

Keep Your Blessing and Get More.

BUD ROBINSON.

The other day I heard of a preacher who was so sorry for me that he sorter looked on me with pity. Well, I felt so good in my soul; but I remembered that I had traveled more in a single year than he will ever travel in his life at the gait he is pacing now, and that I had preached to more people in a year than he has preached since he joined the conference, and that I see more souls kneel at the altar in a single year than he will see in ten years; and again I have received more for my work in the past twelve months than he has received in ten years. Now I don't refer to these things because they bother me, for they don't; neither do I refer to them as one that is a bragger, for I am not, but the point I wish to make, or rather the question I want to ask is this: What kind of a pair of eyes is there in the head of a man who knows nothing and goes nowhere and sees nothing and never gets anything done, and yet can look through his tobacco smoke and pity me? Now, I am willing for the fellow to pity me with the right kind of pity, but I want the dear brother to know that I am having the best time on earth. No man above ground has a place I want. I have a job of my own that just suits me, and if it were possible for me to exchange my place with the President of the United States, which it is not, of course, I would a million times rather be Bud Robinson in the Holiness Move than to be President in the White House.

Every preacher needs the love and sympathy of all other preachers, but the man that the God of both heaven and earth has laid His hand on and called him into the field of labor is not the man to be pitied, and if a man has eyes so dull and heart so hard, and a head so thick that he pities us because we have and enjoy the blessed experience of sanctification, we are at a place where we can really pity him; and today I want it known in three worlds that I am having such a good time that a fellow who plows blue smoke and trots after the lodges is so far below where I am that the only way I could get on the same plane with him would be for me to backslide, for I am in the Canaan land, and I don't think that he lives in the country at all. I have never seen him in this land of promise. I look on all preachers of the gospel as the chosen vessels of the Lord, and every preacher needs the love and respect of all other preachers. We can help and encourage each other, and by the grace of God we will do it. The little sacrifice that a fellow has to make to get wholly sanctified looks so small to him after he gets the blessing that he is almost ashamed to ever refer to it again in this life, and for a fellow to pity him because he has the blessing only adds to the stream of joy that flows through his heart and life. To see a fellow blow out a big mouthful of smoke and look over his glasses and look profound, and give his head a toss and pity the poor little fellow that has gone after the second blessing when he himself has had a thousands blessings. Oh, well, it almost tickles us to death; that is, we who have second blessing, properly so called.

Don't you see, dear reader, that the man who has been born of the Spirit, then baptized with the Spirit and made holy and filled with all the fullness of God is not a candidate for pity. A wholly sanctified man is in a position and a condition to really look down on the man below him and pity him. The man needs pity who is down under the cloud of smoke, and no man is able to help him only the fellow who is above him, spiritually. He is prepared to reach down and take him by the hand and lead him on up into the blessed experience of full salvation.

Well, we have the best thing on earth, and I want to make a motion if I can get a second to it, that we keep what we have got and get all we can. Well, amen.—The Pentecostal Herald.

Rev. Charles W. Gordon, D. D., of Winnipeg, best known as "Ralph Connor," is to be one of the speakers at the Laymen's Missionary Congress in Toronto, and will speak on the subject he is most familiar with: "Our Duty to the English-speaking and European Settlers."

Christian Stewardship.

Two of the greatest and commonest sins of the twentieth century are covetousness and selfishness. Too many of our modern parents, instead of making paramount the conversion of their children, seem more anxious to get them started socially and financially. Because of the worship of wealth and position, the business world and the pleasure world take the pre-eminence over the kingdom of God. This is not Scriptural. Our Savior had very much to say about principles connected with the use of property. Thirteen of the twenty-nine parables He spoke pertained to property. From beginning to end the Bible deals with the subject of property. There are 1,539 passages of Scripture referring to giving, while there are only 523 passages referring to prayer. Prayer is important, yet indispensable to the Christian. But what about Christian giving when for every text in the Bible that speaks of prayer, there are three to be found about giving? The Church of God has not given due prominence to the grace of giving, and I do not wonder that our bishops recently in their message to the pastors urged all to preach on tithing and to exhort our people to study their duty along this line.

One secret of the loss of vitality and of failures in evangelism, is in the fact that people are robbing God. By robbing God we are cheating ourselves. Directly after the outpouring of Pentecost there followed the pouring in of consecrated wealth for the needs of the Church of God. The very first officers appointed were those for the collection and administration of these funds. Where is the man who says that giving is secular, and that the collection plates lower the spirituality of the service? It is honest, and only honest for a man to act as a good steward. Would you expect God to bless a dishonest man? And yet we expect great blessings from God, even though he is compelled to turn to us and say, "Ye have robbed me." And if, surprised, we we ask, "Wherein have we robbed thee?" He will answer "In tithes and in offerings." Too long the vast majority of the members of the church have been stealing God's tenth and then spending it for comforts and luxuries for themselves. Could we expect any greater growth than we have had under such conditions? The word plainly says, "Where your treasure is, there will your heart be also." Holiness in living, simplicity in believing, and zeal in working usually and naturally follow where there is generosity in giving. Have you noticed it?—Rev. C. M. Olmstead, Ph. D.

Mr. Patton, the great Scotch missionary, gives a touching account of his own childhood home.

His father had a certain corner in one of the two rooms where it was his habit to spend a part of each day in praying aloud for his children.

There was one, a girl, who had gone astray. One night when that good man was at his prayers she crept up through the darkness and, with a shawl over her head, knelt down outside the room of the cottage. She heard his prayers for the children and friends, and the poor lost soul, the one that everybody scorned and asking that the love of God might follow her up and bring her back.

She felt there was still hope, and, rushing in, threw herself in her praying father's arms, and there and then she gave her heart to Jesus.

O dear parents, you who have children yet unsaved, look to Jesus for an answer to the prayer of your faith. The Lord will honour your prayers and give salvation to your children if you continue to look unto Him. "The prayer of the righteous availeth much."—Selected.

Keeping Covenant.

Promise-keeping is a necessary part of high character. The promise-breaker is ignoble. It is better to keep faith to one's own serious hurt than to free one's self of a promise to one's apparent advantage. In the end, the broken word avenges itself. No promise should ever be made without thought and firm resolve. But once made, a noble soul will regard it as sacred, and fulfil it to the letter.

There is no Christian duty that is not to be seasoned and set off with cheeriness.—Milton.

Lord's Day Week.

18TH APRIL TO 25TH APRIL, 1909.

The Christian peoples throughout the world, with great unanimity, observe Lord's Day Week—the week beginning with the first Lord's Day after Easter—as a special season for private prayer and public intercession, private meditations and public address, in behalf of the preservation of the Lord's Day.

The importance of such a week of prayer is apparent to every lover of humanity. The individual receives benefit from this institution in every part of his being—physical, intellectual, moral, and spiritual; the family profits in the strengthening of the ties of kinship, the developing of the moral character, and the fostering of religious influences; the Church gains in every way, for, as has been so truly said by Voltaire, "If the Lord's Day were abolished, the Church would be in immediate danger of convulsion and ruin"; and to the nation the Lord's Day is necessary that it may enjoy industrial, commercial, economic, and political prosperity.

The integrity of this most helpful institution is greatly imperilled by the persistent attacks upon it. While some of the forces working together for the impairment and destruction of the Lord's Day may be the result of ignorance as to its value and benefit, yet the attacks are mainly the fruits of selfishness. There are the Sunday pleasure-seekers, who fail to consider how their personal enjoyment may be the cause of many being forced to work as on other days; there are the seekers after gain, who demand profits and dividends, careless as to the loss of the precious Lord's Day to employees; and there are those who insist upon every kind of convenience, comfort, and service on that day, unmindful that to supply these many others are deprived of the liberty to rest, freedom from toil, and the privilege of worship. Through these causes, the very existence of this institution is endangered, and both public and private morality have greatly suffered.

What a host of foes the Lord's Day has in this century! There is the Sunday saloon, the Sunday newspaper, the Sunday excursion, the Sunday theatre, the Sunday ball and other games, the Sunday dinner and social function, the Sunday concert and vaudeville, the Sunday travel for convenience or to save time, and not of necessity, the reading of secular books, the doing of secular business, the unnecessary operation of factories, mills, and mines, the forwarding of freight, and the many other ways in which it is attempted to change the holy day to a holiday, or the rest day to a work day.

But the horizon is not all black. There are rifts in the clouds which assure us that God is with His people, and His Day will be preserved. Many nations have enacted advanced legislation; and in many lands there have been organized National Lord's Day Alliances, as well as other Lord's Day defence associations; the Church of God has kept pace with the rising tide for the preservation of the Lord's Day, and in sermon and address, prayer service and individual effort, has sought to lend all possible aid to the endeavor to defend the Day of the Lord against the schemes and plans of wicked men.

We respectfully urge upon the press of Canada to make reference to this Week of Prayer, and urgently plead with every minister of the Gospel to preach on the question of Lord's Day Observance on the Lord's Day immediately following Easter. We are sure all our Branches will co-operate in observing Lord's Day Week this year.—M.—Lord's Day Advocate.

Real Salvation Work.

There is a great deal of church and ecclesiastical work that may be really religious work.

But very often, as far as truly religious work is concerned, not much seems to be going on.

It reminds us of a family colloquy that we read when a boy. A father broke in on two boys. In a startling voice, he demanded: "John, what are you doing?" "Nothing, sir." "Sam, what are you doing?" "Helping John, sir."

If to please men we would displease God, we are their followers, not his.—Malthie D. Babcock.

The Giver More Than The Gift.

Gipsy Smith tells in his autobiography how after having been away from his family for seven months they received him with joy on his return, shortly after which all of them attended a bazar.

Thinking to give pleasure to his little girl, he took some money out of his pocket and, displaying it in the palm of his hand, said: "Zillah, take what you like and go and spend it!"

The child's big dark eyes filled with tears. She looked wistfully at her father, and said: "Daddy, I don't want your old money; I want you! You have been away from us for seven months, do you know it?"

Gipsy Smith felt rebuked and he thought how different his little Zillah was from many people in the world who are willing to have the gifts of God, and yet do not recognize Him as the Father and Giver of all. This is a condemnation which with entire justice may be visited upon many of the residents of happy America, who, filling their hands with God's gifts, never lift up thankful hearts unto Him, nor seek to approach Him for communion and filial fellowship. Such is not the spirit of a true child of God, who thinks more of the Giver than of the gift, who cares more for fellowship than for favors, and who is most blessed when feeling most intensely his nearness to God. It was this intimacy of spiritual relationship to the great Father in heaven which inspired the poet to sing:

"Thy gifts, alas! cannot suffice,
Unless Thyself be given;

Thy presence makes my paradise,
And where Thou art in heaven!"

—Northwestern Christian Advocate

A Change.

A minister of the Gospel was one day visiting a pious old woman who was in the poorhouse. She had passed her three-score years and ten, and had long been known as "an Israelite indeed," indeed; and was just on the verge of the eternal world. While in conversation with her on the comforts prospects and rewards of religion, the minister saw an unusual lustre beaming from her countenance, and the calmness of Christian triumph glistening in her eye. Addressing her by name, he said, "Will you tell me what thought it was passed through your mind which was the cause of your appearing so joyful?" The reply of the "old disciple" was, "Oh, sir, I was just thinking what a change it will be from the poorhouse to heaven!"—Sel.

Holiness Will Do It.

As with no other people in the world, it is known that God will deliver a man who is bound by evil habit instantly from his bad habits and appetites. Again and again comes the knowledge that men are instantly delivered from the appetite for tobacco and strong drink and morphine. Like a lightning stroke, one flash of God's gracious power and men are as free from the appetite for tobacco as if no such poison had ever existed. Knowing this, and knowing the fearful struggles thousands of men are having to fight themselves free from this awful bondage it would be cruel not to tell the world of the power and willingness of God to set men free. It would be impossible to preach the real gospel of holiness and not include this knowledge of God's power and grace over appetites and habit. If no other reason could be found the necessity of telling men of the power of God to save from bad habits would be reason enough for never ceasing to preach holiness as a second definite work of grace.—Wesleyan Methodist.

The Sunday closing law was observed by the saloons in San Antonio and other towns in Texas, on 20th December. It was the first dry Sunday experienced in more than a century in San Antonio. The lid was on hard and fast there. The local authorities enforced the law without outside aid.

"Man is less the interpreter of the Bible than is the Bible the interpreter of man."

"Only let the Word of the Lord run through you, and it will glorify itself and you."

"It is one thing to have faith in prayer, and another to offer the prayer of faith."

"You Can't Cheat God"

Ned took his cousin Grace along to keep him company while he worked at a job he had to perform.

"I don't think your'e doing your work very well," she said. It looks to me as if you were slighting it."

"That's all right," laughed Ned. "What I am doing will be all covered up, you know."

"But isn't that cheating?"

"Maybe 'tis, after a fashion," answered Ned. "But it isn't like most cheating, you know."

"That is not the way to look at it," said Grace. "If it's cheating, its cheating, you know that. You can't excuse it because it isn't the worst kind of cheating."

"But the man won't know about it," said Ned.

"He may not," said Grace soberly, "but God will. You can't cheat God."

Ned stopped work and went to thinking. Presently he said: "You're right. I am glad you said that, Grace I am going to begin over. There shan't be any more cheating this time. Ned undid what he had done and began again—began right—and I know he felt better for it. I hope he will always remember that no one can cheat God.—Herald and Presbyterian.

A Time for Prayer.

No doubt there may be very sweet moments of prayer where there is no secret chamber with shut door, and no outward quiet either. Nehemiah could lift up his heart in prayer and get an immediate answer too, even while standing as cup bearer before the king, and carrying on a conversation with him all the time. So may the busiest of busy men in the very midst of their engrossing work, or when walking the crowded street—the tradesman amid the duties of shop or mill—hard working mothers amid all the distractions of their children's cries—the traveler amid the noisy jolting of the railway train—all practice the art of sending glances and petitions upward to the throne on high, and know the comfort of getting immediate answers back that will make them calmer, wiser, braver than they were before. How strengthening such wayside prayers may be, none know till they have practised them. But if we are to know the full joy of intercourse with God, we must make definite room for it outside of the busy current of life and set apart for it, conscientiously some quiet time, even though that should need to be stolen from the morning slumber or the evening rest.—Rev. G. H. Knight.

The Cross To Be Carried.

Christ did not command his disciples to seek out a cross or talk sentiment about it. He told them to take up the cross and carry it. They were not to choose it. It was there, in their lives, ready for them.

It remains today. Each man or woman, ready to obey Christ, will find the cross at hand, in daily life, waiting to be taken up. Many Christians prefer to sing about the cross, to sentimentalize about it, rather than to lift and carry it in the shape of a quarrelsome relative or uncongenial work, or strict economies and daily self-denials in home life. The cross is not pleasant, never was, and never can be so. It means crucifixion, not talk. The reason that some Christianity is so unsubstantial and cheap and unsatisfying is that it uses the cross as an emblem and nothing more.—J. R. Miller.

Owing to the prohibition advance, saloon property in many places is being used for other purposes. In Zanesville, Ohio, a saloon and beer garden has been turned into a church. Good! The less saloons, the more churches there will be.

To abuse the church when you do not have success in a revival effort, is as mean as when a driver sits on the wagon and whips the team when they cannot pull the load.—M. J. Carmichael.

A true Christian is not satisfied with escaping hell; he is just as anxious to escape the pollution of sin.—Sel.