

THE WOMAN THAT WILL SING.

I have in mind a woman
Who never sings a song;
Her house is neat and tidy,
But she worries all day long.

She worries if the sun shines;
She worries if it rain;
She worries if she feels well,
And worries if in pain.

She worries 'bout her husband;
She worries 'bout her child;
She worries 'bout the chickens,
And drives all round her wild.

I know another woman
Who when at work, will sing;
Her home is just as tidy,
And she's happy as a king.

She's happy if the sun shines;
She's happy if it rain;
She's happy if she feels well,
And happy if in pain.

She's happy with her husband;
She's happy with her child;
She's happy with her chickens,
And her temper's never riled.

What is it makes this difference?
Hath worry such a sting?
If so, oh, give us music,
And the woman that will sing!

—Life.

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us, when our daily lives contradict such a profession, is basely misrepresenting the love of God, and the work of His son, Jesus. To our mind it is NOTHING SHORT OF BLASPHEMY. For me to profess to be God's child, which means that I have been "born again;" born from above, which birth, to experience, I must "lay aside every weight," i. e. stop sinning, turn my back on all things sinful and go out of the sinning business. "He that committeth sin is of the devil (I John 3:8). "Whoever is born of God doth not commit sin. (I John 3:9). The above scriptures alone, make it plain that we cannot commit sin and remain God's child, therefore to profess to be God's child and continue to sin is simply blasphemy. Alas, what multitudes there are who profess to be christians, i. e., Christlike individuals, whose daily lives are anything but Christlike; who get angry, hold grudges and hard feelings against some one, or with malicious words and actions, harm their fellow-man; give wrong impressions; by their words and actions and all the while professing to have the evidence of salvation. What a base misrepresentation of God the Father, and His Son, what a soul-damning profession, not only to themselves, but to a 'cloud of witnesses' about them, who, not knowing God, fashion and form, their opinion of Him and His great Salvation, by what they see in the lives of those who profess to be His followers. Jesus said "ye generation of vipers, how shall ye escape the damnation of hell? Reader, where are you? Have you laid aside these weights? There is a cloud of witnesses watching you; what kind of a race are you running?

A FEW HOLDS.

Hold on to your tongue when you are just ready to speak harshly.
Hold on to your heart when evil persons invite you to join their ranks.
Hold to your virtue—it is above all price to you in all times and places.
Hold on to your foot when about to forsake the right path.
Hold on to your temper when excited or angry, or when others are angry.
Hold on to your character, for it is and will ever be your best wealth.—Standard.

"Some refuse salvation today for fear they will not be saved tomorrow."

WHY MEN NEED CLEANSING AS WELL AS PARDON.

Original sin is a fact attested by universal experience. In the Arminian theology the fall of Adam brought, not guilt, but pollution or a universal tendency to actual sin. This is undoubtedly the Pauline doctrine of sin and salvation. Because we are free agents we may and in fact all do commit actual sins, as children of Adam. We are depraved and not guilty sinners. The depravity, hamartiaa, for which we are not responsible, is to be cleansed, the sins (hamartema) for which we are responsible, are to be forgiven. By virtue of the atonement made by Jesus Christ, this forgiveness and cleansing are for all who believe on Jesus Christ. The belief, on man's part, being the condition of the universality of salvation.

Thus men are left free, as was Adam, (though we all have inherited a depraved nature because of the fall) to choose right or wrong, good or evil, heaven or hell. We thus, as free God-like beings, become responsible for our conduct.

True exegesis, sound theology and sane philosophy, as well as plain common sense, all agree that while man has inherited a sinful, depraved nature, he is not thereby either under necessity of sinning or penalty guilty. Dr. Sanday says: "Man inherits his nature and yet he must not be allowed to shift responsibility from himself; there is that within him by virtue of which he is FREE TO CHOOSE, and on that FREEDOM OF CHOICE HE MUST STAND OR FALL."—E. GUY Talbot

—Exchange,

IT STANDS WRITTEN.

"It is written, be ye holy," says the Apostle Peter, quoting from the Old Testament. We like the German translation, "It stands written."

It has been "standing written" for thousands of years. It still stands "Be ye holy." Through all the mutations of time, the rise and fall of empires, and the decay of ancient forms of worship, and the invention of new religions, it stands, "Be ye holy." Jehovah has never lowered his standard to please either devils or wicked men. In spite of all the opposition of an infidel world or a time-serving professed church, it stands "Be ye holy."

The old, original standard cannot be improved on, nor can it ever be done away with or removed from the earth. It stands written by God himself. It will stand when heaven and earth have passed away. His words will not pass away. Ye timid saints take courage, "it stands written" and no man can overthrow this standard.

Opposer of holiness, you are too late. The secret is out. It stands written. It cannot be effaced or shut up in concealment. It stands written, "Be ye holy."—Christian Witness.

There are people who criticize the church for not coming up to the standard, who have not come up to it themselves. The church can come up to the Divine standard, only as individuals come up to it. It is every man's duty to be what he believes the church as a whole should be.—Ch. Witness.

There is always a kind of man who makes easy jests at the small beginnings of great enterprises. Sidney Smith laughed at "consecrated cobblers" going out to convert the world with a few pound laid on a green-covered table in a small village in Northamptonshire. But most great things begin small.—Sel.

Sin can never be judged by its immediate effects, for it is a seed sown, and you have yet to learn what it will yield in the spring time.—Marcus Dods.

MOVING PICTURES RESPONSIBLE

"I would rather go to the Reformatory for two years than go back home," were the words of Emile Richard, aged eleven years, when Judge Leet told him to go back home with his mother and be a good boy, or else he would have to go to the Reformatory for two years.

Young Richard was arrested for stealing purses and picking pockets on St. Catherine street last week, and was detained at the Reformatory waiting for trial. It is thought he made friends with boys at the Reformatory, and did not want to leave them. His mother was in court and stated that her boy was a good worker, but was out of a job when he was caught stealing. When she heard her son say he would rather go to the Reformatory than go back home, she was heart-broken, and was led sobbing out of the court room.

Judge Leet said he thought the best place for the boy was the Reformatory, where he would be taught something useful. The mother, however, went to Judge Leet in private and asked that her boy be given another chance, saying that he did not know what he was saying when he asked to be sent to the Reformatory. Judge Leet agreed to do this if she would take her son away with her, but he refused absolutely to go home, and was sent back to the Reformatory. He seemed quite delighted when he was led out of the cell to the prison wagon with the other prisoners.

When arrested, he said he had learned how to pick pockets from pictures he had seen at moving picture shows.—Montreal Paper.

TOBACCO AND PREACHERS.

A minister, writing to a religious paper concerning the deficiency in the salary of preachers, attributes it in part to hard times, but more especially to evil and extravagant habits.

"One young man," he says, "gives ten cents to the preacher, a dollar to the theater, and still another to the skating rink, and so on until the preacher is compelled to quit preaching and resort to daily labor to maintain his family. Tobacco is depriving the church of money that might be used in support of the Gospel of Christ. Of a membership of one hundred and sixty, forty used tobacco at fifteen dollars per annum, making a total of six hundred dollars. A little more religion and a great deal less tobacco would help to pay the preacher."

We judge that if preachers would preach God's truth boldly and faithfully, it is probable that their converts would use much less tobacco than at present. If they adopted the plan which missionaries do at South Sea Islands, and received no person in to the church until they had quit using tobacco, some of these difficulties would be saved at once. Churches might be smaller, but more valuable; as a shilling is smaller than a handful of pennies, but is worth the whole of them. A hundred men soundly converted to God, and trained in ways of self denial, devotion, and earnest, whole-souled effort, would do more work and raise more money than a regiment of those tobacco-using, money-wasting worldings, who seem to think that their future is assured because they have been permitted to join the church, and who live with little regard to God, or His Word or work.—The Common People.

A holy life is made up of a number of small things: little words, not eloquent speeches or sermons; little deeds, not miracles or battles, nor one great heroic act of mighty martyrdom, make up the true christian life.—Bonar.

"The new man is like a pearl to which is added layer after layer of exquisite beauty until the whole shines forth in the glory of the Father."

HOW SAMSON'S HAIR IS CUT.

The preacher, church official, or combination of men and methods who induce the children and young people to come into the church on a mere decision, resolution or impulse of any kind whatsoever, without conviction, repentance, regeneration and the witness of the Spirit, has committed against the church a grievous sin.

No amount of preparation, instruction, catechism, planning and arranging, beautiful music, solemn scene, white dresses, honeysuckle in the hair, and beautiful ceremony of gathering in the company of children into the church, some fine Sabbath morning, in late springtime or early summer, can take the place of regeneration.

The Lord Jesus Christ said, "Ye must be born again." This is a broad statement; it covers the entire race. He repeats it, "Except a man be born again, he cannot see the kingdom of God." These words of our Redeemer were not intended for any one class of sinners, but for all sinners, for the entire race, young and old, high and low. There is a class of men among us who belittle depravity, who deny inherited sin, who minimize regeneration, who substitute human manipulations for supernatural power; who seem eager to gather into the church a multitude of people without genuine Christian experience. Some of them are men in influential positions and they are saturating the mind of the church with false teaching with reference to the child nature and the importance of a definite and conscious renewing of the heart by the power of the Holy Ghost.

Children thus brought into the church, when the time of stress and trial comes, will not be girded for the battle; they will not stand for the defense of the teachings of the fathers and founders of the church; they will not be able to resist the current of worldliness; they will be easily influenced by the popular unbeliefs of the time; they will not be true soldiers of the cross; but they will trail the banner in the dust.

Bring the children into the church on "decision day" no repentance, no tears, has in it no real cross-bearing, teach them to undervalue heart experience, to sneer at that entire sanctification that was once so dear to our people, and the church will be like Samson with his hair cut.—Pentecostal Herald.

NUGGETS.

Mined by N. W. Philbrook, D. C. Somewhere in the train of every sin a sorrow is sure to be following.

God can see the humblest instrument in doing the greatest work.

The willing and obedient are better fitted for God's use than the great and wise.

Our reaction to God has much to do with our attitude toward our brother man.

Each step in the Christian life clears the way for the next one.

The beginning of the Christian life is not an emotion, an assent or a feeling, but a decision.

A patient continuance in well-doing is more potential in building character than a brilliant victory.

The weakest point in the preaching of today is the assumption that sin has lost its exceeding sinfulness.

Most men begin to respect God's truth by first seeing it exemplified in the humble and consistent life of some living epistle.

The Gospel will enable a man to be more than conqueror over the world, the flesh, and the devil, if he will put himself in harmony with it.—Exchange

Nothing is so contagious as enthusiasm; it is the real allegory of the tale of Orpheus; it moves stones, it charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it.—Bulwer.

IS SANCTIFICATION A SECOND WORK?

The majority of Christian people believe that we must be sanctified to enter heaven.

The Bible says, "This is the will of God even your sanctification." I Thes. 4:3.

But where, or when must we get it? Some say they got it when justified. Still the carnal mind is present and easily seen at times, and some times they are not sure of either work being complete.

Others say they get it at death, but are afraid of being called suddenly to meet God and not having time to prepare. Death is not going to do any for us, because death is an enemy.

Still others get it after death, but that will not stand a test. "He that is filthy let him be filthy still. He that is unrighteous let him be unrighteous still," and "As a tree falls so shall it lie." If none of these ways are satisfactory can we not get in without it?

You and I cannot 'tis certain, for we have read or heard read that, it is the will of God even our sanctification, and, "He that knoweth to do right and doeth it not to Him it, is sin," so we must have it.

Now the disciples got it as a second work.

Jesus said, "I sanctify myself that they may be sanctified." St. John 17:19.

The disciples were not dead men, nor were they sinners. Their works showed them to be true Christians. By their fruits we know them.

So they were alive and justified before God and not sanctified.

Jesus told them to tarry at Jerusalem, after He should leave, till they should be endowed with power from on high. Luke 24:49. They should be baptised with the Holy Ghost, which would give this promised power. Acts 1:5, and it was not only promised to them but they received it. Acts 2:1 to 5. We see the disciples were sanctified by a second work and while alive.

The promise was for them, their children and as many as the Lord God shall call. Acts 2:39. If God has called us and we have been justified we are ready for Sanctification. Now let us see how we are to receive it.

Romans 12:1, says to present our bodies a living sacrifice, on Christ the Christian's altar. Hebrews 10:10, then we have no living sacrifice to offer till we have been born again, or changed from death unto life. It must be a complete giving up of self to God. As soon as the consecration is complete the Holy Ghost enters our hearts, which sanctifies us. Now we live by faith, are kept by faith. "Without faith it is impossible to please God."—Cecil L. Creswell.—In the Pentecost.

THE DAY OF REST.

The preservation of Sunday as a day of rest and worship is as necessary to the higher life of the nation as the setting aside of the other days of the week for labor is to our material prosperity. One reason for much of the disorder in our industrial life is found in the vicious disregard on the part of the people of the underlying principles of the Puritan Sunday. When we are wise enough to adopt and adapt these principles to the real necessities of our present situation, we will have a happy exit from many troubles that are grievous to endure, and enter upon an epoch of national quiet and contentment.

One way to bring forward the dawning of this better day is for every professing Christian to observe the day in accordance with the example and teachings of Jesus Christ. Let no offense lodge against any follower of the Master in this matter, and it will not be long before the Lord of the Sabbath will bring the reign of disorder and desecration to an end.—Epworth Herald.