

## WORKING FOR REWARD.

By M. S. Blaisdell.

"And behold, I come quickly, and my reward is with me to give every man according as his work shall be." This passage from God's word should be an inspiration to the righteous and a warning to the unjust. No greater promise is extended to the church of God than this, that after she has endured faithfully the cross of Jesus Christ, and has labored zealously with no other thought than to do his will she will be remembered by the Saviour, taken as his bride, and partake of the great marriage supper of the lamb. The true child of God seeks nothing but heavenly things, and is contented with such blessings as God sees fit to give his children. What greater reward could be desired than to live with Christ throughout eternity?

But alas! how many profess the love of Christ but are not satisfied with him. Their hearts are led astray by many ungodly lusts which drive out the love for Christ.

It is impossible to love this world and God at the same time, and those who try to combine these two contrary things will have confusion in their hearts instead of peace, besides losing the reward of eternal life. "Woe to them!" says God's holy word, "for they have gone in the way of Cain and ran greedily after the error of Balaam for reward and perished in the gainsaying of Core."

The life of Balaam stands throughout all time as an example of compromise and lust for worldly things. Like many others he desired to hold God's favor, and at the same time gain popularity and wealth by pleasing the world. When the messengers came to him from Balak with the rewards in their hand he professed loyalty to God but he couldn't help thinking how nice it would be to stand high in Balak's estimation and receive the rewards which he sent. So he told the messengers to tarry till he should pray over the matter. But it does not make a wrong thing right to pray over it and God commanded Balaam not to go with the men nor curse the people. A second time the messengers came with promise of great wealth and honor if he would only obey Balak instead of God. Were Balaam truly faithful he would have at once refused again to go. But he wanted to go and after all what harm would it be just to go with them and speak a few words, which while they could not do Israel any harm would make Balak feel more at ease. He had the messengers stay over night so that he could see if God hadn't changed his mind. His preception was so darkened by greed that he failed to perceive the meaning of the message which God brought to him this night, which was in substance, "Go, but speak what I say unto thee." Balaam's interpretation of the message was, "There is no harm in my going if I only say what God gives me to say, and perhaps I can thus do Balak some good while I at the same time will get good pay for it." But God by his word to Balaam doubtless meant, "I will not keep you from going with the men, for I know you want to go, but I will not allow a curse to be pronounced upon my chosen people." Balaam was allowed to do as he wished. He arose in the morning saddled his ass and went. But God's anger was kindled against him because he went. He had evidently lost his insight into the spiritual world for when the dumb ass saw the angel of God standing in the way and started to turn back, he drove on with madness not seeing the messenger in the way until he looked about in desperation wondering what was the reason that his faithful beast did not continue his course. Then he saw standing in the way the angel of God with drawn sword in his hand. This should have made the prophet see that his course was entirely wrong so

that he would give up the lust of his heart and his pursuit of fame and riches. He did in fact reluctantly offer to turn back. The angel perceiving the reluctance allowed him to go onward, but reminded him of the fact that he would not be allowed to go beyond the word of the Lord. After Balaam took him up into a high place that he might see and curse the children of Israel. But when the prophet looked upon this chosen people, blessed as they were by the presence of God, his lips were holden so that he could not curse them. Balaam took him to another place and yet another to see if there was not some place from which Balaam would curse the people. But no matter which way he went the words of the Lord kept singing in his ears, "Thou shalt not curse this people for they are blessed." His mission to the land of Moab was a failure. He was too conscientious to please Balak but not conscientious enough to please God.

The next incident the scripture given us of his life is where he was slain. He is classed among the many in history who lost their lives both temporal and eternal by not wholly following God, and found that the reward they hoped to obtain by compromise was not what they had expected it to be.

The followers of Balaam are many. Frequently when a professed Christian is invited to partake of some worldly pleasure since their conscience does not give spontaneous consent, but rather reproves them, say that they must pray over the matter. How useless this is! If the human conscience can see a little harm in the gratification of a worldly lust, how much more can the all wise God see the doom that is sure to follow. Even at Sunday ball games, and other such things the promoters have sometimes thought that they could remove the harm by getting some backslidden, unscrupulous pretender of religion to offer prayer at the scene of wickedness, and ask God's blessing upon it. Such prayers offend God much.

There are many who think that a sin may be justified if the act is committed in certain select places. Balaam and Balak tried this stratagem. When God forbade the curse to be pronounced from one mountain top they tried another high place and yet another, but every time God forbade the act. Likewise many who may be convicted that dances, theatres, etc., are wrong, contend that if such sinful indulgence were transferred to parlor, or church, or some other such place that the change of locality would change the character of the deed and render it sinless. It has even been advocated that if the church would take charge of saloons they could regulate them and run them in the right way. Those who think thus to deceive God must either open their eyes wider or lose their souls. The absurdity of all such reasoning is only too plain to one who loves God above all other things. Those who are willing to walk with Jesus Christ have no use for world amusements or affiliations. They look forward to and even now enjoy greater peace and comfort than the world can give and do not have any craving to give up their eternal reward for a few fleeting deluding pleasures.

## MARRIED.

At the residence of the groom, at Fort Fairfield, Me., the 22nd inst., at 3 p. m., Mr. Herbert S. Hitchcock was united in marriage to Miss Amy May Hands, by Rev. M. S. Trafton. The bride received many gifts from friends and relatives of the groom.

PARKS-HOWIE.—At Alberts Street St. John, on June 4th, by Rev. G. B. Trafton, Joseph M. Parks and Willa M. Howie, second daughter of Bro. W. W. Howie, all of St. John, N. B.

Abstain from all appearance of evil.

## THE NECESSITY OF HOLINESS.

In the light of an open Bible, no intelligent person can hope to enter Heaven unsaved. Amid all the delusions of error, none is more universally fatal, and so far-reaching and disastrous, as the general conviction that holiness is not an essential element of salvation; that a person may be a Christian and work for God's cause and not be conscious of any or spiritual change.

The necessity for holiness lies far back of the code of ethics. It is founded in the nature and being of God, and is emphasized in man, as a child of God. If a child, he must possess the nature and qualities of his father. Socrates says: "Listen and I will tell you a very pretty tale, which, I dare say, you may be disposed to regard as a fable only, but which, as I believe, is a true tale; for I mean in what I say to you to speak the truth.

"Now in the days of Ceonon there was a law respecting the destiny of man which has always existed and still continues in Heaven. That law says that he who has lived all his life in justice and holiness shall go when he dies to the island of the blest and dwell there in perfect happiness, out of the reach of evil; but he who has live unjustly and impiously shall go to the house of vengeance and punishment, which is called Tartarus."

Socrates continues: "Now I am persuaded of the truth of these things, and I consider how I shall be able to present my soul, whole and undefiled, before the judge in that day." Socrates says this law has always existed. It did not originate with him; it was not a conception of his acute mind, nor a necessity adjunct of his philosophic system. He relates it as a "tale" as something that had come to him from without which he found to be true, when tested by his philosophy. It is an eternal principle of the divine government which is recognized by all true philosophers.

We challenge the thought of the world on the single proposition. If we accept as true the statement of the Bible that "God is holy," we must also admit that the one universal condition of happiness for this life, and in the eternal state, is personal and experimental holiness. Universalism is careful to accept this as true, and in its standards formulates it in this way: "The mediatorial kingdom of Christ is not confined to this world but extends into the next, and will continue operative until all men become holy and consequently happy."

We emphasize the proposition: "If God is essentially holy," there is no place in this universe where any human soul can be perfectly happy until it is perfectly holy, because man must perfectly harmonize with God, in the realm of his law, and in the domain of the divine personality, or he must utterly perish. This is what philosophy teaches; this is the fundamental thought lying at the bottom of every system of ethics. Shall it be made to appear that philosophy is clearer than revelation? Can it be that Socrates sitting yonder in the shadows of Academus shall speak more distinctly than the word of God? Shall he, from the labyrinths of pagan philosophy, teach with greater perspicuity and precision than the Protestant pulpit of the world in the twentieth century.

Holiness is a normal religious experience, not for the individual alone, but for the church, for humanity. This is God's greatest gift to a lost race. It is that divine quality without which they must perish forever. God has committed this boon to the church. It is the sacred depository of this doctrine and is responsible for its dissemination. It is its supreme mission to unfold, illustrate, beautify and adorn this experience.—Christian Witness.

Be kindly affectionate one toward another.

## WHY A HOLINESS CHURCH.

First: God has planned for such a church. In the Old and New Testaments God has sought to impress upon the reader the necessity of being holy.

Speaking of the Tabernacle or Temple, the command was: "It shall be holy" and those that served therein should be "most holy" and "whatsoever should touch the altar should be holy."

When referring to man's body as the residence of the Holy Ghost, He says: "For the temple of God is holy, which temple ye are;" hence the place of worship is to be holy.

"Ye shall be unto me an holy nation," "Ye shall be holy men unto me," and that they should not forget God had the priests wear a breastplate with "Holiness unto the Lord" inscribed upon it, and made it the duty of His people to write on their gate and door posts, on the "bells of the horses" (bridles) and "on every pot in Jerusalem and Judea, Holiness unto the Lord."

Zacharias being filled with the Holy Ghost declares that "God spake by the mouth of his Holy Prophets since the world began" declaring "that we being delivered out of the hand of our enemies might serve him without fear in holiness and righteousness all the days of our life;" and Paul, in an outburst of praise declares that God "chose us (or planned) us in him (Jesus) before the foundation of the world that we should be holy;" and further states that "Christ loved the church and gave himself for it; that he might sanctify and cleanse it . . . that he might present it to himself a glorious church not having spot or wrinkle or any such thing, but that it should be holy without blame." That the doctrine and experience of holiness should not be made to apply to only a few chosen people, and not be construed as a grace for the dying hour only, or to be taught as a purging process after death, he states that "the grace of God that bringeth salvation (R. V. to all men hath appeared) hath appeared to all men, teaching us that . . . we should live soberly, righteously and godly in this present world."

Second: It's the only kind of a church that will meet men's need!

The Bible designation of man's fallen condition, is the "carnal mind" which possesses every person, not entirely holy (or wholly sanctified) as not only "not being subject to the law of God" but is "enmity against God." "God saw" "every imagination of the heart was only evil continually." The flood did not wash it out, and thirteen hundred years of legislation and growth did not get rid of it for the Psalmist declares he "was shapen in iniquity," and Isaiah states that "from the soul of the foot, even unto the head there is no soundness in it," and Jeremiah states that "the heart . . . is desperately wicked. Jesus coming did not change man's nature for he declares "all evil things come from within—out of the heart of the man—and defile the man;" and Jesus going did not make the carnal mind in man any better, for Paul states twenty-five years later, that "the works of the flesh (carnal mind) are manifest; adultery, . . . murders and such like." After two thousand years we have the children of men doing the same things, clearly demonstrating man needs what holiness is, freedom from the carnal mind and lives filled with the Spirit of God. The work is begun at regeneration; the "carnal mind" is wholly removed at entire sanctification by the baptism with the Holy Ghost, and the Christian matures by growth in grace.

It is God's plan, and we say it is the only kind of a church that will meet man's need, for "without holiness no man shall see the Lord.—H. F. Reynolds in Herald of Holiness.

The Christian life is not a life of sentiment, it is a life of action.

## THE HARDEST OPPOSER TO MEET.

(Continued from page two.)

Woe to the soul that antagonizes the true child of God. Sooner or later they will be given over to a delusion and caused to believe a lie. No amount of gush or outward display will hide the deformity of their souls. Sourness leaves barrenness and desolation is sure to follow. Whether one loses the blessing by unholiness or worldly compromise they must either humble themselves or oppose when they come in contact with the "real blessing." The more light they have had and rejected the more persistent and subtle will be their opposition, because their spiritual pride is such they are unwilling to confess their need and dig through into real victory of soul.

Preaching is not apt to have much influence upon such. Only the humbling hand of God laid upon them in a special manner is sufficient to open their eyes to the awful fact of their uncrucified self life. If one has ever possessed the blessing of perfect love and lost it, God is going to do all He possibly can and bring that one back to the point of perfect self crucifixion.

## WHY THE SERMON WAS DULL.

"The duller sermon I ever listened to!" exclaimed Sam, petulantly, as he came home from church.

"Yes," replied grandfather, a twinkle in his eye. "I thought so."

"Did you, grandfather?" exclaimed Sam, glad to have some one stand by him.

"I meant to say I thought you thought so," replied grandfather. "I enjoyed it because my appetite was whetted for it before I went to church. While the minister was preaching I noticed it was just the other way with you."

"How?" Sam demanded.

"Why, before you went," answered grandfather, "instead of sharpening your appetite for the sermon, you dulled it by reading a trashy paper. Then instead of sitting straight up and looking at the minister while he preached, as though you wanted to catch every word he said and every expression of his face, you lounged down in your seat and turned half-way round. I never knew anybody who could hear a sermon right from the side of his head. Then you let your eyes rove about the church and out of the window. That dulled the sense. You dulled your ears by listening to a dog that was barking, and the milkman's bell, and the train puffing into the station. You dulled your mind and soul by thinking you were a terribly-abused boy for having to go to church and stay through the sermon, and so you made yourself a dull listener. And I never knew it to fail, that a dull listener made a dull sermon."—Ex.

## THE POWER OF PRAYER.

In a sermon preached in England, Mr. A. L. Kemp related this effect of the prayer of a little child for a cab driver friend. One day the man crept quietly up the stairs to his little friend's room and heard these words as he neared the door: "Oh, Father, do not let him be drunken any more; he is so kind and good and I love him." The man knelt at the bedside on his knees and said to the lad through his tears. "Were you praying for a wail like me?" "Yes," said the boy. "I always do that. You're no wail, you're a man. And the man never forgot that night and that prayer; in the crowded streets, piloting his cab through the city, the words winged with love, rang in his ears like joy bells, "You're no wail; you're a man," till the refrain made him stand true, borne into manhood through a child's simple prayer.—Sel.