

## MISSIONARY

## HOLINESS AND FOREIGN MISSIONS.

All holy people are interested in Foreign Missions. There are some people in the church who do not believe in Foreign Missions, but this charge cannot be made against holy people. There may be some "Holiness People," who do not believe in Foreign Missions, but all holy people do.

There are people in the church, who quote that Christless, unscriptural proverb, "Charity begins at home," but none of the holy people do. Such sentiments are diametrically opposed to the spirit that animates a holy man. Holy people are filled with a love that knows no bounds in its sympathies, but goes out to all the world. Its language is:

"O that the world might taste and see The riches of His grace!

The arms of love that compass me Would all mankind embrace."

The holy man is the all round man. He is ready for every good word and work. It is his delight to keep all the divine commandments; and it is his special delight to seek to carry out the last command of Jesus, "Go ye into all the world and preach the Gospel to every creature."

Jesus forever settled the question of holiness and Foreign Missions when the lawyer came to Him and said, "What shall I do that I may inherit eternal life?" Jesus asked him what the law was. The reply of the lawyer was, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." This was the law of perfect as we should without loving man also.

The lawyer quibbled when the question of perfect love to man came to him and endeavored to hide behind a seeming indefiniteness in the law. (He had the genuine traits of a lawyer) and said, "And who is my neighbor?" Was his neighbor the man who lived next door, or two doors from him, or on the next street, or in the same town, or the same county, or the same State? Here was a chance for an argument. But Jesus gave him the story of the Good Samaritan, one of the most beautiful stories in the Bible. We are glad the lawyer quibbled, God has a way of bringing out profit and blessing from enemies. If the lawyer had not quibbled, we might never have had a definite explanation of the term, neighbor. Jesus told him in this beautiful story that our neighbor is the one who needs our help. If this be true, we suppose it is also true, that the one who needs our help the most is our nearest neighbor.

The lesson then is, that if we love God perfectly we shall love those who are most in need of our help. This makes every holy man a foreign missionary to the best of his ability, for who needs the Gospel more than those who are perishing in heathen darkness?

It is this spirit that animates holy people. They long to bring the whole world to the feet of Jesus. That is the reason that the most successful missionaries, as a rule, are those who have received the fulness of the blessing of the Gospel of Christ. Consequently, Phebe Palmer was not content even to be the flaming evangel of full salvation in the churches of America and England, but she was so moved to God that she and her devoted husband (or rather her husband did it at

her suggestion) gave the means to establish Methodist missions in China.

Bishop Taylor was so energized by the indwelling Spirit after he had received the blessing of entire sanctification he became the greatest foreign missionary the world has ever seen, visiting and preaching to more people than even St. Paul, and seeing more conversions than even Paul.

Time would fail us to tell of those in foreign lands to-day, who became foreign missionaries because they had received their Pentecost. Yes, true holiness and Foreign Missions go hand in hand together, around the world. The blessing is so big, that a man is spoiled for small things after he has once obtained it. It kills narrowness and selfishness. It brings us into sympathy with that great foreign missionary Jesus Christ. No wonder Dr. Livingston replied to some little dwarfed professors of religion, "God had but one Son and He was a foreign missionary." He came to this world from the glories of heaven. And every missionary who leaves home and friends and goes to the darkness of heathen lands, simply does what Jesus his Lord, did in coming to this world.—Christian Witness.

## SCRIPTURE ANSWERS.

The Young Reaper prints the following short catechism, which is valuable enough to be committed to memory by the children, and even by adults:

What have all men done?

"All men have sinned and come short of the glory of God."

What is sin?

"Sin is the transgression of the law." Then are you, too, a sinner.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

What is the punishment for sin?

"The soul that sinneth, it shall die."

Is that a light thing?

"It is a fearful thing to fall into the hands of the living God."

Who fixed the punishment?

"The great God, who formed all things."

Is there any possibility of your being overlooked?

"We shall all stand before the judgment seat of Christ."

Who alone can make a way to escape?

"I, even I, am the Lord; and besides me there is no Saviour."

Is there no other way?

"Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

What have we to do in order to be saved?

"Repent ye, therefore, and be converted, that your sins may be blotted out."

What else?

"Believe in the Lord Jesus Christ, and thou shalt be saved."

What becomes of our sins?

"The blood of Jesus Christ, his Son, cleanseth us from all sin."

Of what does this salvation consist?

"Whosoever believeth in him should not perish, but have eternal life."

Will Jesus save all who come to him?

"He that cometh to me I will in no wise cast out."

Will he take even the worst sinner?

"The Son of man is come to seek and to save that which was lost."

When is the right time to come to be saved?

"Behold, now is the accepted time; behold, now is the day of salvation."

Suppose we neglect to attend to it?

"How shall we escape, if we neglect so great salvation?"

What does Jesus say of some of us?

"Ye will not come unto me that ye might have life."—Messiah's Herald.

Circumstances may change, but God never does.

## DR. TORREY'S REASONS FOR NOT BEING A FREE MASON.

First, Because God expressly commands believers in Christ, "Be not unequally yoked together with unbelievers" (II Cor. 6:14.) This is the passage that decided me once and forever on the lodge question. There are many unbelievers in every Masonic lodge. By unbelievers, I do not mean infidels, but I mean unbelievers in the Biblical sense, any one who has not that kind of faith in Jesus Christ that leads him to definitely accept Jesus Christ as his Saviour and Lord. Furthermore the Masonic lodge, if I am correctly informed, explicitly rules out, at least in its lower degrees, the name of Christ. I could not join any organization that ruled my Lord out. Some of the most wicked and godless men I have ever known have been members of the Masonic lodge, even though their character and conduct were well known to others in the lodge. I could only join a lodge by definitely and knowingly disobeying God.

Second, I have no time to be a Mason. I could only give time to a lodge by taking it from the church, and the church of Jesus Christ needs all the time I have. I have learned by experience that a large number of those persons who are both Masons and church members neglect the prayer meetings and other church obligations for the sake of the lodge. If I had three times as much time as I have, I should want to give it all to the church. I could not be a faithful Mason without being a faithless church member.

Third, I consider what is called "the work" of the Masonic lodge to be childish and foolish. I once took time to study "the work" of the lodges up to the Royal Arch degree. At that time I knew exactly what they did, and I could not understand how a serious-minded man could give time to such tomfoolery. I could understand a child doing it. When I hear Masons talking together about "the work" of the lodge, I can scarcely refrain from laughing. It is difficult for me to see how any man who has a proper amount of self-respect and manly dignity, can go through what a man goes through when he becomes a Master Mason and then ever go back to the lodge again to take part in the initiation of another candidate. To my mind it is beittling, degrading and disgusting. My attention was called to it when I was about 22 years of age by a man who had been initiated at the Masonic lodge, but came out completely disgusted with his experience and who never went back to the lodge again. How any Christian minister can submit to what a minister is compelled to submit to when he is initiated into the Blue Lodge, I cannot understand. I do not question that there are many excellent men who are members of Masonic lodges, but to me it is incomprehensible how any Christian can be.

Fourth, To my own personal knowledge, Masonry has been used to protect criminals and other evil-doers from the just consequences of their wrong-doing. In one city where I lived, the proprietor of the vilest and most notorious place in the city could not be touched by the law because he was a Knight Templar. Every other place of the sort was run out of the city but this. I have known similar things elsewhere that have come under my personal observation.

Fifth, If there was nothing else that kept me from being a Mason, the oaths required of those joining the fraternity would make it absolutely impossible for me to join the Masonic lodge. Some of these oaths are simply shocking, indeed appalling. Either these frightful oaths are meant to be taken seriously and literally, or else they are not. If they are taken seriously and earnestly and literally, words can scarcely describe my horror that any Christian

man should take such an oath upon himself. If they are not taken seriously and literally, and in a large proportion of cases they are not, then they are profane and blasphemous in the extreme.

There are other reasons why I have not joined the Masonic fraternity, but I think these will suffice.—From a Communication to W. I. P.

## ABOUT BILLY BRAY.

Life de it was a very real person to Billy Bray, as he was to Bury, n, Luther and others. To his traveling companion he would say: "Now, friend Maynard, let us pray a minute before we go, or else the devil will be scratching me on the way. If I leave without praying, this is the way he serves me; but when I get on my knees a minute or two before leaving, I cut his old claws, and then he can't harm me; so I always like to cut his claws before I go." "The devil knows where I live," was one of his frequent sayings. There is a graphic account of how he beat the devil when his crop of potatoes failed.

"Friends," he said, "last week I was a-diggin' up my 'taters. And it was a poor yield sure 'nough; there was hardly a sound one in the whole lot.

And while I was a-diggin', the devil came to me and he says, 'Billy, do you think your Father do love you?' 'I should reckon He do,' I says. 'Well, I don't,' says the old tempter in a minute. 'If your Father loved you, Billy Bray, He'd give you a pretty good yield o' 'taters; so much as ever you do want, and every one of 'em as big as your fist.' Billy says he replied: 'Pray, sir, who may you happen to be, comin' to me a-talkin' like this? Why, I've got your written character home to my house; and it do say, sir, that you be a liar from the beginnin'. An' I'm sorry to add that I used to have a personal acquaintance with you some years since, and I served you faithful as any poor wretch could; and all you gave me was rags to my back and a wretched home, and an achin' head, an' no 'taters, and the fear of hell fire to finish up with. And now you come up here a-talkin' like that. 'Bless 'ee my dear friends, he went off in a minute like as if he'd been shot—I do wish he had—and he never had the manners to say 'good mornin'.'—Writer in Michigan Christian Advocate.

## FINDING OUR ALL IN GOD.

It is a common temptation to feel that if our circumstances were only different it would be easier to trust God.

Such a sentiment is only rank unbelief. Faith trusts God no matter what the circumstances may be. There are a lot of people, who are intending to trust God when the going is bright. They could trust Him now, if there were not one or two clouds in the sky. And so they never really trust God, for they have not yet got to the place where everything is bright. They are waiting for the mountains to be all lowered and all the valleys filled up and then they are going to trust God.

The trouble with them is that they have put their trust in surroundings instead of God. When we learn to find our all in God; when He is the center of our system, about which all our thoughts and desires revolve as the planets do about the sun; when we have made Him our portion; when He is our treasure and we desire no other, then it will be easy to trust God in spite of circumstances.

But while we look at circumstances instead of God we are carnally minded, for one great evidence of the carnal mind is a greater respect and fear of surroundings than of God. It is impossible to find our all in God while we have the carnal mind.

Entire sanctification is the only doubt-killer, for doubt ought to be killed or it will murder our souls.

## MAKING A PRACTICE OF LOVE

Because we love our dear ones is not a good reason for wounding them freely. Yet we actually seem to make it so in much of our daily life. Some one has said keenly: "Any one can be courteous to a stranger." It is easy to be careful for the feelings of those about whom we care little. Should we not do as much for those who are dearest to us? There is no greater cruelty than to count upon our love's "tiding over" the effect of impatience, discourtesy, harsh criticism and all the unloving, stinging darts that most of us reserve for home use. There is no better way of loving and proving our love than by using at home all the courtesies, attentions, cheeriness, sunshine and "better side" of our natures that most of us reserve for company use. For love that takes these things for granted is either counterfeit or perilously near death.—Sunday School Times.

How few homes do we find these days where the inmates are truly happy! Yes, how few even among Christian professors! Strife, wrangling, fault-finding, complaining, jealousy, poor management, poor family government, ill trained children, gossiping, gadding about etc. etc., all evils which ruin the happiness of the home.

The home is very closely related to the church, because it furnishes the material constituting the church, then if one is wrong the other cannot be right. If the relationship in the home is not right its affects will be felt in the church. The expression "a saint in church and a devil in the home," is only an outward, superficial aspect. Logically, and in reality it is an impossibility. Crooked members in the home, store, business and society will be nothing more nor less than crooked church members. If their influence in the home and neighborhood is not good it cannot be wholesome in the church, for a person is what he is, in spite of all his pretensions.

It is said that a man, a farmer, who lived near a small flag station once entered the general office of the Railroad Company stating that he had a few sore grievances to bring against the Company. When asked what they were he answered, "the first one is this; that some of the principal trains don't stop at my depot. The second is this, when I get on board, the train loses so much time stopping at every other depot. In the mind of this selfish man the only important station was his station, and he was the most important passenger the company carried.

So in the minds of some people, their own comforts, needs and desires are the only things that others should be concerned about, and the works of their hands are the only things other people should count worth while to praise. God's word says, "Let him that glorieth, glory in the Lord."

This is the time for realities. No time for stage acting, for performance. There is little need for ministerial lecturers—Sunday night or other time—for surpliced or marching choirs to attract and impress the people. It is the time for the preaching of the gospel in the power of the Holy Ghost. Let performances cease. Let realities come in. Let the Spirit of God have the right of way. Let the arrows of the truth of God, blood tipped and impelled by resurrection power, fill the air. Gather up the wounded; build up the kingdom of God.

"The secret of happiness is not in the size of one's purse, or in the style of one's house, or the number of one's butterfly friends; the foundation of peace and joy is in the heart."—Dr T. I. Cuyler.

God reads our character in our prayers.