

## SPREAD THE GOSPEL.

Mrs. M. Penlason.

Time is passing swiftly onward,  
Haste, to make the message known,  
To the millions rushing downward,  
Which will reap as they have sown.  
Tell the precious love of Jesus,  
To the erring, sin-sick soul,  
How he bled and died to save us,  
How he longs to make us whole.

Cross the continents and oceans,  
Spread the tidings far and wide,  
Of the love of God the Father,  
How his Son was crucified.  
Cast your bread upon the waters,  
Sow good seed from shore to shore,  
Trust in God to make it prosper,  
And increase forever more.

Haste to send the old, old story,  
Over mountains and the plain,  
Time is short, be up and doing,  
Soon the Lord will come again  
With the voice of the archangel,  
And the dead in Christ shall rise;  
We which are alive and watching  
Will go to meet him in the skies.

We'll rejoice and give him honor,  
The marriage of the Lamb is come,  
And his wife hath been made ready,  
And the twain have been made one.  
Glory to the God of heaven  
Glory to his only Son,  
He doth save us, we are dwelling  
In the everlasting One.  
Spread the everlasting gospel,  
Unto earth's remotest bound,  
Preach the gospel, teach the gospel,  
Unto every creature found,  
For the harvest now is ready,  
And the laborers are few,  
Give your time, and give your money,  
Prove yourself, a Christian true,  
Robbinsdale, Minn.

## THE DOCTRINE OF HOLINESS.

Its Importance.

By Colonel Brengle.

Nothing is so vital to our cause as a mastery of the doctrine and an assured and joyous possession of the Pentecostal experience of holiness through the indwelling Spirit.

1. THE DOCTRINE.—What is the teaching of God's word about holiness?

1. If we carefully study God's word, we find that He wants His people to be holy, and the making of a holy people, after the pattern of Jesus, is the crowning work of the Holy Spirit. He commands us to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord" (II. Cor. vii: 1). It is prayed that we may "increase and abound in love one toward another, and toward all men . . . to the end. He may establish your hearts unblameable in holiness before God." (I Thess. iii: 12, 13). He says: "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written: 'Be ye holy, for I am holy'" (I Peter i: 15, 16). And in the most earnest manner we are exhorted to "follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews xii: 13).

2. As we further study the Word, we discover that holiness is more than simple freedom from condemnation for wrong-doing. A helpless invalid lying on his bed of sickness, unable to do anything wrong, may be free from the condemnation of actual wrong-doing, and yet it may be in his heart to do all manner of evil. Holiness on its negative side is a state of heart purity; it is heart cleanness—cleanness of thought and temper and disposition, cleanness of intention and purpose and wish; it is a state of freedom from all sin, both inward and outward (Romans vi: 18). On the positive side it is a state of union with God in Christ, in which the whole man becomes a temple of God and filled with the fruit of the Spirit, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temper-

ance." It is moral and spiritual sympathy and harmony with God in the holiness of His nature.

We must not, however, confound purity with maturity. Purity is a matter of the heart, and is secured by an instantaneous act of the Holy Spirit; maturity is largely a matter of the head and results from growth in knowledge and experience. In one, the heart is made clean, and is filled with love; in the other, the head is gradually corrected and filled with light, and so the heart is enlarged and more firmly established in faith; consequently, the experience deepens and becomes stronger and more robust in every way. It is for this reason that we need teachers after we are sanctified, and to this end we are exhorted to humbleness of mind.

With a heart full of sympathy and love for his father my little boy may voluntarily go into the garden to weed the vegetables; but, being yet ignorant, lacking light in his head, he pulls up my sweet corn with the grass and weeds. His little heart glows with pleasure and pride in the thought that he is "helping papa," and yet he is doing the very thing I don't want him to do. But if I am a wise and patient father, I shall be pleased with him; for what is the loss of my few stalks of corn compared to the expression and development of his love and loyalty? And I shall commend him for the love and faithful purpose of his little heart, while I patiently set to work to enlighten the darkness of his little head. His heart is pure toward his father, but he is not yet matured. In this matter of light and maturity holy people often widely differ, and this causes much perplexity and needless and unwise anxiety. In the fourteenth chapter of Romans, Paul discusses and illustrates the principle underlying this distinction between purity and maturity.

3. As we continue to study the word under the illumination of the Spirit, who is given to lead us into all truth, we further learn that holiness is not a state which we reach in conversion. The Apostles were converted, they had forsaken all to follow Jesus, (Matthew xix: 27-29), their names were written in Heaven (Luke x: 20), and yet they were not holy. They doubted and feared, and again and again were rebuked for the slowness and littleness of their faith. They were bigoted, and wanted to call down fire from Heaven to consume those who would not receive Jesus (Luke ix: 51-56); they were frequently contending among themselves as to which should be the greatest, and when the supreme test came they all forsook Him and fled. Certainly, they were not only afflicted with darkness in their heads, but, far worse, carnality in their hearts; they were His, and they were very dear to Him, but they were not yet holy, they were yet impure of heart.

Paul makes this point very clear in his Epistle to the Corinthians. He tells them plainly that they were yet only babes in Christ, because they were carnal and contentious (I Cor. iii: 1.) They were in Christ, they had been converted, but they were not holy. It is of great importance that we keep this truth well in mind that men may be truly converted, may be babes in Christ, and yet not be pure in heart; we shall then sympathize more fully with them, and see the more clearly how to help them and guide their feet into the way of holiness and peace.

Those who hold that we are sanctified wholly in conversion will meet with much to perplex them in their converts, and are not intelligently equipped to bless and help God's little children.

4. A continued study of God's teaching on this subject will clearly reveal to us that purity of heart is obtained after we are converted. Peter makes this very plain in his address to the Council in Jerusalem,

where he recounts the outpouring of the Holy Spirit upon Cornelius and his household. After mentioning the gift of the Holy Ghost, he adds: "and put no difference between us and them, purifying their hearts by faith" (Acts xv: 9.) Among other things, then, the baptism of the Holy Spirit purifies the heart; but the disciples were converted before they received this Pentecostal experience, so we see that heart purity, or holiness, is a work wrought in us after conversion.

Again, we notice that Peter says: "purifying their hearts by faith." If it is by faith, then it is not by growth, nor by works, nor by death, nor by purgatory after death. It is God's work. He purifies the heart, and He does it for those, and only those who, devoting all their possessions and powers to Him, seek Him by simple, prayerful, obedient, expectant, unwavering faith through His Son our Saviour.

Unless we grasp these truths, and hold them firmly, we shall not be able to "rightly divide the word of truth," we shall hardly be "workmen that need not be ashamed, approved unto God" (II Tim. ii: 15.) Some one has written that "the searcher in science knows that if he but let himself be betrayed into prejudice or undue leaning toward a pet theory, or anything but absolute uprightness of mind—his whole work will be stultified and he will fail ignominiously. To get anywhere in science he must follow truth with absolute rectitude."

And is there not a science of salvation of holiness, of eternal life, that requires the same absolute loyalty to "the Spirit of Truth"? How infinitely important, then, that we know what truth is, that we may understand and hold that doctrine.

## ONE WAY TO BECOME A PRINCE WITH GOD.

There are a good many persons who are becoming kings and priests, princes and daughters of God through prayer, testimony, preaching, and this is right. Some persons make long prayers, long testimonies, long sermons, and yet never will become kings, priests, or really anything at all for God. There is another way which I believe used along with prayer will soon bring a man into favor with God and man. One of the main troubles in our churches and on our circuits is not in the fact that men and women do not want to be kings or priests with God, for many of them do, but they go about it the wrong way. They might become what they desire to be in some other place but not at home in their own church. Many persons are always talking about what they're going to do, and I judge this is good for if they did not they would have nothing to talk about. The talk generally runs like this:

"We are going to do better next year by the preacher."

"I mean to take hold of the work in earnest next year."

"Well, if we were in a different community, we could do more for the Lord."

"There are so many false professors in our church that we have just quit trying to do anything at all."

"If we could move to some other place and transfer our names to another church we would be all right and could have more influence."

But why not at home? You are needed there. A man who has no influence in his own church and community can never have influence in any place. What does the pastor think of you? Did you ever try to be a real companion to your pastor? Did you ever try standing by him when almost everyone else was against him? Does the pastor feel he has one real prince, one real man or woman of God in you? Did you ever try to become a prince with God and in the eyes of your pastor by

filling his buggy with good things when he comes to see you? Do you quite often take over a warm loaf of bread, some corn for the horse, a nice ham, a quarter's worth of sugar or lard or by chance slip a dollar in a pound of butter? Did you ever think about spending the evening with your pastor and having a friendly chat?

It is easy of course to run over to the neighbors and talk about the preacher, not in a real bad way, but just referring to his faults, and mentioning your criticisms of his sermons, his gestures in the pulpit, his dress or some such matter. Did you ever think that this does not make kings and priests and that this never reaches to a real son or daughter of God?

Did you ever try to not miss a service for a whole year, rain or shine, hot or cold? Does your pastor have such confidence in you that when the weather is bad and things look discouraging, he can say, "Come along, wife, Brother A or B is sure to be there, or Sister A or B never misses." If you never thought of this just try it. Did you ever think when the pastor's salary was to be raised, or a debt on the church must be looked after that you would do nothing, and did you curl up your nose and refuse when they wanted you to look after the matter? Or could the pastor look over to you with a feeling of assurance that there was no need to worry for Brother John or Sister Mary would see that the work was looked after? Perhaps the sexton resigned and would you rise and say, never mind, wife and I, or husband and I will care for the church for the year? This is one road which with prayer and humbleness of heart is sure to make kings and priests, princes, and sons and daughters of God. Are you kings and princes in your own church? Try this plan and leave an everlasting place in the memory of your church and a tie in the heart of your pastor that when you and he asunder part it will give you both inward pain. Faith with works never failed.—Edgar Zike.

## POWER OF PATIENCE.

A man who is to accomplish a great work must have infinite patience in dealing with all manner of obstacles. These very obstacles are the test of the greatness of his aim and the steadfastness of his soul. If he survives them he is worthy to achieve; if he yields to them, he is not the man to win the victory. That is reserved for men of greater insight and of stronger grasp. It is easy for raw recruits to make a charge, no matter how forlorn but it is very difficult to keep them steady under continuous fire. There is a certain joy in a dash, however dangerous, which is absent from perilous position long maintained. There are many men who can brilliantly and successfully lead a short and quick movement, but the men who can successfully guide long and stubbornly contested reform in any department are few. For such men must possess not only clear moral convictions and the ability to make those convictions contagious, but also the reserve power of soul which is a base of supplies to a commander on a long march in the face of numberless, discouragements, obstacles and failures of support. There is something Divine in patience, because it is the quality which makes great works possible.—The Outlook.

The promise, "As thy day, so shall thy strength be," is not only for the Christian to read, but also to claim and practice daily.

"God's Word stands like a rock through the ages. It will never pass away, therefore you can safely build your hopes upon it."

"Believe God in spite of all difficulties, and He will bring you out more than conqueror."

## MISSIONARY.

## THE WORLD'S LARGEST PRAYER MEETING.

Where is it to be found? In Christian America, or Europe? Not so, but in "heathen" Korea. Secretary A. J. Brown says: "I attended the prayer meeting in the Yua Mot Kol Church, in Seoul. It was a dark and rainy night. A Korean was to lead, and the people did not know that a traveler from the West would be present, but I found about 1,000 Christians assembled. No visitors, however distinguished, would bring out 1,000 American church members on prayer meeting night in any city in the United States, but 1,200 people packed the Syen Chyun Church the evening we spent there. It was worth going far to hear these Christians pray. They bow with their faces to the floor, as those who know what it is to have daily audiences with God. This spirit of prayer pervades their daily lives."—Missionary Review of the World.

## AFRICAN FARMING.

The native mode of farming is very primitive. They use no up to date farming implements, such as is used in American. A good strong hoe is all the tool many a Zulu has to work with. When planting time comes, the women and girls who are old enough to work manage in some way or another to get possession of a hoe. The men do what is called "bushing" in this country. With a long sharp knife he cuts down brush grass, and when dry burns it. Most men think that with this their responsibility ends, and the women hoe up the ground, plant the grain. There is no plowing, harrowing and drilling. Corn and Kaffir-corn are the only grains they plant. The corn is for their porridge, and considered by them the staff of life. The Kaffir-corn is used to make beer. If their little graneries are full of the above mentioned grains, the natives are happy and contented. For vegetables they plant beans and sweet potatoes. There are two other vegetables, which grow underground, one very much like a round potato, and the other very much like a peanut.

When the weeds become plentiful in their fields, they arrange for a weeding-bee. Early in the morning before the sun is hot, a large crowd is seen hoeing in the gardens, and how they chatter and laugh, especially if they have emptied large calabashes of kaffir beer beforehand. A little later in the season the children may be seen sitting in the fields from early morning until evening, keeping away the birds and monkeys.

As soon as there are nice ears of green corn, they begin to eat them both at home and in the fields, and when reaping time comes, there is not much left in some of their fields. The women who attend to the harvesting will come with sacks, and gather the grain and carry it home on their heads. While passing through a corn-field that had just been reaped, we noticed a little that had not been gathered. Knowing that their supply had not been very large, we wondered why this was wasted. A few days later we saw something that told the story. A few old Zulus were going through the fields, searching for every remaining nubbin.

The Zulus have a custom to leave gleanings for the poor and old, and this reminds us of a custom practised in ancient times, "When ye reap the harvest of your land, thou shalt not make a clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor and the stranger. I am the Lord your God." Lev. 23:22.

IDA WORCESTER.