time ago, at a meeting held in a large seaport town, two sailors, when spoken to about salvation, said:

"It ain't no use. If we give up drinking and swearing to-night, we would be as bad as ever to-morrow."

The leader of the meeting took his watch from his pocket and said:

"Do you think the maker of this watch could wind it up again?"

"Of course, he could, sir!" was the answer.

"Well, God is your Maker, and don't you think He could wind you up and keep you going?"

"I never thought of that, sir."

"Come to Him, then, and prove his power. He can put you in working order, and keep you going on board ship just as well as on land."

They both sought salvation.

Some eight or nine months later, when they returned from a voyage, and were asked how they got on, they replied:

"All right, thank God! We made up our minds that every morning we would kneel down and ask him to wind us up for the day, and every night we would thank him for having done it; and he did."

Never think that your temptations will be too strong, or that it is no good for you to try.

Remember that "The Eternal God is thy refuge, and underneath are the Everlasting Arms."—Christian Budget.

Advice to Parents

MIND YOUR BEGINNINGS.

"Mind your beginning," said an aged mother to one with her first-born in her arms. You would be shocked if you knew how many a mother has taught her child disobedience, wilfulness and deceit before it was one year old. Baby is in his high chair at the table and reaches out his little hand for a knife; mamma says, "No, no," but baby wants the knife and tries again to grasp it. Mamma raps the little fingers, but does not remove the knife. This may be repeated several times before the child learns to obey.

Another mother, not so wise, puts the knife beyond the child's reach, and thereby teaches it a lesson in disobedience. Gentle, but decided punishment, when you are sure the child understands, is the truest kindness, and will save many a heavier punishment in a few years. So few realize how early the habit of obedience can be formed. Let your child know that when you speak you are to be obeyed.

A good mother has written the following: "Did you ever witness the following? 'Come, darling,' to little four-year old, 'it is time to go to bed.' 'Don't want to.' 'Come quickly,' with a decided tone of command, mamma calls, then he runs out on the veranda; mamma gives chase, and, of course, easily catches the culprit, whereupon he yells and kicks, so she lets him go to avoid a contest. There is a lesson in disobedience. 'Come, pick up these playthings.' And as your repeated command is not heeded, you pick them up yourself and call him a 'bad boy,' and he does not care a straw. There is another lesson in disobedience. How can selfishness be taught? 'Come, baby, here is your milk.' Baby is not hungry, or for the moment is attracted in another direction. 'Here, sonny, come drink baby's milk.' Then there is an angry scream and baby hurries to drink the milk, because she does not want brother to have it. There is a lesson in selfishness. Oh, mother, mind your beginnings. You need to be on the alert all the time. Let love have full sweep, but that does not mean free license to the child to follow its own sweet will. You think it no harm to practice little deceits on baby, but alas! how soon he will have learned the lesson too well. Never frighten your children into obedience by saying, 'Now, if you do so I will call a big, black bear to carry you away. There! he is coming,' and such like threats."—Johanna P. Moore.—Vanguard.

Stand Fast

WM. STADEF.

The man who is easily moved cannot succeed. Of Reuben his father predicted that he should not excel, because he was as unstable as water. To excel one must have the stability of a rock. In no cause is there a greater need of standing fast and being firm than in that of holiness. There are those among us who are not rooted and grounded in the truth, but are easily moved. They give way at every opposition. When persecutions arise they waver and turn back. Every new doctrine promulgated and set forth by the cunning craftiness of men causes their feet to wander and turn aside from the highway of holiness. It is amazing to see how little common sense people use in matters spiritual. If their temporal affairs were attended to in the same slipshod, senseless, foolish way, they would find themselves without the necessities of life. May the Lord help us to know first how and where we stand, and then stand fast.

The plan of salvation is so simple that the little child can easily grasp it. We know that repentance and faith are the Scriptural conditions of conversion. Next, entire consecration (Rom. 12:1, 2) and faith (Acts 26: 18) are the conditions by which sanctification may be obtained. Further on we are exhorted to grow in

grace and in the knowledge of Jesus Christ (2 Peter 3: 18). Here we have the succeeding steps of the divine plan of salvation. Why not remember this in times of temptation, when false doctrines are presented in an apparently convincing manner by clever agents of the pit. This may sound like a harsh saying, but it has the advantage of being true. It was to be expected that Satan would use his cunning to hinder the pure holiness work. He does this in various ways. The many shades of false doctrines I care not here to enter into; it is sufficient to touch on a few.

There is first the repression theory; it has wrought havoc in the camp of holiness people. Perhaps some one who enjoys the scriptural experience of heart purity is under severe temptations. Depressed and almost bewildered. Instead of looking to God and resting in Him, making His word the guide of his feet, he lets within and there sees confusion. Mistaking this heaviness of spirit for sin, he is alas, often enough persuaded by repressionists that his heart was never cleansed, but that evil was simply repressed. He lets go his confidence in the all-atoning blood and finds himself drifting like a ship without a rudder, for whatever comfort those who never were sanctified get out of their remission theory, a sanctified man after having turned from the luscious fruit of Canaan will find it as dry and tasteless as hay and stubble. Stand fast, dear saint, for your faith has great reward. If the most learned man in the universe presents to you the stone of repression instead of the bread of holiness, stick to your heavenly manna, to your angel's bread, and let Wiseman keep his stone.

Another occasion for stumbling in the third experience theory, now so widely propagated. Why a third experience? If entire sanctification does not cover the ground, what does? Cannot God almighty cleanse your little puny heart entirely? and does He leave the cleansed heart empty to make room for a third experience, the baptism of the Holy Ghost and fire? The cleansing and filling is certainly one work; it is the second work of grace and there is no third experience. Those who advocate a third experience are often those who have lost the experience of sanctification through falling into sin, and then instead of humbly confessing their wrong and being restored, driven on by pride and trying to excuse themselves, they grasp like a drowning man the third experience straw. The apostles never received a third experience. On the day of Pentecost they received as a second experience the baptism of the Holy Ghost and fire, both being one and the same experience.

Let us stand fast. Have charity for all men, but don't sacrifice the truth, for if we do, blood will be discovered on our skirts. Let us not be moved by every wind of doctrine, no matter who presents it. Paul goes so far as to say that if an angel from heaven preach another gospel, the saints were not to receive it nor him. This shows how serious a matter it is to stand fast and uphold sound doctrine. It should not be done in a proud, contentious spirit; such would ill become a follower of the lowly Nazarene, but we have to stand firm and sacrifice all for the truth, even our lives.

There has not been a time in the history of the church when faithfulness to sound doctrine, especially the doctrine of sanctification, has been as sorely needed as today, because there never have been as many false notions spread abroad as now. This being true, it behooves every lover and possessor of holiness to be rooted and grounded in the experience and then scatter the beautiful heavenly treasure. If our faith rests intelligently on the word of God we shall not be easily moved. Every sanctified man and woman ought to be able to give a reason for the hope that is in them. This implies that they have first of all the clear witness of the Holy Spirit, and then by the Scriptures are able to prove it to others, especially to seekers. And in conclusion, let it be remembered that only those who are aggressive, who cultivate the missionary spirit, can hope to stand fast in the evil day. The drones will find themselves pressed to the wall, while the busy worker will be found immovable and firm in Christ and for the sound doctrine.—Pentecost.

Twelve Thousand Barrels.

A few days ago a gentleman pointed out a bonded warehouse to me, and remarked that it contained 12,000 barrels of whiskey. I began to think:

- 12,000 barrels of liquid woe,
- Breeding anguish in its flow;
- 12,000 barrels of hell on earth.
- Cursing the day of many a birth;
- 12,000 barrels of frenzied mind,
- Scorning the laws of human kind;
- 12,000 barrels of blind deceit,
- Snaring the paths of youthful feet;
- 12,000 barrels of sister's tears
- Rolling down through coming years;
- 12,000 barrels of brothers' blight,
- 12,000 barrels of stormiest nights;
- 12,000 barrels of weary sighs,
- 12,000 barrels of broken ties,
- 12,000 barrels of cunning lies,
- 12,000 barrels of orphans' cries;
- 12,000 barrels of pressing cares;
- 12,000 barrels of widows' tears;
- 12,000 barrels made of staves.
- 12,000 barrels of drunkard's graves;
- 12,000 barrels of intense pain,
- 12,000 barrels of terror's reign;
- 12,000 barrels of impure thoughts,
- 12,000 barrels of broken hearts;
- 12,000 barrels of honor vain,
- 12,000 barrels of blackest sin;
- 12,000 barrels of bloody knives,
- 12,000 barrels of ruined lives;
- 12,000 barrels of—I'll say—well,
- 12,000 barrels of death and hell.

—Rev. U. G. FOOTE.

Facts For "Moderate" Drinkers

A startling exhibit has been made, by Elonzo E. Wilson in a carefully prepared table which shows the comparative expenditures for different purposes. For instance, the yearly meat bill of the United States is \$915,000,000; iron and steel, \$600,000,000; sawed lumber, \$530,000,000; tobacco, \$525,000,000; flour, \$370,000,000; public education, \$175,000,000; all church expenses, \$150,000,000; foreign missions, \$5,000,000. Greater than any of these expenditures is the amount paid for liquor, which aggregates over \$1,000,000,000.

Three beers a day for a year would buy one barrel of flour, 20 pounds of corn starch, 10 pounds of macaroni, 10 quarts of beans, 4 twelve-pound hams, 1 bushel of sweet potatoes, 3 bushels of Irish potatoes, 10 pounds of coffee, 10 pounds of raisins, 10 pounds of rice, 20 pounds of crackers, 100 bars of soap, 3 twelve-pound turkeys, 5 quarts of cranberries, 10 bunches of celery, 10 pounds of prunes, 4 dozen oranges, 10 pounds of mixed nuts, **FOUR BIG BARRELS HEAPED UP!** and in the bottom of the last barrel, a purse with two pockets. In one pocket a five dollar gold piece marked "a dress for mother"; in the other pocket a ten-dollar bill marked "to buy shoes for the children."

A Sad Scene.

Read the following touching scene taken from the Baptist Argus: "Accompany me, please, and I will show you a scene that will touch a heart of stone. We will enter a miserable furnished home where want and misery reign supreme. There, before a dimly flickering fire, sits a mother clasping to her bosom a child of five years, and from its white lips come these words, 'Mamma, I am so hungry and cold! Why does not the fire burn better? It used to burn brightly when papa was here.' The mother's face is drawn with pain, and her eyes are filled with tears as she replies, 'Yes, dear, but papa is a drunkard now.' What punishment can be meted out that will seem sufficient for a man who causes such misery? God pity the man who can hear the cry, 'Mother, give me bread,' and not raise his hand to avert its cause."

The Precious Blood.

God calls the blood of Christ "precious blood." (See I. Pet. 1:19.) This is his estimate of what the world places no value upon and the great majority in the church seem to value very lightly. He delights to have men honor the blood of his Son. He delights to hear the redeemed in heaven ascribe honor to the blood. Our testimony to the power of the blood is well pleased in his sight. And when we give a true testimony to the power of the blood, a reward always goes with it. How singular that, when God blesses us so much in testifying to the power of the blood, we should ever shrink from so testifying!—Witness.

GLEANING

"My grace is sufficient for thee." He saves from being lonely when our dearest friends go away or die. He says, "I will never leave thee, Oh! how sweet to have such a friend to look to for everything."

To be sure there is some fanaticism that follows the holiness movement but not near as much as follows a dead Christianity. Christian isms, Spiritism and a host of other isms arise when the church is dead.

If God sits apart from nature, as some writers assure, He sits apart from it as the musician sits apart from the grand organ, with his fingers laid lovingly upon the keys, and his soul yearning for expression through nature, as the musician's soul longs to express itself through the infinite tones and moods of his complex instrument.

Our Lord used constantly two words to characterize the state into which the soul enters after the death of the body. Those words were "life" and "joy." Could there be any words or ideas so brimful of hope and brightness and expectancy as these? As we dwell upon them, death seems no longer a dark and narrow and stony portal, but rather an arch of flowers under which we pass with the sun upon our faces, and music and fragrance ministering to our senses.

Let the church learn the secret of abiding in Christ, and from her will flow rivers of living water. It was the absence of this higher life alone that caused her to wane from influence on the world. Let her watch over herself with godly jealousy. If there ever was a time that our light should shine, it is the present. Utter the praise of His grace, the rich experience which we have had in the things of God. Such testimonies carry an irresistible weight, and we believe them to be one of the heaven-ordained means of keepings alive our own faith.

I feel deeply when I stand as a witness for my Master. How we are sustained in spiritual existence by a momentary trust in Christ! And if we cease that trust we die spiritually. We cannot breathe five minutes ahead, neither can we be saved now for five minutes to come. Just as soon as we cease to trust, we cease to be saved. If we look at the effects of sin, instead of the Savior of sinners, how we mistake the mark. How important that we should be telling others to looking to Jesus. Those who obey divine precepts have the comfort of divine promises. Duty is ours, events are God's.

A minister who was riding outside a London omnibus got into conversation with the driver, and, after a time, asked him, "Do you love Jesus?"

With a contemptuous look he replied, "No sir; I've no time to think of such things!" "Are you married?" was the next question. "Yes, sir," was the reply.

"How many hours in the day do you work?" "Sixteen, sir." "Then I'm very sorry for your wife." "Why are you sorry, sir?" asked the astonished man. "Because you have no time to love her," was the answer. "Love her," said the driver, "why, I loves her every yard I drives!" The zealous worker took quick advantage of the very reply he wanted to deliver the gospel message. The love of Christ should underlie every act of daily life.—An Endeavor World.

Ian MacLaren, we are assured, is an intelligent and friendly critic of American people and institutions. It is because of this fact that we should give heed to his opinions of us. In his first sermon in his church in Liverpool after his arrival from this country Dr. Watson said that the thing which most started him in the United States was the power of the secular spirit and the weakness of the Christian church. Men were devoted to money and money-getting in a way and to a degree which he could not have imagined possible. The churches in the United States, he said, were conducted to a considerable extent as large business concerns, money-making permeating everything. In many districts he found congregations consisting almost entirely of women.