

Why I Believe in Holiness.

MAUD POST.

Webster defines holiness as heart purity or disposition. Therefore if a person's heart is pure and clean they will not want to do the things that Christians should not do, and best of all, it will keep them from it. The disposition will be sweet, there will be no feeling of anger under any circumstances. A person who has the blessed experience of holiness will not be found going to the places that Satan has fixed up to entertain his followers. This will not please their Master, but they will be found in God's house whenever possible. Their dress will be such as becometh Christian, and their conversation will be on things above, not the language that the world people use. Holiness makes the Christian life easy. I do not mean that there will be no temptations, trials, or persecutions, but it will be easy to bear them for Jesus's sake. I think this should be sufficient reason for believing in holiness. Every one should believe in such an experience as this.

The first reason why I believe in holiness is, because it is a command of God. He said "Be ye holy even as I am holy," and I know God would never command anything impossible.

The second reason is, because it is such an old doctrine. It was even planned before the foundation of the world. In Eph. 1 and 4, it says, that he chose us in Him before the foundation of the world, that we should be holy and without blame. God commanded them even in the Old Testament times to be holy. He told Abraham to walk before him and be perfect.

Third, because it is God's will. He says in Thess., "It is the will of God even your sanctification."

Fourth reason is, that Jesus died that we might be sanctified. In Heb. 13:12 it says, "Jesus suffered without the gate that he might sanctify the people with his own blood." Without it had been necessary, and without Christ's great love for us in sin, He never would have done this. If anyone was willing to give their life for such a cause, we certainly ought to believe in it.

Fifth, because the Holy Ghost will witness to it. In Heb. 10 it tells us that when we receive the blessing, the Holy Ghost will witness to us and write His laws on our hearts.

Sixth reason is, that God is not ashamed of us when we get the blessing. He even tells us, that, He that sanctifies, and them that are sanctified are one, for which cause He is not ashamed to call us brethren. I am sure if any one commanded us to do any thing, and then after we obeyed, they were ashamed of us, I don't think we would want to do the same again, nor would we even have any confidence in them in them.

God will not be ashamed of us if we receive this blessing, just as long as we are not ashamed of Him.

The last reason I have is, that God tells us if we are holy we may go to live with him. He says, "Blessed are the pure in heart for they shall see God." Without it, it is even impossible to see Him. Wesleyan Methodist.

Christian Patience.

BY DR. T. L. CUYLER.

Impatience is the prevailing sin of the times—impatience to be suddenly rich; impatience with slow and thorough processes. A Christian character is no more to be finished in day than a great statue. You have got to learn patience by some sharp disappointments. You have not learned the secret of acceptable prayer if you

have not learned to "wait quietly on the Lord."

Faith has nothing to do with fretting, either under a hard lot or under the delay of prayer for blessings. Patient prayer is power prayer. If thou hast come into Christ school, submit to His lessons and His tasks; one of them is: "Not as I will, but as Thou wilt." This virtue of holding on is indispensable to all successful Christian work. How many volunteers are constantly dropping out of our Sabbath-school and out of mission work as soon as the novelty is off?

Too much of the Christian labour of our land ends in a spasmodic spurt of enthusiasm. "Well-doing" come to nothing unless there be patient continuance in it. Brethren; let us remember that Christian patience is not only waiting on God; it is a steady working for God. CHRIST IN US IS THE ONLY STAYING POWER. The soldier who stands fire to the last shot wins the victory, and up yonder they who are arrayed in white robes are they who "come out of great tribulations." Here is the PATIENCE of the saints; here are they that kept the commandment of God and the faith of Jesus!—Eleventh Hour.

Saved by Reverence, for God's Word

One evening a liquor saloon in New York City was crowded. There was a "Bible raffle." As the men went to the counter one by one to shake the dice box, there was laughter and blasphemy. At last one who lay stupidly drunk was roused and bidden to take a hand. He staggered to the counter and threw the highest number. The boisterous crowd gathered round him with jests and questions. He grew sober in a moment, and not noticing their jokes, took the Holy Book in his hands reverently and said to the barkeeper:

"Please wrap this in the cleanest piece of paper you have, but don't let it have the smell of whiskey about it."

Turning to the amazed group, he said; "Good evening, gentlemen. It's the last time we'll meet here. I'm going home to make one of the best wives in the world the happiest woman in New York." and taking the Bible he passed out, jeered by some, but cheered by others. He walked rapidly to his squalid home. He mounted the rickety stairs, entered the room, walked to where his wife sat, and laid the parcel in her lap. She started, and, looking up with a faint semblance of the old, almost forgotten, smile, said: "You are early tonight, John." She saw a change had come over him, and quickly opened the package. Seeing the book, she burst into tears, and said: "John, I've been thinking of you all day, and wondering if you would ever be your old self again. While I was thinking, little Agnes came up, and putting her arms around my neck, said, 'Mamma, why doesn't papa have prayers and read the Bible as grandma does when we go to see him?' I could not answer her John; but now you can."

"Yes, I'll answer her, wife. Get me a pen and some ink." Then he opened the fly-leaf and wrote: "To my faithful wife, whom I shall never again voluntarily cause a sorrow or blush of shame. John." The husband kept his word. His reverence for the Book of God led him to Christ, who saved him.—Sel.

A bitter temper never grows sweeter with age; and a sharp tongue is the only edged tool that grows keener with constant use.—Sel.

"No man can find out the resources of God until he tries to do the seemingly impossible."

A Strong Impression.

A Christian lady in a small N B, village at one time, during a religious gathering, entertained five smoking preachers, she says that they made such a strong impression upon her home that she could smell it for many weeks afterward.

His First Job.

Young men are often heard to complain of the difficulty of obtaining employment and then, when it has been obtained, of the lack of opportunities for advancement, says the New York Sun. It then relates the following story:

The late George H. Richmond, who began life as a bookseller's clerk and died one of the greatest bibliopoles in the world annually handling rare books and manuscripts worth hundreds of thousands of dollars, used to tell how he obtained his first situation in New York:

"When I came to New York," he said, "I went into several book stores, looking for any kind of job without getting one. Early one morning I walked into Dick Worthington's—the late Richard Worthington, of Worthington & Company—then on Broadway, near Clinton Place.

"He was sitting at his desk opening his mail, and, looking up, asked me what I wanted. In response to my request for a job he said:

"No, no; got more help than I need," and went on with his mail.

"Instead of going right out I stopped to look at some books on a nearby counter. I did not know it at the time, but it was Worthington's habit, if he wanted a book or anything else, to call upon the nearest person to get it for him.

"He evidently had a query in his mail for some particular work, and suddenly looking up and seeing me said:

"Here, young man, get me that book, pointing to a volume near at hand.

"I promptly handed him the book, and waited until, after a brief inspection of it, he handed it back. He didn't say, 'Thank you,' but I said to myself: 'My boy, you are at work.'

"So I put my hat away, looked around the store and found a duster. I noticed several gaps in the shelves and saw that most of the books needed dusting.

"So I fixed up the stock and made the place look 100 per cent better. I kept as far away from Mr. Worthington as I could all day and escaped his notice until closing time. Then I went up to him and said:

"What time shall I come to-morrow, sir?"

He stared at me. The situation suddenly flashed upon him, and with a laugh he replied: "Well, Well, make it eight o'clock."

"I went home, feeling pretty well satisfied with myself. I hadn't said a word as to what my duties were to be or the wages I was to receive.

"However I remained in his employ a good many years, and when I left to go to another firm I was the highest salaried man in the store."

"A Few."

BY C. L. CHILTON, EDITOR OF PLAIN TRUTH.

"Wherein a few, that is eight were saved," is a poor "report" from Noah's Cuir cut after the work of one hundred and twenty years preaching, but it was better to save "a few" upon a right basis than to have swamped the ark by pulling and tolling on board ten thousand.

It is better to build a very little and build so that it will stand the tempest and the fire, than to build a great structure, shapely and fine, that is of "wood, hay and stubble," and that will burn down in the day of the "trial by fire."

Nothing discourages the average preacher like a "small crowd," and so, rather than be chagrined by facing a small audience, which he is more than likely to do if he preaches the plain truth, he will put in this and that, leave out here and there and compromise at some superstition or sin, and fail to stand up for God and truth all the way through.

If it is true, as Jesus said, that "few there be that find" the "straight and narrow way," we might as well acknowledge the fact and quit feeling chagrined because of our lack of success. But no; the worldly church sits off and grins and we must come home with our string of fish whether we have caught them lawfully or not.

Jesus often preached to a great multitude," but he seldom got many to believe on Him out of it. The believer was the exception and not the rule. Most of His teaching was addressed to His own disciples—twelve in number. He did not disdain to preach to one woman, and a Samaritan at that.

STATISTICS OF THE SALVATION ARMY THROUGHOUT THE WORLD.

Countries and Colonies occupied	56
Languages in which Salvation is preached	32
Corps and Outposts	8,574
Social Institutions	904
Day Schools	512
Naval and Military Homes	13
Officers and Cadets (including Social)	16,244
Persons without rank wholly employed in S. A. work	6,269
Officers and Cadets engaged in Social Work	2,520
Local Officers (Senior and Junior)	56,867
Bandsmen	21,661
Corps Cadets	10,286
Periodicals (number issued)	73
Total copies per issue	965,969
Shelters and Hotels	20,465
Prison Gate Homes	586
Inebriates' Homes	147
Children's Homes	1,497
Industrial Schools	1,380
Rescue Homes	3,111
Maternity Homes	358

We are awfully afraid of "empty benches." It hurts our pride.

A certain noted preacher was sent, on one occasion, to a very large down town church in a large city. The bishop who sent for him said, "Now Doctor, we expect you to fill it." "You needn't fear," replied the Doctor, "I'll fill it if I have to stand on my head to do it."

So universal has become the lust for members that it is hard to find a man that is proof against it. It has been so generally considered proven, that "fewness" means failure, that a "small crowd" is a signal for "closing out the meeting."

It was said by a noted evangelist, that when he went fishing and the fish didn't bite ways changed his bait or his hole. Many are so situated that they "can't" change their "hole," so they go to work change their "bait"—substitute the truth of God by all sorts of tid bits and sweet morsels—and all to "catch the crowd."

Judson preached seven years in Burmah before he baptized a convert. He was faithful.

Isaiah preached many years, and from what he says we may judge he hardly had any converts at all.

Anybody caught a crowd with a drum and monkey—but what sort of crowd is it? The churches everywhere are doing their best, by all sorts of means and methods to "draw a crowd." They have their reward, but it is not in the salvation of sinners.—Lamp of Life.

Do Your Own Work

I should like to know a man who just minded his duty and troubled himself about nothing; who did his own work and did not interfere with God's. How nobly he would work—working not for reward, but because it was the will of God! How happily he would receive his food and clothing, receiving them as the gifts of God! What peace would be his! What a sober gayety! How hearty and infectious his laughter! What a friend he would be! How sweet his sympathy! And his mind would be so clear he would understand everything. His eye being single, his whole body would be full of light. No fear of his ever doing a mean thing. He would die in a ditch rather. It is this fear of want that makes men do mean things.—George McDougal.—Nazarene Messenger.

An unworthy ministry baptized with the Holy Ghost, seeking not its own, but the things which are Jesus Christ's, which cannot be turned aside, and will be or do no other than the will of the Lord Jesus is the absolute necessity of the church. The churches of today would soon march up the steps of holiness if they found no refuge for their worldliness in front of the pulpit. The constant friend, as of old, is, "Like people, like priest." The pulpit conforms to the pew. Occasionally a real prophet of God appears, but there are usually sufficient false prophets to give shelter to the multitude. If every pulpit was filled with a genuine prophet the line between Christianity and paganism would be clearly drawn, and real revivals of religion would multiply by the way of the Pentecost, and the convincing of the world of sin and sin and righteousness and judgement. Paganism and fanaticism would be rebuked, and God glorified. To us as a people, an unselfish, unworldly, sanctified, anointed, unctuous ministry is an absolute necessity.—Nazarene Messenger.

Not that we are sufficient of ourselves to think anything as of ourselves but our sufficiency is of God, 2 Cor 3:5.—R. P. P.

In Memory of Horace O. Reynolds.

There's a vacant chair by the fireside,

There's a much loved voice that is still,

In our hearts is ever an aching void,

That no power on earth can fill;

So early on life's troubled journey

Was loosened the silver cord.

To the mystical river our dear one came

That river we all must ford;

But we know that he feared not the billows

Though crested, perhaps, with foam,

For over the river the King's Ferry-boat

Came to carry our darling home.

On that distant shore there awaited

A choir of angels so bright,

And they welcomed him home with sweetest songs

To that land without sorrow or night.

And methinks, as the boat touched the shore,

The Savior himself came down

And took in his loving arms this child

And placed on his head a crown;

Let us patiently then await our turn

What matters it when we roam,

If over the river the King's Ferry-boat

Shall come to carry us home.

The Father knows that our hearts are sore

That the bitter tears must have way,

But the Saviour who wept at Mary's side

Can comfort His children to-day.

We know that His ways are not our's

But we have his promise true,

If we cling to the Rock of Ages

Someday we will understand

Someday we will meet our loved one

Never more from his side to roam

If we but make sure that the King's Ferry boat

Shall come to carry us home.

Pay the Price

An express train started out from Chicago, for the Pacific Coast. On board was the President of the road. As they rushed along in the darkness of the night the train was wrecked. The President of the road hurried to the front. The engineer was pinned beneath the engine. As the President stood looking at the prostrate form, he saw his lips move, and, leaning down, he heard the dying man say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Jim, said the President, "I would be willing to give my life with all that I have for such a faith as that." Mr. President, said Jim, "that is just what it costs."—Sel.

Sam Jones, speaking on sinners' excuses, once said: "One is waiting for easier terms, another for more feeling, another for more time to consider so momentous a question, while a fourth is hindered by the 'hypocrites' in his path. At this point the speaker paused, pointed his long bony finger at the audience, and, in an indescribable droll manner, asked, 'Brother did you ever consider that a person couldn't be in your way unless you were travelling along the same road after him yourself?'

Honors must grow out of humility, freedom out of discipline, righteous joy out of righteous sorrow, true strength out of true knowledge of our weakness, sound peace of mind out of sound contrition.—Charles Kingsley.

Each lawless thought will mar the plan,
Each wasted day will stint the man,
Wouldst thou excel? Let purpose run
A thread of gold from sun to sun."