

JUSTIFICATION AND ENTIRE
SANCTIFICATION

Reader, under which head do you come? Compare yourself in the light of God.

Justification will save you from all outward sin.

Sanctification will save you from all the inward stirrings of the "carnal mind."

Justification will save you from scolding and getting "out of patience," when things go wrong.

Sanctification will keep you from ever feeling stirred and impatient under similar circumstances.

Justification will save you from saying harsh, cutting words when pressed or in a hurry.

Sanctification will keep you mild and tender, in every look, gesture, and tone of voice.

Justification will keep you kind and patient when reproved, contradicted or misunderstood.

Sanctification will keep from feeling resentment or retaliation for a moment.

Justification will save you from unnecessarily speaking of the faults and failings of others in their absence.

Sanctification or perfect love, "thinketh no evil." It will save you from all evil surmises and uncharitable suspicions.

Justification will save you from harboring jealousy and bitterness toward one another.

Sanctification will save you from ever feeling a secret spirit of envy shut up in your heart.

Justification will save you from pouting and wanting to have your own way.

Sanctification will destroy the very principle that loves to be coaxed and humored.

Justification will give you peace and joy unspeakable and full of glory at times.

Sanctification will enable you to "rejoice evermore," and "in everything give thanks," even in times of pressure, opposition and misunderstanding.

Justification will keep you from all trifling, jesting, and gossiping conversation.

Sanctification will make your words "few" and well "seasoned with salt" that they may "minister grace unto the hearers."

Justification will save you from the "love of the world," such as worldly dress, worldly company, worldly amusements, etc.

Sanctification will destroy "every desire to appear good, or great or wise, in any but your Saviour's eyes."

Justification will give you victory over every unclean practise and "lust of the flesh."

Sanctification will save you from every undue affection or secret stirring of lust in the soul.

Justification will give you victory over the opinions of the people.

Sanctification will save you from the very tendency of shrink and "fear of man which bringeth a snare."

Justification will save you from taking the advantage of others because of their ignorance or pressing circumstances.

Sanctification will destroy the very principle that evades and reasons around the whole truth, even though it work right against you.

It is not enough to testify that you are saved and sanctified unless you manifest the fruits under every test and circumstance.

You can have just such an experience. Do not skim over, but go to the bottom.—The Pentecost.

Anxiety does not empty tomorrow of its sorrows, but it empties today of its strength.—Alexander Maclaren.

Don't smear the whole year with smut because you have made a black mark on one leaf.

IS THERE A HELL?

The recent attempt to discount the doctrine of hell by the Russelites, in the daily press, has had quite a different effect than that purposed perhaps, by the promoters; the religious and secular press and preachers have taken up the old Bible and are hurling it at the Russelites by the column and the sermon.

It is perfectly absurd for men to profess to believe the Bible at all and deny the eternity of hell torments. The word expressing the duration of it is Aeonian and means eternal, unending, everlasting. The word translated punishment is Basenismoy and means to torture. And the word of God expressly declares (Rev. 14:10, 11) that this torture of the wicked in hell is forever and ever—ages of ages.

Russel and his followers have tried to dodge the meaning by saying that the word Hades, translated hell, means the grave only. In many places it is used in that sense, but we may leave out the word Hades and take Aeonian basenismoy and it means eternal or everlasting torture, and is correctly translated "everlasting punishment."

They make the argument that it is not in harmony with the character of God to consign men to everlasting punishment, that God is too good and merciful to do this. But they neglect to state that those so punished have refused God's laws and his mercy, despised his authority and power and blaspheme his holiness. They also neglect to state that God's law is eternal law and sin against an eternal law is eternal sin, and the only punishment adequate to such sin is eternal punishment. A character fixed in sin goes on sinning forever and with the sin the punishment cannot cease. Does the punishment seem enormous? How enormous is the sin against an infinitely holy God? As God's goodness and mercy contains all possible compassion and joy so his wrath contains all possible justice and sorrow. Both are full, complete and entire. Nothing can be added or imagined to his mercy, nothing can be added or imagined to his wrath.

The trouble with those who philosophize on hell is, they make little of sin and the holiness of God. God's mercy lifts to the highest possible glory; his wrath sinks to the lowest possible despair. He who rejects God's mercy deliberately chooses his wrath. Proud man wants to decide for himself, dethrone God and take the judgment into his own hands. As well might he think to stop the volcano or change the stars in their courses as to turn back the awful wrath of God. "He who despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment suppose ye shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing and hath done despite unto the spirit of Grace?" God is as great in his justice and wrath as he is in his mercy and love. Both are unspeakable.—The Liberator.

MACEDONIAN BENEVOLENCE

Dr A. T. Pierson.

In the eighth and ninth chapters of II Corinthians is the one discourse of "giving" that makes needless all other treatment of this great theme.

It is noticeable that the two chapters not only present every grand principle and motive of consecrated giving, but they present seven paradoxes that are very remarkable.

These Macedonians seem to have furnished the most singular example of Christian benevolence to be found anywhere in Scripture; their giving was a sort of reversal of all ordinary experience.

1. They gave out of the abundance of their poverty, not out of the penitence of wealth.

2. Their willingness exceeded their

ability, instead of their ability exceeding their willingness.

3. They were urgent to be allowed to give rather than reluctant, while those who received the gift were reluctant to take it, knowing how deep was their poverty.

4. They made the greater gifts first (of themselves) and the latter gift was the less, (their money). Usually people give the least they can begin with and have to be educated up to giving themselves at the very last.

5. In these chapters values of gifts is reckoned, not by the amount given, but by the degree of willingness and cheerfulness exhibited.

6. We are taught that increase comes, not by keeping but by giving, that the way to get more is to give more, and the way to lose is to keep.

7. And the crowning lesson of all is that they that regarded giving not as a privation to be evaded and avoided, but as a privilege and a blessing to be courted and cultivated.

LOVE, THE NEED.

This is what is needed today. It is not more law, but more love. Love covereth all sins. Better is a dinner of herbs where love is than a stalled ox and hatred therewith. Men of today are after the stalled ox. The material has usurped the place of the spiritual. A complete reversal of this is what Christianity calls for. Love must be emphasized. It is the main thing. We need far more of it everywhere. In our homes and in our schools and in our marts of commerce, in our business and in our social gatherings. It is the only power that will drive out the darkness of sin and sorrow and thus transform earth into a Paradise regained. It has already achieved great victories along many lines without the loss of any of its vital powers. It is just as young and vigorous today as it ever was. It never grows old, but the bloom of an

eternal youth is upon it. What a world this would be if all lived divine love. This is the ideal. This is what Christ would have all men do. He commands us to love even our enemies. It is possible. It is practical. It is the very thing we ought to do. Christ requires it and requires it now. Such is the love we live by. It is for the world to come. It is for the common, every-day things of life as well as for Sunday and Sunday services. We are to live on it, not only seven days in the week, but twenty-four hours in each day. Do this and the Lord's prayer will be answered.—J. D. Counterline, in H. & P.

SEVEN WAYS OF GIVING.

A. T. Pierson, D. D.

1. The careless way—To give something to every cause that is presented without inquiring into its merits.

2. The impulsive way—To give from impulse—as much and often as love and pity and sensibility prompt.

3. The lazy way—To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

4. The self-denying way—To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacency.

5. The systematic way—To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third or one-half. This is adapted to all, whether poor or rich, and gifts would be largely increased if it were generally practiced.

6. The equal way—To give to God and the needy just as much as we spend on ourselves, balancing our expenditures by our gifts.

7. The heroic way—To limit our expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.

Don't practice the things which unmake manhood.

TWO WORKS OF GRACE.

Santa Ana, Aug. 4—Dear Pentecost Readers: Greeting in Jesus' name. While reading a little book this afternoon entitled "Pointed Bible Readings on Various Subjects" I came across some things that set me thinking quite hard, and it did not take me long to see that I was getting "hit." Reading it prayerfully I saw where, in a good per cent of the instances cited, I fell short. I asked God to forgive me, for Jesus' sake, and to take out the roots of carnality that were troubling me, and, praise His name, He has done it!

Thinking some one else might get helped by the same, I decided to forward it. It is as follows:

Hoping some will find food in reading this selection, I am your brother in Christ.

E. V. OLIVER.

OPPORTUNITIES AT HOME.

The story is told of a German girl in a large American city who prayed for years that she might be sent to a foreign land as a missionary. One morning, after her usual prayer, it seemed almost as though the Lord were talking to her, and her thought ran something like this:

"Who lives in the room next to yours?"

"A Swedish girl."

"Is she a Christian?"

"No."

"Who lives in the flat below?"

"An Irish family."

"Christians?"

"No."

"Have you ever done any missionary work in this neighborhood?"

And she was obliged to answer with shame and humiliation, "No."

In a foreign land, in the midst of foreigners, who knew nothing of God, she had not recognized her opportunity. Is she the only one of whom that

could be said? How is it with you?—Youth's Comrade.

ARE YOU READY.

Mr. Wesley was once asked by a lady:

"Suppose that you knew you were to die at twelve o'clock tomorrow night, how would you spend the intervening time?" "How Madam?" he replied; "Why just as I intend to spend it now. I should preach this night at Gloucester, and again at five tomorrow morning. After that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest—and wake up in Glory."—Selected by I. W.

Holiness is the most practical thing in the world. The terms "holiness" and "sanctification" have often suffered by their improper use. May our blessed Lord deliver us from professors of holiness who are not showing the fruits of holiness by working to save the perishing masses around them! May the good Lord assist us to see that "practical holiness" consists in being lovable, noble, sweet-tempered, but, above all, "not slothful in business, fervent in spirit, serving the Lord!"—Michigan Christian Advocate.

Booker T. Washington once said at a dinner in New York that he could not speak for temperance more effectively than to quote the words of old Uncle Calhoun Webster, who said:

"When I sees a man a'goin' home wid a gallon o' wiskey an' a half pound o' meat, dat's temperance lecture enough for me—an' I sees it every day. An' I knows dat every t'ing in dat man's house am on de same scale—a gallon o' misery to every half pound o' comfort."—Sel.

TEMPERANCE

RAVAGES OF THE SALOON.

Last year on an average, each saloon in the United States was the cause of the death of three men. This year each saloon, on the average, will kill three men. Each saloon in the United States, on an average, now has twenty men made heavy drinkers or drunkards, who are morally wounded. Each saloon, on an average, has one hundred men made regular drinkers, who are seriously wounded. The first duty assumed by any government is the protection of the lives of its citizens. To any civilized government the life of its citizens is sacred. In the premises the state has not only the right but the bounden duty to put an end to this wholesale assassination.—Hon. Richard P. Hobson.

LICENSE DOES NOT IMPROVE THINGS.

Now, it is mad, it is driveling, to talk of regulating the traffic in intoxicating beverages. Raise the charge for license to \$10,000 and enact that nobody but a doctor of divinity shall be allowed to sell, and you will have no material improvement on the state of things now presented, because so long as one man is licensed to sell, thousands will sell without license. The law is robbed of all moral sanction and force by the fact that it grants dispensations to some who do with impunity and for their own profit that which is forbidden to others.—Horace Greeley.

A CONFESSION

I am the greatest criminal in history. I have killed more men than have fallen in all the wars of the world. I have turned more men into brutes. I have made million of homes unhappy. I have transformed many ambitious youths into hopeless parasites. I make smooth the downward path for countless millions.

I destroy the weak and weaken the strong.

I make the wise man a fool and trample the fool into his folly.

I ensnare the innocent.

The abandoned wife knows me; the hungry children know me; the parents whose child bowed their grey heads in sorrow, know me.

I have ruined millions and shall ruin millions more.

I Am Alcohol.

THE SALOON BAR.

A bar to heaven, a door to hell—Whoever named it, named it well! A bar to manliness and wealth, A door to want and broken health. A bar to honor, pride and fame, A door to sin and grief and shame; A bar to hope, a bar to prayer, A door to darkness and despair. A bar to honored, useful life, A door to brawling, senseless strife; A bar to all that's true and brave, A door to every drunkard's grave. A bar to joy that home imparts, A door to tears and aching hearts; A bar to heaven, a door to hell—Whoever named it, named it well!

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine; they that go to seek mixed wine.

At the last it biteth like a serpent and stingeth like an adder.

Woe unto him that giveth his neighbor drink.

My son, if sinners entice thee, consent thou not.

My son, give me thine heart.

Don't prolong the civil war in your soul when it is in your power to compel the forces of evil to surrender.

Don't remove the clapper of generosity from your joy bells.

Don't cultivate discontent with the hoe of envy or jealousy.