

BIBLE SUNDAY.

Toronto, Feb. 12, 1913.

As this seems to be the age of anniversaries and commemorations it is proposed that a day be set apart, to be known as Bible Sunday, to be used as an occasion to review the yearly advance of the circulation and translation of the Word of God, and the ever widening influence of the Bible upon the literature and thought of the time.

A fitting time for this Bible Sunday is the Sunday nearest to the date of the foundation of the British and Foreign Bible Society, which this year will fall on Sunday, March 9th. This Society, founded in 1804, for the sole purpose of translating and publishing the Bible, without note or comment, in all the languages of mankind, has been well described as the first institution established by any nation with the single object of doing good to all other nations. From small beginnings it has grown till its annual output of the Scriptures and portions has reached over seven million copies, and it has translated the Bible in whole or in part in 440 languages. From it has also sprung other Bible Societies, such as the American Bible Society, and several in foreign countries organized on similar lines.

As the first product of the printing press of the Christian era was the Bible, and as every true journalist appreciates the debt of modern journalism to its wonderful history and teaching, the newspaper, even more than the pulpit, can establish this Anniversary and make it the grand review day of the progress of Christianity.

Canada is leading the world in this proposal, and next year the movement will be carried to Great Britain, the British Colonies, the United States, and the countries of Europe.

Yours truly,

E. B. BIGGAR,

Provisional Secretary of Committee
471 Marion St., Toronto, Ont.

How much the world is indebted to the British and Foreign Bible Society for putting the Bible within the reach of all classes of people, and having it translated into so many languages, but few people take into consideration. Millions of people are constantly thanking God for His word, which is a "lamp unto our feet, and a light unto our path."

But the masses know, and think little about the instrumentality used of God in translating and publishing the millions of copies, that every home and individual may possess an edition of the Word of Life. It is therefore very fitting that a Sunday should be called "Bible Sunday," in which people may have the "Grand Old Book," and the source of supply brought particularly to their attention.—*Editor.*

SAYINGS OF JOHN WESLEY.

I have no time to be in a hurry.
God begins his work in children.
The best of all is, God is with us.
I look upon the world as my parish.
I dare no more fret than curse or swear.
I save all I can and give all I can; that is all I have.
Loyalty (to rulers) is with me an essential branch of religion.

WHAT SANCTIFICATION DOES.

Bishop Taylor.

Sanctification frees us from selfishness. It sinks one out of self, and raises others up higher in his opinions. It also saves us from worldliness. It cuts us loose from the world, not by taking us out of the world, but by taking the love of the world out of us. Negatively, it empties the soul of self, of sin, of the world and worldly tendencies. Positively, it fills the soul with righteousness, and right tendencies toward both God and man.

Sanctification is a sure cure for lukewarmness, and backsliding tendencies. It keeps us off the down grade in the divine life, and puts us on the up grade. It puts fire in the engine, steam in the boiler, and sets things moving for God. It is absolutely essential to the most efficient service for the Master. Only a sanctified people will witness continually and in word and work for Jesus. And only such are always found on the sunny side of the massive mountains of a full and sinless salvation. None but the sanctified soul will thirst no more; because none other slakes its thirst at that fountain which becomes in us an artesian well of water springing up into eternal life.

Sanctification kills us to sectarianism. If we are wholly the Lord's we know no difference between sanctified people of other denominations and those in our own branch of the Church. It also sets aside caste among its members, and cements them together with the love Divine. It associates the rich with the poor, the learned with the illiterate, those in authority, and makes them all one in Christ Jesus their common Lord. Sanctification takes away all the banks and boundaries of selfishness, sectarianism and sectionalism and lifts the sanctified up into boundlessness and blessedness of the Sanctifier's own matchless love for a lost and ruined world.

Sanctification brings soul ease—an abiding soul rest. It gives rest from doubt, discord and discontentment, a sweet, heavenly rest, in which the heart's tumults are all hushed into the calmness and serenity of the full assurance of hope Divine. It is the soul at peace with itself and all mankind. It is soul-satisfaction, and soul-centered in its God. Sanctification gives us a new sense of the Divine presence. It imparts a knowledge and power to the soul into the new and more sacred relationship to its God, into a hidden state or condition, where God mysteriously controls all its movements, and wisely shuts the soul in with God and God shuts the door of this spiritual ark of full salvation, into which the sanctified have entered. The shutting, or sealing, is the result of a mutual understanding between the sealed and the Sealer. The Divine ownership is in this way fully recognized; and henceforth we bear in our foreheads the mark Divine. For God, in this sealing, has simply heard and answered the song of the soul longing for a perfect assurance of heaven:

Here's my heart, Lord, take and seal it;
Seal it for Thy courts above.

Sanctification brings with it an experience hitherto unknown to the regenerate heart. There is constancy of joy—a continual indwelling of the Holy Spirit—to which all others are strangers. There is a song in the sanctified soul that no one else can sing. There

is a mocking-bird experience in the soul of the saint which warbles forth the Divine praises by day and by night, whether in prosperity or in adversity. The sanctified hosts are a rejoicing company. They never hang their harps upon the weeping willows. They never refuse to sing the soul-stirring songs of Zion. They are always making melody in their hearts unto the Lord. They delight in admonishing each other in psalms and hymns and spiritual songs. They are pilgrims journeying to Mt. Zion, with songs of gladness and everlasting triumphs upon their consecrated life. The sanctified life rejoicing while they live; and die shouting when the silver cord is loosed, and the golden bowl is broken. Hallelujah!

THE PRODIGAL GIRL.

We all have a heart for the prodigal boy,
Who was caught in sin's mad whirl,
And we welcome him back with songs of joy;
But what of the prodigal girl?

For the prodigal boy there's an open door
And a father's bounteous fare,
And though he is wretched, sick and poor,
He is sure of welcome there.

But what of the girl who has gone astray,
Who was lost in the battle with sin?
Say, do we forgive in the same sweet way
We've always forgiven him?

Does the door stand ajar, as if to say,
"Come, enter, you need not fear,
I've been open thus since you went away,
Now close to the second year?"

Or do we with hand of hellish pride
Close and bolt the door,
And swear, "while Heaven and earth abide
She will enter here no more?"

O Christ! it seems we have never learned
The lesson taught in the sand,
For even yet the woman is spurned
And stoned in a Christian land.

Down into the slough we hurl her back,
Then turn around with a smile,
And welcome the boy from the sinful track,
Though he may have been more vile.

We all have a heart for the prodigal boy,
Who was caught in sin's mad whirl,
And we welcome him back with songs of joy!
But what of the prodigal girl?

—*Exchange.*

UNCHRISTIAN.

One of the most unchristian methods we are meeting in connection with some of our subscribers is with people who let their subscriptions go unpaid for several years. Then they attempt to get rid of paying by refusing to take their paper from the post office where they live. It would teach this class of people a good lesson to leave their bill in the hands of a magistrate for collection and let them pay the bill with the extra cost, or to publish a list of them.

If you send \$1.00 to The Beulah Fund it will pay \$2.00.

Don't you want part in our missionary work in Africa?