

Sanctification.

riches of His grace and glory, abundant provision has been made. Nothing that He demands of us, nothing that He desires for us, nothing that He decides for us, but is found in His holy will, written in the blood of the everlasting covenant. Will you accept this statement? (Cries of "Yes!") Praise His name forever!

Yes; you assent to all this doctrine this far. But some may say, "It cannot be just now." But it can be, just now. That is what the text proposes: This is the will of God. Whenever the Greek word 'is' is used it is always for emphasis. It is here, and sanctification is emphasized as a present experience. It is for you as much God's will, His law, His desire, His purpose, His provision—NOW, as it ever will or can be.

God's will. It is not simply the will of the holiness people; it is not simply the consummation which this preacher seeks—though we say to you as Paul did to the Corinthians, And this we wish, your perfection. But man aside! It is the will of God!

It may not be the will of your sect. If not, I am sorry for it, and for you. But it is the will of God!

It may not be the will of your preacher. If not, I am sorry for him and for you. But it is the will of God.

It may not be the will of your earthly friends. If not, I am sorry for them and for you. But it is the will of God, the sanctification of you.

Is it your will? If so, just come now to the God of your salvation, and make an assignment of all to Him. Abandon yourself to the will of God, and as you do so, His holy will be wrought in you this very hour. Amen!

A number came forward at the altar call and proved the "good and acceptable will of God."

Misunderstood.

"I think this is the last article I will read in for awhile, as I feel that what I have written has been misunderstood."

Thus writes one of our regular contributors to the Pentecost, whose contributions have been well received and liked by its readers.

While this seemed a sufficient reason for ceasing to write, yet it is really a very poor excuse as a little thought will show. The fact is there is very little worth while done in this world that is not misunderstood by somebody; and the Bible shows that such was always the case with God's servants of old. This was so common a thing that we may choose at random and not miss those who were misunderstood.

Joseph's brethren and father misunderstood his motives and dreams. Potiphar had no conception of his pure character, but that did not excuse Joseph and give him license to live an impure life. After the death of Jacob, his brethren misunderstood his kindness of heart and feared that he would avenge himself upon them for selling him into captivity.

Moses' life was one continual series of misunderstandings. When he sought to separate his brethren who fought, they said, "Wouldst thou slay us as thou didst the Egyptians?" When he chose to "Suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season," his people received him not. After his forty years sojourn in the wilderness and his return to free them under God's direction, he had as hard work to persuade them that God sent him to lead them out, as he did to persuade the Egyptians to let them go. Time would fail to recount the times that they were on the point of stoning him, or when even those of his own household or tribe called him a place-seeker, and said that he took too much on himself. God came to his relief time and again; and yet Moses did not give up his task, and only once it seems was he provoked to act hastily—the time

he smote the rock when God told him to speak to it.

David was misunderstood by Saul, and you know how he was driven from place to place by Saul who sought to kill him. All David's kindness to Saul could not remove the misunderstanding.

Do you remember how Ahab misunderstood Elijah and said, after it had not rained for three years and six months, "Art thou he that troubleth Israel?" Ahab was the transgressor, but he laid the trouble upon Elijah.

And we must not forget Daniel and the prophets who told Israel of their sins and the necessity of repentance. Time would fail us to even mention the prophets and godly men and women whom the world, including both the good and bad people in it, have misunderstood. Which of them were not?

And when we think of our Saviour, Jesus Christ; what part of His life was not surrounded with misunderstanding and suspicion? What kind deed did He do that was not misinterpreted and misconstrued? His mother and His brethren did not believe on Him, and His disciples misunderstood His plainest teaching. But if, on this account, He had given up and ceased to teach and work, where would this dark old world have been to day? No, He said, "My Father worketh hitherto and I work."

And of those who followed after and sought Him, who were not misunderstood? Mary, who washed and anointed His feet; the Mary who anointed His head; the woman who touched the hem of His garment and was healed; blind Bartimeus, who called after Him; Matthew, who left a very paying job to follow Him; these and many others who are mentioned in the Gospels were misunderstood.

The disciples misunderstood each other. Paul's life is full of it, and the history of the church from the day of Pentecost until now is but a continuance along the same line. It is a history of living down, and overcoming, and explaining misunderstanding.

If God and our Saviour were not so misunderstood at the present time, the world would fall at His feet. His love, kindness, long suffering, justice, judgments, and every other attribute and act are misunderstood; yet, He ceases not to work on, and do His best for those who misunderstood Him.

Is the disciple better than his Master? Is the Christian better than Christ? Has He given us leave to cease from our labors because the world comprehends them not? If so, then all work and labour for the salvation of souls shall cease, and, henceforth, none shall strive by tongue or pen, by word or deed, to save precious souls or help them to live for Christ.

THE PREACHER WHO WILL BE WANTED BY THE PEOPLE WHEN HE IS SEVENTY. FIVE.

Will look on the bright side of things as he moves along.

Will be a constant reader of good books and will make the Bible a daily study.

Will be a daily sermonizer.

Will seek, find, enjoy and live the fullness of Jesus Christ for him.

Will pay no attention to unfriendly remarks made concerning the way he lives and works.

Will work hard six days a week, and will find the seventh to rest.

Will prepare and preach new sermons, and fill them full of Jesus Christ.

Will be a brotherly man among men.

Will cultivate a childlike spirit, so he will love young life.

Will go from house to house as God's man, always talking religion.

Will make his appointment better than he found it.

Will be true to all the interests of the church.

Will never let up on doing hard work.

Will not complain if others think him old and treat him as such.

Will cultivate a happy, smiling face.

Will do his best to lead men to Jesus Christ.

Will hold his own revivals, whenever he can do so.

Will study the life of Jesus Christ, and preach much from it.

Will keep his eye on what the church is doing for the world, and be happy over his victories.

Will value an appointment and opportunity to do hard work for Jesus and the world.

Will lift up Jesus Christ, honor the Holy Ghost, have faith in God, and sing as he works: "I am the child of a King." —Northwestern Christian Advocate.

PROTESTING.

I am sorry for the man who can't brag on his own folks, and who must continually complain or apologize for his fellow-workers. I am a printer and must needs work with printers, just as you may be a preacher and work with preachers. I don't believe in the use of tobacco in profanity or unclean speech, and I will protest against such in any printing office where I may be working, just as you will protest against smoking unholiness and worldliness among your fellow workers. But I believe strongly against the evils I have mentioned, that I will put emphasis to my protest by leaving the filthy, unholy crowd and going to work in an office where such things cannot exist, if such an office is open to me, just as you will emphasize your protest against holiness fighting, tobacco soaked, lodge bound preachers by—well, I wonder how much you really do mean by your protest?—Pentecostal Herald.

PRAISE

(By William Fletcher)

"He that offereth praise glorifieth Me." —Psalm 50:23.

We are often found counting up our difficulties and thinking over our trials and hardships. No doubt we have many things to discourage us in our work, in this land of darkness; but to worry over difficulties and discouragements and to begin to think that, "my station is the hardest of all, and the situation I am in is not to be equalled by any other," is meditation which will act like a destroying angel, and will soon extinguish the fire of the Holy Ghost, and put to flight the Spirit of thankful praise which once occupied the soul. Can India, and the study of a hard language, fever or other sickness, or the turning back of some of the flock or of somebody in whom one has trusted;—can these things or should these things, rob us of the spirit of praise, or of the joy of the Lord? Not emphatically No.—The India Alliance

PURGING

L. B. W.

"Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."

Sanctification is the cleansing of the heart from all sin. It is the purging out of the old sin nature. When a soul comes to God for pardon the actual transgressions are in question, and when the question of guilt is settled, and sins are forgiven, there is peace with God. But there remains in the heart the Adamic sin, handed down through the consequences of the fall of our first parents in the garden. This sin is termed the "old man," "body of sin," "carnal mind." Our "old man" must be crucified the "body of sin" destroyed, and the "carnal mind" removed before we can serve God in the beauty of holiness. This requires the purging of the heart, for sin has its seat in the heart. "The heart is deceitful above all things and desperately wicked," and the Lord wants to take away the old stony heart and give a heart of flesh.

King David fell from grace because he had not been cleansed from his "old sin." He could direct a battle that defeated and slew his enemies, but while the battle was in progress, sin in his own heart arose and defeated him and brought him into disgrace. When he was truly awakened to see his backslidden condition he sought not only to be restored to favor and have his sins forgiven, but he wanted the cause of his downfall removed: hence his prayer, "purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow."

When the prophet Isaiah, saw his condition and the condition of the people to whom he was sent as a messenger, he confessed his unclean state, and God revealed his willingness to cleanse his heart. The live coal from off the altar of God touched his lips, and he had the testimony that his iniquity was taken away and that his sin was purged. Every believer is grafted into the true vine. Every one who is born again is united to Christ by a living faith and becomes a branch

of the living vine. Jesus says, "Every branch that beareth fruit, he purgeth it that it may bring forth more fruit."

The Holy Spirit wants a holy temple in which to dwell. The body is the temple of the Holy Ghost. Our very being body, soul and spirit should be a vessel meet for the Master's use. He can use to His glory only such vessels as are clean. If any man will purge himself he shall be a vessel unto honor. This purging is for all who will walk in the light of His Word. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." —Selected.

A Story From Moffat.

Robert Moffat, the great missionary to Africa, told this story:

"Not long ago a woman came to me, having travelled fifteen miles, and said that she wished for a New Testament, I said to her, 'My good woman there is not a copy of it to be had.'"

"What! Must I return empty?"

"I fear that you must."

"Oh," she said, "I borrowed a copy once, but the owner came and took it away, and now I sit with my family sorrowful because we have no Book to talk to us. Now we are far from anyone else. We are living at a cattle outpost, and we have no one to teach us but the book. Oh, go and try to find a Book! Oh, my elder brother, do go and try to find a Book for me! Surely there is one to be found; do not let me go back empty?"

"I felt deeply for her, for she spoke so earnestly, and I said, 'Wait a little, and I will see what I can do.'"

"I searched here and there, and at last found a copy and brought it to the good woman."

"Oh, if you could only have seen how her eyes brightened, how she clasped my hands and kissed them over and over again."

"Away she went with the Book, rejoicing, with a heart overflowing with gratitude." —Reformed Church Record.

Religious Not Pious.

Rev. Rowland Hill was a witty and eccentric minister, and several interesting stories are told concerning him, among them these:

A man was one day calling upon him, and setting forth some very peculiar religious views.

"Do you hold the ten commandments to be the rule of life for Christians?" asked Mr Hill.

"Certainly not," was the reply.

The minister rang the bell, and when the servant appeared, he said to him:

"John, show this man the door, and keep your eye on him until he is beyond the reach of every article of wearing apparel in the hall."

One Sabbath several persons entered his chapel to avoid the falling rain. "Many persons are to be blamed for making their religion a coat," said Mr Hill, "but I do not think those are much better who make it an umbrella."

Again, when he received anonymous letters from some of his congregation he said:

"If you wish me to read your anonymous letters you must inclose a five-pound note in them for some charity." —Sel.

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." —James 1:27.

You can be on good terms with a great many people whose fundamental attitude toward life does not match your own. You cannot afford to be on intimate terms with a man who is lacking in reverence, in unimpeachable honesty, in profound respect for womanly purity or in definite serious purpose. These are the four cardinal attitudes; toward God, toward the truth, toward woman toward one's self.—Charles Reynolds Brown.

A Child Of God

There was a ripple of excitement all through the orphan asylum, for a great lady had come in her carriage to take little Jane home with her.

Jane herself was bewildered with the thought. The kind matron led her down the wide stairway, and as she passed the hall door she saw the shining carriage, the fine horses, the liveried servants, and it seemed like a dream.

"I hope she is glad to go," said the great lady in her gentle tone. "Do you want to go home with me and be my child, my dear?"

"I don't know," said Jane, timidly.

"But I am going to give you beautiful clothes, and a gold ring, and a box of candy, and books and dolls, and blocks and a swing. Now do you want to go?"

"I don't know," said the child timidly, still frightened.

"You can have a little room of your own, with a beautiful bed and table and chair; you shall have a bird in a cage, and a little dog with a silver collar. Don't you want to go with me, Jane?"

There was a moment's silence, and then the little one said anxiously: "But what am I to do for all this?"

The lady burst into tears. "Only to love me and be my child," she said, as she folded the little girl in her arms.

God finds us orphaned and desolate and defiled with sin and poor and naked and blind. He adopts us into his family, and gives us all that we need in this life, with care and protection, and his own name, and forgiveness, and the companionship of the Holy Spirit, and an inheritance in glory; and all that he asks in return is that we should love him and be his children.—American Friend.

Ted and the Woodpile.

"I'll be glad when I get that whole pile of wood in. Then I'll be through with it, won't I mother?" "No, Ted. You know I shall want you to carry out the ashes, after the wood is burned up," answered mother.

"Then I'll be through with it, mother?"

"No, I think not," answered mother while Ted's eyes grew big with wonder. "You will scatter the ashes on the corn field, and father will plough them in in the spring. Then you will help him plant the corn, you know. Then corn will grow, eating the ashes and ground about it, and by and by you will eat the sweet corn."

"O, we'll sort of eat the wood ourselves and that will be the end of the old woodpile."

"Not quite," said mother. "There will be cobs left, and stalks of corn. We may feed them to the pigs, or to the cows, and that will give us meat or milk."

"Well, never knew before that there was so much in a woodpile," said Ted.—Zion's Herald.

THAT BOY.

"Charles," said a mother in England some thing like sixty years ago to her son, some ten or twelve years old. "Charles I have trained you in righteousness. Your father and I have set you right examples. We have taught you the gospel. We have shown you the way of peace. My son, if you do not live a godly life I will stand before God in the day of judgment and bear witness against you!" No wonder that Charles Spurgeon became the foremost preacher of the nineteenth century, or of all centuries since the apostles' day. A home where such things are said make safe homes for boys.—Trumpet Call.

There are six things which Jehovah hateth; Yea, seven which are an abomination unto him:

Haughty eyes, a lying tongue, And hands that shed innocent blood, A heart that deviseth wicked purposes, Feet that are swift in running to mischief, A false witness that uttereth lies, And he that soweth discord among brethren. —Proverbs

"Life is a stewardship and not an ownership. It is a trust, not a gift. With a gift you may do as you please, but with a trust you must give an account. The gift may be kept, it may be destroyed, it may be given to another, it may be used for personal pleasure or profit. But a trust must be administered so as to merit the approval of the Great Judge." —Selected.