

## HUMILITY.

Humility is a grace greatly to be desired. Its value is beyond computation. It is one of the distinguishing marks of a true Christian. Humility is the opposite of pride. It has been said that it was pride that changed the angels into devils, and it is humility that makes men as angels.

Great as it is, all can possess humility. It is one of the graces that is implanted in the heart of the individual who is born of God. It is the work of God alone. No human manipulation can possibly produce it. The Lord has made abundant provision for its bestowment in every heart that will receive it. The terms upon which it can be secured are so simple, so easy, so reasonable that all can, if they will, be possessors of this rich gift, and enjoy its rich fruitage.

Great as it is, all must have it. Without it we cannot please God. No substitute will do in its place. Without it all our profession is in vain and our religious activities virtueless. Without it we misrepresent the religion we profess, and dishonor the name of the Lord. Without it we can never pass triumphantly out of this sphere into regions celestial.

How sad the fact that this grace is so rare even among those who profess to be followers of the meek and lowly Christ. He taught us to learn humility, for he said, "For I am meek and lowly in heart."

It is pitiful to see poor weak worms of the dust puffed up with pride and self importance. How unlike the humble Master, who, though Lord of heaven and earth, took upon himself the form of a servant and ministered to men, even washing the feet of the disciples. Who would imagine for a moment, after studying the life of the Saviour, and reading a description of a new Testament saint, that the great crowd of proud, vain, haughty pleasure loving, theater-going, jewelry-bedecked card-playing, dancing professors of religion all around us, although they may partake of the communion and contribute toward the support of churches, are really representatives of the Lord Jesus and on their way to the land of glory? They most surely are woefully deluded.

How beautiful the character of those who are really humble. It is a pleasure to deal with them, to listen to their words, to behold their actions. They impress us by their lives that they are positively unselfish and really desire the welfare of their fellowmen. They scorn to take advantage of another and delight to be of service to their neighbor. If they accomplish something unusual they do not boast of it. If they are promoted above their fellows, they do not become vain and pompous or unreasonable or arrogant and overbearing. They are alike in character whether they be slave or ruler. They fit in any place and are a blessing everywhere.

It is painful to see some, when they secure a little more learning or a better position than those around them, strut about as though they owned the whole town and as though their little heads contained all the knowledge there was in the world. In every conversation and in every sermon the people are reminded of the celebrated college they attended and the degree they obtained, and the places they have visited, and that their ancestors came over in the Mayflower, and other information of this character, until it becomes disgusting to sensible people.

We once heard a talented, well educated man—one of the most Godly and humble persons we have ever met, say that one purpose of a college was to teach young men how little they knew. But if that is the purpose of such an institution, it is lamentably evident that in some cases the purpose was not realized.

It is written: "God resisteth the proud, and giveth grace to the humble."

If we humble ourselves and take our position where we belong, we shall obtain help from the Lord and shall find grace to help us in time of need. Thomas A. Kempis wrote: God walks with the humble; He reveals himself to the lowly; He gives understanding to the little ones; He discloses His meaning to pure minds, but hides his grace from the curious and the proud." How blessed to have the Lord Jehovah reveal Himself to our poor hearts, to lead us by His hand, to guide our steps into the way of everlasting life. Oh, for more humility; for a getting down where the Lord can lift us up and use us to his glory.

St. Augustine said: "Should you ask me, 'What is the first thing in religion?' I should reply, The first, second and third thing therein—nay all—is humility. If we have true humility, it is very good evidence that we are possessors of other graces of a holy heart.—Free Methodist.

## THE MOVEMENT FOR SOCIAL AND PERSONAL PURITY

The sixth International Purity Congress will meet in Columbus, Ohio, Oct. 22-27, 1911. Every effort is being put forth to make this the largest and best congress yet held in behalf of our cause. More than fifty of the principal reformers and religious leaders of Canada and the United States will appear on the program. Every section of North America will be represented. We invite to this congress every individual who is sincerely interested in our cause, and we urge every church, every temperance society, every woman's club, every good health club and every organization that is in any way promoting social and personal purity or fighting vice, to send delegates. If we can go to Columbus 1000 strong, it will give the vice interests of this land more to worry about than anything else that could possibly be done. They do not fear the law or any spasmodic effort at reform. There is but one thing they fear and that is the awakening of our people, the stirring of the public conscience on this question.

There in the United States 300,000 girls and women in public houses of shame. They have been got there through the trickery and wiles of those engaged in the traffic in girls. Their average life is but five years, which brings on an average one girl to this miserable life every eight minutes. There are two million boys and men the patrons of these women. Think of it! This is but the outline of this terrible dark picture. You can if you will fill in the details with the blasted young lives, the wretched homes the broken hearts, the loathsome diseases, with the disgrace everywhere abounding. It is this picture impressed upon the hearts of a few stalwart men and noble women that has caused them to lead out from the beaten paths and to consecrate their lives to this movement in uncovering the hidden strongholds of licentiousness and throwing out the light upon its work that the world may be free from the slavery of lust. They are asking today that you join them in this divine mission.

## OUR OPPORTUNITY AND NEED

## IN KANSAS.

T. Ford.

Professional evangelism has become a prominent characteristic of the holiness movement of the present day, and men are making merchandise of the Gospel. Evangelists arrange their sates for months in advance without any reference whatever to the Spirit's leadings. God is left out of the question entirely; it is strictly a business proposition. Ten days service is given in exchange for a well-filled purse and the heroic leader starts for his next job. Holiness has been preached in a general way, but separation from the world has not been insisted upon, practical or applied Christianity has not been em-

phasized and enforced, and as a result holiness is becoming popular and superficial.

Our greatest opportunity as a church is the spread of Scriptural holiness which will solve every problem that confronts us relative to our Connectional interests. A more radical type of preaching is needed that brings old time conviction, and a godly sorrow for sin that needs not to be repented of.

A type of preaching that not only makes men feel their personal responsibility to God, but makes them take the place of the ox on the Greek coin between the altar and the plow ready for service or sacrifice.

Pastors and evangelists must have the anointing; they must preach the word in demonstration of the spirit and with power sent down from heaven.

This involves sacrifice, self-denial, a persistent prayerful study of the word and prevailing prayer.—Wesleyan Methodist.

## THE MEN WE NEED

It is genuine conviction that makes the wheels go round. The achievements of any age are the results of men who do things. The religious man can be counted on the side of righteousness. Mr. Moody was exactly right when speaking of the kind of men we needed. He said: "Some men are afraid of being too religious. What we need today is men who believe deep down in their souls what they profess. The world is tired and sick of sham. Let your whole heart be given up to God's service. Aim high. God wants us all to be his ambassadors. It is a position higher than that of any monarch on earth to be a herald of the cross, but you must be filled with the Holy Spirit. A great many people are afraid to be filled with the Spirit of God, afraid of being called fanatics. You are not good for anything until you are considered a fanatic. Fox said that every Quaker ought to shake the country ten miles around. What does the Scripture say? 'One shall chase a thousand, and two shall put ten thousand to flight.' It takes about a thousand to chase one now."—United Presbyterian.

## CHRISTIAN HOMES SAFE HOMES.

Surely a Christian home is a safe place not only for the children of the family, but also for any other person's children or adults who may be guests in the home. Evident as this is it is nevertheless doubtless true that some homes where the parents and even the children profess religion contain that which is exceedingly dangerous both to the inmates of the home and the guests who may be there occasionally. Strange as it may seem many a gambler has learned his first lesson of robbing others of their property in what is called a Christian home: children have learned to lie and cheat and steal and even be impure in what are commonly called Christian homes. The home should be in the highest possible sense a type of heaven and from it should be excluded whatever will be excluded from heaven.—Exchange.

Giving is one of the graces of the Spirit, and should be done liberally and cheerfully. The following words show the genuine sincerity of the Korean Christians, and are enough to bring the blush of shame to the great majority of professed Christians in our own land: "The Korean Christians are giving Christians. Eighty per cent of the work of the Korean Church is self supporting. Korean men have been known to sell their oxen and hitch themselves to the plow that chapels might be built; to mortgage their houses that mortgages might be removed from the house of God; to sell their crops of good rice intended for family consumption, purchasing in-

## EXTRACTS FROM NOTES ON SUNDAY SCHOOL LESSON FOR OCTOBER 22nd, 1911.

(Continued from first page.)

Assur." These were the Samaritans of whom I have spoken, not full-blooded Jews, but of a mixed race who simply adopted the Jewish religion as one among the various religions, and while in theory they used Jewish rites yet they mixed with it their heathen gods and idolatry, and these were the people who wanted to unite themselves with the pure blooded Jews and take part in the building of their Temple and City.

There are many today only partly illuminated, in the Church, who think that Zerubbabel was narrow-minded not to let this mixed race work with him, but the true Jews knew it was God's word that they should not be joined with any other people and that they should work alone. This lesson is applicable to the conditions of things to-day, for there are multitudes of half breed professors of religion who claim the Bible as their authority and pretend to worship God and want to take part with real Christians and be recognized by them, who are most positively of the world, the flesh and the devil and know nothing of Christ's salvation. The Mormons and Spiritualists and Christian Scientists, and Unitarians and Universalists and Russelites and all sorts of false religionists who pretend to claim the Bible and preach from it, but who deny salvation by the blood of Christ and regenerating office of the Holy Spirit and all the cardinal doctrines of salvation and rewards and punishments, yet they palm off as having the Christian faith.

No Christian that has Bible light can consent to have fellowship in religious service or in Church work with half breed infidel religionists.

The next point is, as soon as these half breed people were denied the privilege of helping to build the House of God, they turned to be bitter enemies of the Jews and did all they could to hinder their work. They wrote letters to the King of Babylon and preferred charges against the Jews and hired able lawyers to raise technical points as to the legality of their work; and this is exactly the way these false religionists act toward true Christians to-day; they charge us with being narrow minded just because we believe the Bible in its teachings as to future punishments and as to the atonement, and the necessity of salvation from all sin. It says that these half breed people weakened the hands of the people of Judah and that is exactly what the Millennial Dawn people and the Seventh Day Adventists and all the broad gauge free thinkers do to-day, for they get hold of weak Christians who are not established in the faith, and draw them off into their heresies. There is not a single principle of religion, either true or false, in the world to-day, that has not been in exercise throughout all past generations. The moment that any minister or Christian has a Church or religious meeting in fellowship with Mormons or Spiritualists, or other people who believe in annihilation and soul sleeping, and who do not believe in the personality and work of the Holy Ghost, that moment they compromise with the truth of the Bible. Zerubbabel said to these people "Ye have nothing to do with us in building a House unto our God," and that is what every true Christian will say to all these religionists.—Way of Faith.

ferior millet to live upon through the winter, and giving the difference in cost for the support of workers to preach among their own countrymen. Korean women have given their wedding rings and even cut off their hair that it might be sold, and the amount devoted to the spread of the gospel.

## TEMPERANCE

## MORAL EFFECT OF PROHIBITION.

Lots of people say that Prohibition doesn't prohibit. The commonest thing nowadays is for people to sneer at Maine's prohibitory laws, and reporters have gone down there with tacit instructions to discover that Prohibition doesn't prohibit. Nevertheless, I can tell you that Prohibition has prohibited in one way. I have lived in Maine for twenty years, and I know that the children grow up in the country places there with almost exactly the same feeling in regard to liquor seeler as a well-bred boy entertains toward a man who conducts a gambling hell or keeps a "lence" shop for thieves. It is the law that has done that. The authorities prosecute offenders in such a way as to leave the impression on the youthful mind that a heinous offense has been committed. The boy observes that a man to sell or consume liquor must act like a sneak thief. Hardly a week passes that doesn't leave the memory of a liquor case or trial in which the offenders are pursued in much the same way as one would suppose a thief to be pursued. And the boy knows all this. If he should want a drink he'd pause and consider for quite a while before he'd take it. It wouldn't be like pushing through a swing door, behind which are lights and music. Of course, it isn't expected that Prohibition will absolutely prohibit in this generation, but the effect is prohibitory on generations to come.—Boston letter in St. Louis Globe-Democrat.

It's a pretty hopeless business to try to do anything against the liquor trusts," said a discouraged temperance worker.

No, not hopeless. Look at the gains of the last few years. During the last seven years in Great Britain the consumption of beer has decreased fourteen per cent. and of distilled liquors twenty two per cent. The number of licenses granted to brewers has been nearly cut in two. During these years of prosperity the consumption of most other articles has increased, while the liquor trade alone has steadily declined.

In our own country temperance has made such progress in recent years that in more than half the territory of the United States inhabited by thirty three millions of people, the selling of liquor for use as a beverage is prohibited.

In Atlanta, Georgia, a city of 160,000 population, 175 saloons were closed by law on January 1, 1908. Before that law was thirty days old, the city jail was empty of prisoners for the first time since it was built.—Exchange.

## PROHIBITION DOES HELP.

There are a half million young men and women in Kansas over twenty-one years of age who have never seen a saloon in that state; there is not a newspaper in Kansas which publishes a liquor advertisement, one-third of the counties of Kansas have not a prisoner in their jails nor a pauper in their poor houses; one-half the counties of Kansas did not send a convict to the penitentiary last year; Kansas stands first in the per capita valuation of assessed property. Good for prohibition! Christian Standard.

"What a fool a man is to get drunk!" says Mr. Robert Burdette, "But, some man says, 'I drink very moderately; I believe in the rational use of God's good things; I can always stop when I've had enough.'"

"I have seen these men who 'can take it, or leave it alone.' And I've noticed that they always took it ten times where they left it alone once. And after the tenth time, it wouldn't leave them alone."