

A FELLOW'S MOTHER.

"A fellow's mother," said Fred the wise, With his rosy cheeks and merry blue eyes, "Knows what to do if a feller gets hurt By a thump or bruise, or a fall in the dirt.

"A fellow's mother has bags and strings, Bags and buttons and lots of things, No matter how busy she is she'll stop To see how well you can spin your top.

"She does not care—not much, I mean— If a fellow's face is not quite clean; And if your trousers are torn at the knee, She can put in a patch you'd never see!

"A fellow's mother is never mad, And only sorry, if you are bad; And I'll tell you this, if you are only true, She'll always forgive you, whatever you do.

"A fellow's mean who would never try To keep the tear from her loving eye, An the fellow's worse who sees it not That his mother's the truest friend he's got!"

—Margaret E. Sangster.

THE GRACE WHEREIN WE STAND.

While it is true that the sanctified man will be more correct in conduct, more likely to be constant in holy living, more safe from sin and apostasy, and thus is a great gainer, yet no man entirely sanctified will ever reach (1) perfection in action. As Mr. Wesley says, he may make "a thousand mistakes." He will be imperfect in knowledge and err in judgment. He never will be faultless here. (2) He will never reach a point beyond his Master, who, although sinlessly pure, was tempted. He must ever "Watch and pray that he enter not into temptation." (3) He will never get beyond the possibility of sinning. He may be kept from sinning, but will never reach a state where he cannot sin. I never hear one asserting that he is sinlessly perfect without a shudder! None but Jesus ever lived sinless. The greatest humility and silence on this point are wisest. Though no sin of overt act is done, who may say that every thought and emotion and volition is sinless and pure in the eyes of a holy God? Rather let us say:

"Every moment, Lord, I need The merits of Thy death."

"Let him that thinketh he standeth take heed lest he fall." No man is beyond the possibility of apostasy while probation lasts. Watch! (4) No one gets to a state where he does not need all the means of grace to enable him to stand and maintain a holy life. (5) No one reaches a state where he does not need to exert every power and use every means to grow in grace. The more grace, the more he will grow in grace. Not grow into grace, but grow in it. (6) No one reaches a state where he is excused from the hard, plodding work of the church. Any disposition to rest on the enchanted ground of a happy experience, to luxuriate in the banqueting house, to drift into a dreamy, quiescent, sentimental ease, to unknot the muscular transactions of vigorous work for dying men, to indulge in the rhapsodic companionship of kindred spirits, more than to deny self to this pleasure to go out in the dark places for the lost, is dangerous ground, and injures the cause of holiness. The more grace we have, the more Christ-like we shall be, self-denying, laborious, resting at night in the pleasant society of Bethany, but off the next morning, "going about doing good."—Sel.

GRADUAL AND INSTANTANEOUS.

Question.—"How can the work of entire sanctification be both gradual and instantaneous?"

In the sense that the preparation for a marriage may be gradual, and the marriage itself be instantaneous. There is a preparation for heart-purity. "The work," says Rev. Timothy Merritt, "may be accomplished in one day or one hour, and yet be a gradual work. The graduation may be as follows:

1. Light is imparted to the soul.
2. Conviction is fastened to the conscience.
3. A desire springs up to be delivered from all sin.
4. He confesses, and prays for deliverance.
5. He is convinced that he cannot cleanse his own heart, and therefore casts himself upon the mercy of God for this.
6. The work is wrought in him. Now

it is evident that these several actions may be performed in a short time.

Here is the gradual process described in the first items, and the instantaneous in the sixth. Just as soon as the necessary conditions are performed, faith touches the blood, and the soul is cleansed. When our work of preparation is performed, God's work of cleansing is accomplished instantaneously.

GEMS FROM DR MORRISON.

"The way God had to get Job to shout was to turn the devil loose on him."

"It is delightful to be on top of the situation."

"I don't say you've got to shout, but I do say you shan't pout where I am, while other people shout."

"You have got to do one of two things, either get Jesus Christ to leave the world, or let the happy shout; for while he stays, some one is sure to say, 'Hosanna!'"

"A man who would sell Jesus Christ for a million dollars would sell him for a copper cent."

"A great many people's religion is nothing but a fire insurance, and if you could prove to them that there was no hell they would slip the whole business and the church would see them no more."

"That thing you have and hold on to which keeps you from exalting Christ in your soul will become to you what thirty pieces of silver was to Judas."

"Keep about your own work. Do not flinch because the lion roars. Do not stop to stone the devil's dog. Do not fool away your time chasing the devil's rabbits. Do your own work. Let liars lie. Let deceivers deceive. Let sectarians quarrel. Let corporations resolve. Let editors publish. Let the devil do his worst, but see to it that nothing hinders you from fulfilling the ministry that God has given you."

Hurrah for Texas. Since last June thirty nine counties have gone dry. A stern fight with the liquor powers is on. Of the 240 counties 181 have wholly or in part abolishes the saloon.

The prohibition party have out a state ticket. Her people are aroused and we expect great things yet. Here is a report from one of our exchanges that shows the attitude of one of the strong churches of the state.

The following is a small portion of the hearty, sympathetic, and candid resolutions adopted by the Cumberland Presbyterian Church at their Synod, which met last week in Weatherford. "The present increasing movement in our state to destroy by local option as much of the power of the saloon as possible, is a step in the right direction. Since the campaign of 1887 the movement has been gaining ground. The W. C. T. U. effort to educate the people; the work of the school to show the physical effects of alcohol; and the efforts of the press, to show the traffic to be an evil, have brought about the present state in Texas. Therefore we recommend,

First. That these efforts be continued and that co-operation be given to every effort of whatsoever kind or name against the saloon.

Second. We recommend that you urge your ministers, elders, and people not only to secure wholesome laws against the traffic, but to use all legitimate means to enforce the same, and to sustain all officers in the faithful discharge of duty.

Third. Recognizing the evils effects of tobacco, we recommend that its use by our probationers for the ministry be discouraged in every way.

Previous to this meeting Mrs. Stoddard sent these resolutions with request that they be adopted:

Resolved, First. That we believe the unfermented juice of the grape is the only proper wine with which to celebrate the holy communion.

Second. That we commend to our people most heartily the work of the Woman's Christian Temperance Union.—Way of Faith.

A SAD DEATH.

A fashionable lady attended revival meetings at the Morgan Street church, Chicago. Deep conviction settled on her soul. She wept and said she would be glad to find peace, but was not ready to give up the pleasures of the world. To down her conviction she absented herself from the house of God. Time hurried on and soon she was on her death bed.

Realizing her condition she sent for a friend who had attended the meetings with her and who had listened to the spiritual pleadings and found the joy of pardoning love. This friend hurried to the bedside of the dying one. As she entered the room the dying woman looked at her with eyes of terror, and grasping her hand, she exclaimed, "Oh, stay with me till I am gone! I am dying and am going to hell! Tell Bro. C. (the minister) to preach hell as he has never preached it before, for I am going to hell!" Then pointing to the wardrobe she said, "Go there and you will see what has ruined my soul." She opened the door and saw the rich, fashionable clothing and turned again to the side of the dying woman, who raised herself up and sang the hymn she had so often heard at the meeting:

"Parting to meet again at the judgment, Parting to meet no more here below,

Oh, how sad the thought to thee, Traveller to eternity,

Parting to meet again at the judgment."

As the last word fell from her lips she fell back on the pillow and her soul passed into eternity to meet the God whose mercy she had trifled with and turned away for the gaudy toys of this earth.

Dear reader, take warning from this sad death. Turn away from the vanities of earth and give God your heart and life's service, and eternal happiness shall be yours.—Holiness Era.

LET THEM GO DOWN.

Coaxing the devil to support the gospel is a modern device. The primitive church knew nothing of it. When Paul was collecting funds to aid poor saints at Jerusalem, he used no fairs, festivals, "mam sociables," kissing games, or other sanctified snares, to accomplish his object. The Christians paid their own bills, and did not expect satan to pay for the weapons which they used in warfare against him. When the devil does support a church he does so in his own interest. He carries on his operations with a full knowledge of the fact "a kingdom divided against itself cannot stand." For every dollar paid out of his coffers to the church he receives full value. Church partnerships with the evil one never benefit the former, but always the latter. Hands off!

Untold harm comes to the church by the use of even questionable measures to raise money for the support of God's work. It creates the impression in the minds of the worldly that the church is a kind of parasite, dependent for its existence on the community, that it is a sort of genteel beggar which it is proper and fashionable to support; that it is an object of charity, or even pity and contempt, which is grateful for the tolerance of the people that let it live. The ungodly regard such churches as engage in seeking money rather than souls, and valuing wealthy members more than poor saints. To stand before the world in this light is humiliating and degrading beyond expression. Such churches ought to be cleansed or closed, cured or killed.

Churches that are doing the Lord's work, and are worth supporting, can be supported without the use of questionable means. Let them go down!—Way of Faith.

TEMPTATION TO "SHOW OFF."

Many primary teachers, having acquired some reputation, often have visitors to come into their department. The temptation is to keep up their celebrity by having their class "show off" by calling them to repeat the Apostles' Creed, or to recite some other pieces, or to go through some exercises that they have learned to perfection. It is a bad thing to do, and even mean in its way to have them to recite or drill merely for the sake of outside impression. Don't ever yield to such a temptation. Never mind the visitors; your object should be the training of your children.

How desirable a truthful life! "I have no greater joy than to hear that my children walk in truth." So said the loving and beloved St John, the special advocate of perfect love. Therefore perfect love and transparent truthfulness may co exist. Indeed, they cannot exist at all apart. No perfect sincerity without perfect love. It requires the bravery of perfect love to be perfectly sincere.

NEW IDEAS FOR SUNDAY SCHOOLS.

Mr. Moody was fond of quoting an old Scotch saying: "They say. What do they say? Let them say!" This gives a peculiarly valuable insight into his character. He disliked the traditional methods. He wanted something more effective, something more practical, and thus there were never prearranged programs. The order of exercises was born from the day and the hour. Mr. Moody, or some other helper, would read a passage of Scripture, sing a hymn, tell an anecdote. The time was not only filled up, but was made alive by the best interest that could be put into it. If there were unsuccessful teachers, they were easily gotten rid of by a plan of transfers from one class to another, ending very effectively in the survival of the fittest. The success of the school was enormous. It reached an attendance of 1,500, and new teachers were added, and order was brought out of chaos. There were no International Sunday School Lessons in those days, and the teachers and their scholars had only the usual text books and the New Testament. Denominational lines were not recognized, and a new, vigorous policy prevailed in every department of the work.—Saturday Evening Post.

"IT LAUGHS ALL THE WHILE."

"Some years ago," said Bishop Whittle, of Minnesota "an Indian stood at my door, and as I opened it he knelt at my feet. Of course I bade him not to kneel. He said: 'My father, I knelt only because my heart was warm to a man who pitied the Red man. I am a wild man. My home is five hundred miles from here. I knew that all the Indians east of the Mississippi had perished, and I never looked into the face of my children that my heart was not sad. My father had told me of the Great Spirit, and I have often gone into the woods and tried to talk with Him.'

"Then He said so sadly as he looked into my face:

"You don't know what I mean. You never stood in the dark, and reached out your hand and could not take hold of anything. And I heard one day that you brought to the Red man a wonderful story of the Son of the Great Spirit."

"This man sat as a child, and he heard anew the story of the love of Sesus. And when we met again he said, as he laid his hand on his heart:

"It is not dark; it laughs all the while."—Sel.

SUNDAY SCHOOL BRIEFS.

Induce the scholars to study the next Sunday school lesson at home. This will insure a better recitation and a more interesting class study.

Make a memorandum of the birthday of each boy. Then commencing with the new year, remember each one on his birthday, not with a present, but with a call or a letter. It won't cost anything but time. O, how much it will be appreciated! Indeed, God will add his blessing to the letter.

A TEST.

John Wesley's mother once wrote to him when he was in college: "Would you judge of the lawfulness or the unlawfulness of pleasure, take this rule:

"Whatever weakens your reason impairs the tenderness of your conscience; obscures your sense of God, or takes off your relish of spiritual things; whatever increases the authority of your body over your mind; that thing, to you is Sin."

When a man tells us he is trying to believe God and cannot, we know that he is not wholly yielded up to God. If he tried half as hard to quit sin and to yield all to God, as he does to believe, he would not have to try to believe. Real faith is not an effort.

If you have desires in your heart that would be improper if expressed, then you are not yet saved.

"My pastor don't visit me." When did you visit him at his home or at church?

Quiet water exactly reflects all that is above it. So the quiet soul.

GLEANINGS.

Holiness is completeness.

A holy heart is as white as heaven.

Holiness is a state of complete salvation.

Entire sanctification is administered by the Spirit in a moment.

God speaks the word and immediately sin is entirely destroyed.

God destroys sin entirely, when repentance goes deeper than the root of inbred sin.

When sin is totally destroyed the whole soul is restored to the image of God in true holiness.

It is sin alone that hinders the souls of men from being filled with the fulness of God's love.

When Christian men lose the grace of repentance out of their hearts, they at once become dry, dead and stereotyped.

The grace of repentance when retained keeps the heart humble, tender, lowly, contrite, and in a state where faith can constantly operate.

God makes all grace abound toward the penitent, believing souls, who has a single eye to the glory of God at any cost or loss and will remain true.

He does not withhold and good thing from them who are upright in heart. He gives them grace and glory. He pours upon them until they cry for an enlargement of heart.

God is rich toward the humble, penitent, believing soul, who has a single eye to His glory, and He makes all grace abound toward him, so that he has an all-sufficiency in all things.

There is no dryness, emptiness or barrenness in the man who is entirely sanctified throughout spirit, soul and body, and is being preserved blameless unto the coming of our Lord Jesus Christ.

I have noticed that when anybody confesses everybody's sins, nobody is moved; but when some one acknowledges his own offenses and asks forgiveness, nearly all the rest are affected.—Joseph Smith.

The soul that is now cleansed from all sin is filled with all the fulness of God's love. He is compelled to cry to God at times to enlarge his heart to compass Him. He is perfected in righteousness and true holiness.

"Why did you not give that boy a position?" some one asked of a merchant who had refused a lad's application. "Because he borrowed ten cents from my boy once, at school, and never returned it," was the answer. "A little thing that shows what a boy is more than a dozen recommendations." Was the judgment harsh, or wasn't it fair, after all!

Come with the weapons at your call,

With musket, pike, or knife;

He wields the deadliest blade of all

Who lightest holds his life.

The arm that drives its unbought blows

With all a patriot's scorn,

Might brain a tyrant with a rose

Or stab him with a thorn.

Henry Timrod.

Israel rebelled against God and Samuel. God told Samuel to tell them how badly their king would treat them. Still they persisted. Their desire for a king was so that they might be like all the nations—be in the fashion—be like the world. That is usually the beginning of the troubles of God's people. So God told Samuel, "Harken unto their voice and make them a king." Then subsequent history proved their sin and mistake. God sometimes yields to our persistent demands and thereby teaches us some painful lessons of wrong-headedness and hard-headedness.

A returned missionary came to us with tears in his eyes, and said: "For twenty years I have labored beside Bro. L—. He has been steady, patient, and has seen things come to pass. I have worked just as hard as he; but have fretted, have had but little comfort, and much less fruit. It is all clear. Brother L— has the gift of the Holy Ghost, and I have not, I must have it." Then, bowing, midst weeping penitents and returning backsliders, he soon rose from that altar, his scholarly, manly face glowing with holy light, saying as he did so, "It will be different hereafter in my work."—Ex.