

PRINCIPLE VS. POUNDS.

This story of the late General Booth is told by Commissioner Rees, the head of the Canadian work of the Army. The General was seated one day in Col. Rees' office in Manchester, England. It was at the time when the tide of public opinion was just beginning to turn in their favor. But money to further the Army's work was scarce.

"I have the officers and I have the buildings necessary to extend the work in this city," said Col. Rees to the General. "I want you to give me £300 to turn those warehouses we have acquired into buildings fit to hold meetings in."

The General was silent in thought a moment. He then said: "Colonel, I haven't a shilling."

At this juncture a knock at the Colonel's door aroused them. One of Manchester's millionaires wanted to see the General. The Colonel brought him in and introduced him to the General.

"General Booth," said the millionaire, "I must help you. I have here a check for £50,000 that I will give you to help extend the work of the Salvation Army, one condition. I do not like your doctrine of eternal punishment for sinners. If you will modify your doctrine to the extent of eliminating that teaching I will give you this check."

"We are bankrupt," said the General, holding a Bible in his hands, "and we are in sore needs of funds, but I would sooner beg my bread to the end of the chapter than modify the teachings which I believe to be right before my God to accept your munificent offer."

The millionaire left the presence of the General abruptly.

Two weeks later the General had just closed a meeting in Manchester. Amongst those in attendance was the millionaire. On leaving the hall the millionaire slipped a note in the General's hand with a check for £20,000. The note explained his changed view of the General's teaching.

UP TO THE LAST NOTCH.

Everything snug up. That is the type of the perfect man. Up to the last notch in every line of Christian activity. No closing the eyes to one duty by the too earnest attention to another. The picture of the old deacon, who shut his eyes and sang louder when the collection plate passed him, is the type of the man who would cover his slackness in some lines by more ardent service in another line. But even holy singing cannot be substituted for the grace of giving when there is need of its exercise and ability to give. Every time a man avoids a duty by closing his eyes to it he lowers himself in the eyes of God and men and stultifies his own conscience and destroys self-respect. A well rounded character is God's ideal, and no amount of loyalty and devotion to one line of service can ever atone for the neglect of others equally important. Nothing will satisfy but being up to the last notch, then we are ready for more.—*Wesleyan Methodist*.

There are many with whom I can talk about religion; but alas! I find few with whom I can talk religion itself; but blessed be the Lord, there are some that love to feed on the kernel rather than the shell.—*David Brainerd*.

DO YOU REALLY MEAN "ALL?"

Many persons make what they call "an entire consecration of all they have to God;" and thereupon claim entire sanctification.

If they consecrated all, how do they have so much left, to be spent on themselves, to be spent in anything but the Lord's cause and work, to be spent in worldliness, and if not in actual sin, in a course which does not look very like a holy one.

While it is undoubtedly true, and gratefully acknowledged, that a vast amount of money is given steadily and continually to God and his work, it must be insisted on the other hand that if all who claim to be entirely consecrated really were so, the whole work of God would not be in its present languishing condition.

If the wealth of those who thus profess to be entirely consecrated, not to mention others who keep intentionally back part of the price, was judiciously invested in God's work, what a different state of things would we now see and rejoice in.

Does not professing to give all and keeping back part, come uncomfortably near to the sin of Ananias and Sapphira?

In professing to be entirely sanctified, and in not giving all, but in holding back part; and then basing the profession of entire sanctification on our gift, does it not really seem that many people are making a fatal calculation?

Ananias and Sapphira deliberately planned their keeping back part of the price, but on what financial policy can these expect God to give all to them until they give all to him?

What is God's is not theirs. What is in God's power cannot be in theirs.—*Selected*.

What we want as churches and as Christians is to come up to a higher spiritual platform. We want more of Jesus here in our hearts. We want more of the Spirit of God. We want the power from on high. And we can have that. Oh, I tell you there is a fullness in Christ we haven't reached yet, a blessedness we haven't felt, a rapture that will thrill us! And the way to come up is for everyone to come up for himself, and then to go back and help the others up. Come up, brethren, come up. Don't stay down there. You are still in the world. There is something better for us than this dead and alive Christianity of ours. "Awake! awake! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem."—*Rev. A. J. Mowatt, D.D.*

THE SUPREME SORROW.

All the bodily pangs and labors which motherhood and mother-care have cost age after age are the least of their giving. All the patient toiling which millions of mothers have imposed upon themselves when they alone have reared and fed their children, all the watchful nights, all the tired steps—all that mothers have denied themselves for the sake of their children, is not the greatest of their sufferings. That is their greatest sorrow which a man has expressed in the poem wherein the mother throws her heart at her son's feet, who, as he angrily stumbles over it, hears the heart whisper: "Did you hurt yourself, my child?"—*Ellen Key*.

I noticed when I was a boy that good gleaners had to be good stoopers. If you are going to help anybody you will have to stand a little higher than they are, or you won't lift them far.—*Gipsy Smith*.

THE EVANGELIST.

The evangelist will be criticised; any earnest, aggressive preacher against the sin and worldliness which characterize the times cannot escape criticism. The man who preaches the word of God as it is written with reference to the depravity of the race, the corruption of the heart, the sinfulness of the life, the future punishment of the impenitent, the necessity of the atonement, the suffering of Jesus, his deity—oneness with the Father—his intercession, his coming again to judgment; the necessity of repentance, the new birth, sanctification of heart and holiness of life—I say the man who preaches these great truths with earnestness and power, will be criticized, and he can afford to be criticised. The evangelist who pleases every one, will not be likely to be the means of the salvation of any one.

But the evangelist cannot afford to give ground for just criticism of improper conduct toward the opposite sex; he cannot afford to be criticised for silly antics and clownishness in the pulpit; he cannot afford to be criticised for abusiveness of the people. We understand there are those who will call plain, earnest preaching abusiveness, but there is such a thing as being abusive, of becoming angry and denunciatory, of making it personal and justly offensive.

Our holiness evangelists ought to unite themselves together, each one doing all in his power to lift the entire body to a higher plane of preaching, power and conduct. There is more for us than we have yet attained; most of us are far below the Wesleyan and John Fletcher line. Of course we understand that we have mentioned two men who were largely endowed, who were designed of God to be world leaders. We may not expect or undertake to equal them in their natural gifts, acquired abilities, or wide influence, but we can be wholly consecrated, we may be filled with perfect love, we can move on a high plain of conduct, devotion and zeal. Let us require more of ourselves, expect and seek for more from God, and give more to the people in our consecrated ministry.

The demand for evangelists with spiritual gifts, cultured minds, good manners, discreet behavior, strong, scriptural preaching and a fruitful, effective constructive ministry cannot be supplied. There is work for ten thousand such men in these United States today.—*Pentecostal Herald*.

Three Things

Of General Interest to be
kept before the Churches

THE MISSIONARY WORK

The Highway

AND BEULAH AND

Riverside Camp Grounds

Every Church should have a live
interest in these departments of our
work.