

BE FAITHFUL UNTO DEATH.

No, do not relax your faith or give up your testimony to the sanctifying power of Jesus' blood.

Yes, you may be sorely tried, persecuted and ridiculed, but let nothing shake your faith in the power of the Almighty Christ to save and keep from sin, and let nothing seal your lips from witnessing for Him.

I see, you may have made mistakes and blunders, your heart may cry out for human sympathy, men and devils, may set upon you with every possible influence and suggestion, but do you hold on to Jesus, cling to his unfailing promise, pray, sing and praise the Lord, and he will keep you by His mighty power.

The doctrine of entire sanctification is a Bible doctrine, and let no one shake your faith in it. God commands you to be holy, He provides for you to be holy, and at the judgment day he will require you to be holy, so do not worry about what scholars, big preachers or influential laymen may think; cling to Jesus, trust in his cleansing blood, witness to his sanctifying power and let men and devils do their worst.

Remember this, holiness fighters cannot help you in a dying hour, and when Jesus appears they will be so busy crying for the rocks and mountains to fall on them, that they will have no time to either help or hinder you; so let them alone, save to warn and pray for them, and hold on to your blessed Lord and be faithful to the end. Let there be no doubting, or wavering, or letting up, or quitting down; or evading; be sober, but be fearless and zealous in spreading the good news of the great salvation in our Christ, who is able to save to the uttermost.

Let unbelievers say what they will, remember that God's word says, "Without holiness, no man shall see the Lord." Remember also, that the only holiness there is for us human beings, is found in Jesus' blood. "The blood of Jesus Christ his Son cleanseth us from all sin," and this cleansing is obtained by faith; There is no other way, but by simple faith in Christ's atoning merits. This is gospel truth and there is no way around it. Let those who will, go to the judgment without holiness, and let those who will, seek holiness elsewhere than in Jesus Christ by faith, but see to it, that nothing entice you away from Christ. He alone can forgive, and cleanse, and keep. God hath given him "power over all flesh," in him all fullness dwells; then trust him, proclaim his power and love, and ever be a witness of his wondrous grace and power to save to the uttermost, and to keep against all the power of the enemy. Let us hold on, nothing wavering; there is glorious victory coming soon. When our Lord shall appear in his glory, then no one will doubt or question his sanctifying power.—Pentecostal Herald.

LIVINGSTONE'S SERVICE.

When Dr. Livingstone visited England after his great exploring tour, he was much praised for his sacrifices. In reply, he said: "People talk of the sacrifices I made in spending so large a portion of my life in Africa. Can you call that a sacrifice which is only a small payment of that great debt to God which can never be fully discharged? Say, rather, that it is a privilege. I have never made a sacrifice."

God's direction is to "resist the devil and he will flee from you." Many invite him into the parlor, urge him to stay and sit down, and entertain him, and then wonder why they have so much trouble with him.—Ex.

Some people read all the paper but the label. To us that is important reading matter. I wonder why?

TALKING AND DOING.

Late one afternoon a trolley car, hurrying with its load of hungry, tired passengers, stopped. Directly on the track, holding the right of way, was a heavily loaded coal wagon; the horses strained and tugged, but the load didn't stir. The passengers began to talk. One said, 'It is a shame to overload horses like that! The Society for the Prevention of Cruelty to Animals ought to take up the case. Horses have rights as well as men. The driver ought to be punished.' But the load did not stir. It takes a deal of talk to draw a load of coal.

Another man said, 'The corporations are to blame; they are too greedy; there should be more horses and lighter loads, even if the profits are smaller. If the State owned and distributed coal, the horses would have a better chance; the cure for corporate greed is State ownership.' But this declaration of principles didn't stir the coal.

Another man spoke of his pity for the overloaded, overworked horses; but pity in the car isn't power on the pole.

One man with a practical turn of mind, left the car, spoke to the horses, patted their necks, won their confidence, pushed sturdily at the wheel, encouraged the horses at the same time. A few pounds' push, a hundred-weight of good cheer, and the load started!

If the church sticks, if discouragements are in the way, if the road is blocked, don't blame conditions and circumstances, don't pity the overworked; get out, whisper a word of encouragement, put your shoulder to the wheel, do your share to make things move, to clear the track. 'Prepare ye the way of the Lord, make his paths straight.' The voices of many in the car brought nothing to pass; the voice of one in the right place, coupled with a little effort, opened the way.

Anyone can criticize, find fault, blame; it takes sense to help. Sympathy in the car will never help the horses; get out, talk a little, and push a good deal. Put your shoulder to the wheel. Cease to be a load and become a force. Put your strength against the obstacles, your words where they will do work. Give a hearty welcome to the stranger next you in church. Be a radiator, not a refrigerator; raise the temperature, not lower it. Call on that new family next door, ask the members to your church home. Get the new children into the Sunday school.

Put your share of the substance into the treasury. Quit grumbling, begin pushing. Back up your words by your deeds.—The Parish Visitor.

"MORE THAN CONQUERERS."

Dr. A. T. Pierson

What is it to be "more than conquerors"? I have heard many attempts to explain that famous phrase in the eighth of Romans, but never anything that satisfied me so well as when I read in a book of Dr. Mabie's that when the devil brought about the death of Christ he practically destroyed himself—THE DEICIDE WAS SUICIDE—that is, the crucifixion of the Lord Jesus reacted in judgment upon himself, who had conspired to secure the death of the Lamb of God; that Christ, in dying, and "through death—destroyed him that had the power of death, that is, the devil, and delivered those, who, through fear of death, were all their lifetime subject to bondage." So when you love not your life even unto death, the very efforts that the devil makes to intimidate you, and defeat you, react upon himself in a sort of new judgment. He does not vanquish you, but his own authority, and power, and rule are diminished; and so you become "more than conquerors through Him that loved you."—Jamp Of Life.

DANCING, CARD-PLAYING AND THEATRE-GOING.

It is a fact that three leading worldly amusements are card playing, dancing and theatre-going.

It is a fact that the Bible demands that Christians shall be separated from the world. See Matt. 5:24; John 17:15-16; 2 Cor. 6:14-18; 1 Jno. 2:15-17, etc.

It is a fact that unchristian people, when brought under conviction for sin invariably believe that these amusements should be renounced.

It is a fact that persons desiring to become Christians never want a dancing, card-playing, theatre-going professor's assistance in learning how.

It is a fact that the worldly-minded members of any church contribute little or nothing to the spiritual forces and work of their church.

It is a fact that any church sanctioning these amusements is spiritually inert.

It is a fact that unchristian people have little or no respect for the religious professions of the church members who indulge in these amusements.

It is a fact that the persons most difficult to win to Jesus Christ are the children of church members who approve of these pastimes.

It is a fact that indulgence in these amusements has led multitudes to disgrace and ruin.

It is a fact that no one, in the dying hour, wants one who loves those things to pray with him or to speak to him of the life to come.

It is a fact that church members given to these pastimes have little knowledge of the Bible and are seldom found in their church prayer-meetings.

"Wherefore come out from among them, and be ye separate, said the Lord, and touch not the unclean thing and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters" (saith the Lord Almighty.) 2 Cor. 6:17-18.

An early friend of Dr. John G. Holland's father said, when dying, "Over cards I have murdered time and lost my soul."—Tract by Evangelist L. W. Munhall.

AT EASE IN ZION.

A Call to Service. Amos 6:16, and Matt. 15:20-31.

The prophet complains of those who are "at ease in Zion." By the expression "at ease in Zion" is evidently meant, the drones in the hive; those who are at ease in Zion:

1. Those church members who do not attend social meetings (and there are many such in these days,) and, although, they may be ever so busy in the financial department of the church, and may work themselves almost to death in the church kitchen, yet they "are at ease in Zion." They are ciphers in the spiritual work of the church.

2. Those church members who are not given to much prayer. They know nothing of real praying. They never play for anyone except number one, and very little of that.

3. Those church members who have no desire for the salvation of sinners and who consequently never seek to get them saved.

4. Those church members who are not willing to pay their share of the expenses of God's house but allow others to do it.

A woe is pronounced on these easy going "Christians." The command is to work while the day lasts, for the night cometh, in which no man can work.

The church member, who can see nothing to do, is spiritually blind, for the fields are white unto the harvest, and the laborers are few.—Sel.

Some one has said: "Many people's sermons are like beautiful bouquets, nothing of their own but the string."

If God be for us, who can be against us.

GUARD YOUR HOMES.

Those who are heads of families have a most solemn responsibility resting upon them to guard their homes from the intrusion of evil persons. The vain, the proud, the false, and the frivolous, are to be excluded. Admitting them, you may introduce infection, sin and death. Children may be ruined by the bad examples and precepts of strangers who are welcomed to the home.

"Evil communications corrupt good manners," and this is especially true in the care of the young. They are easily led, and easily misled; and parents cannot too carefully watch and guard their children. It is their business to know whom they admit to the home circle. They are not to trust to a mere negative knowledge; it is not enough to know nothing against persons; we should know something positive in favor of them before we are warranted in introducing them to the sacred precincts of the home.

Parents have much at stake in this case. If children suffer, the parents suffer with them; if children go astray, the parents have sadness and sorrow. "A wise son maketh a glad father, but a foolish son is the heaviness of his mother." It is a duty to exercise Christian hospitality, and to afford shelter and help to the unfortunate and erring; but it is a primary duty to watch over the inmates of our own homes, and guard them from the contaminating influence of wickedness and deceit.

Let the heads of Christian families take up the words of the Psalmist, and say, "He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight."—Sel.

"IN EVERYTHING GIVE THANKS"

Not give thanks for everything, but rejoice in the midst of all. We do not understand that we are to give thanks for evil in itself, but we may offer praise for the overruling of it for good. Again, much that we regard as misfortunes are blessings. Trials and crosses are often among the greatest blessings in disguise, for it is only through such disciplinary processes that the character is perfected. When we consider that the disagreeable is indispensable enrichment and strengthening of character, we see that we should offer thanks for this phase of experience, as well as for the agreeable. What a change would be wrought in our lives if we thus acted!

George Matheson, the well-known blind preacher of Scotland, who recently went to be with the Lord, says: "My God, I have never thanked Thee for my 'thorn.' I have thanked Thee a thousand times for my roses, but not once for my 'thorn.' I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a present glory. Teach me the glory of my cross; teach me the value of my 'thorn.' Show me that I have climbed to Thee by the path of pain. Show me that my tears have made my rainbow."—Pittsburg Christian Advocate.

FRUITS UNTO HOLINESS.

Holiness is gold without alloy. It is patience without the dregs of impatience, peevishness, or fretfulness.

It is "fulness of joy" with doubts, blues and despair extracted.

It is peace without variance, strife, unrest, and discord.

It is the assurance of faith rid of every vestige of unbelief.

It is love without coldness, littleness and uncharitableness.

It is long-suffering without any feeling of complaining or repining.

It is kindness without the roots of hardness, censoriousness and uncompassionateness.

It is meekness separate from a self-asserted, bold and arrogant spirit.

A WIDE-AWAKE CHURCH.

A church wrote to Mr. Spurgeon to send them a preacher who would fill the house. Mr. Spurgeon replied that he did not know of any such preacher; and that it was all any preacher could do to fill the pulpit, and that they, the church, should fill the house. That is the true relation. Let the preacher have no concern about his own popularity. If he is a good preacher, the people will find it out, and blaze it abroad and there will be no trouble about a congregation. Let the preacher fill the pulpit and the people fill the church; they will make known his gifts. The Samaritan woman advertised the sermon of Jesus Christ far and wide; and the results were that a whole city came to hear Him and very many were saved. Andrew listened to the wonderful words of Jesus and went and told what he had heard and seen, and the result was that his brother Peter came to Christ and became a disciple, and the world has the untold result of Peter's life.—Selected.

TRUTH.

Dr. J. C. Briggs.

When our Lord is spoken of as a good man only by those who deny His Divinity do they not take a stand lower than did Judas with his kiss?

Judas evidently believed in the Divine character of Jesus, and as he had evaded all human power to arrest him he evidently thought he was safe, but when he heard that Jesus was condemned he saw his own treachery and greed and he repented himself, returned the money, acknowledged that he had betrayed the innocent blood, went out and in the frenzy of maddened remorse took vengeance upon himself.

But those who call our Lord a good man, the son of Joseph, not only strip him of His Divine title but with arrogant pride and boasted scholarship publish their man-made theories to the world and solicit its patronage and approval; while the tenacity with which they cling to their theories is the startling evidence that this is the "strong delusion" which God will send them that they should believe a lie. Anti-Christ, is it not?—Ch. Witness.

We read of a young lady who said: "Oh, we have such a nice way of getting to heaven now. We join the church by telephone and send our photographs to be baptized."—Sel.

If some suggested plans are carried out the modern church will soon need no pastor. The moving picture and the graphophone will be able to take his place.

Or if a person does not care to see the pictures, he may take the sermon off the phonograph by telephone, while he lies on his couch and smokes, or eats candy.

But the trouble might arise that he would only reach heaven by proxy, as there is no elevator to take such a one up, and no way to get there but by climbing the golden stairs, and that means too much work for such a "Christian."

One objection to the telephone-graphophone way is, that it affords no opportunity to show off the new hats and fine dresses that are an attraction to some now.—The Pentecost.

It is like a glass of water without dregs; the troublesome plants pulled up by the roots; the fort with the last enemy routed.

It bears sorrow without murmuring, hopes without fatigue, submits without dictating, follows without hesitating, has "its fruits unto holiness," and the end everlasting life.—Selected.

"Don't make your wife a stranger to your pocketbook, although it may be true that she reads most of the other books of the household. It will do her good to read the check book, too; she is not a hired servant; she is the partner in the business."