

that so our souls, when they leave this earthly body, may be prepared for a spiritual one, as having beforehand tasted spiritual delights, and being in some degree acquainted with the things which we then shall meet with. A soul wholly taken up with this earthly body is not fit for the glorious mansions above. A sensual mind is so wedded to bodily pleasures, that it cannot enjoy itself without them, and it is not able to relish any other, though infinitely to be preferred before them. Nay, such as follow the inclinations of their fleshy appetites, are so far unfit for heavenly joys, that they would esteem it the greatest unhappiness to be clothed with a spiritual body. It would be like clothing a beggar in the robes of a king. Such glorious bodies would be glad to retire and put on their rags again. But when we are washed from the guilt of our sins, and cleansed from all filthiness of flesh and spirit, by faith in the Lord Jesus Christ, then we shall long to be dissolved, and to be with our exalted Saviour; we shall be always ready to take wings for the other world, where we shall at last have a body suited to our spiritual appetites.

2. From hence we may see how to account for the different degrees of glory in the heavenly world. For although all the children of God shall have glorious bodies, yet the glory of them all shall not be equal. "As one star differeth from another star in glory, so also is the resurrection of the dead." They shall all shine as stars, but those who, by a constant diligence in well doing, have attained to a higher measure of purity than others, shall shine more brightly than others. They shall appear as more glorious stars. It is certain that the most heavenly bodies will be given to the most heavenly souls; so that this is no little encouragement to us to make the greatest progress we possibly can in the knowledge and love of God, since the more we are weaned from the things of the earth now, the more glorious will our bodies be at the resurrection.

3. Let this consideration engage us patiently to bear whatever troubles we may be exercised with in the present life. The time of our eternal redemption draweth nigh. Let us hold out a little longer, and all tears shall be wiped from our eyes, and we shall never sigh nor sorrow any more. And how soon shall we forget all we endured in this earthly tabernacle, when once we are clothed with that house which is from above? We are now but on our journey toward home, and so must expect to struggle with many difficulties, but it will not be long ere we come to our journey's end, and that will make amends for all. We shall then be in a quiet and safe harbour, out of the reach of all storms and dangers. We shall then be at home in our Father's house, no longer exposed to the inconveniences, which, so long as we abide abroad in these tents, we are subject to. And let us not forfeit all this happiness for want of a little more patience. Only let us hold out to the end, and we shall receive an abundant recompense for all the trouble and uneasiness of our passage, which shall be endless rest and peace.

Let this especially fortify us against the fear of death; it is now disarmed, and can do us no hurt. It divides us indeed from this body awhile, but it is only that we may receive it again more glorious. As God therefore said once to Jacob, "Fear not to go down into Egypt, for I will go down with thee, and will surely bring thee up again;" so I may say to all who are born of God, Fear not to go down into the grave; lay down your heads in the dust, for God will certainly bring you up again, and that in

a much more glorious manner. Only "be ye steadfast and unmoveable, always abounding in the work of the Lord," and then let death prevail over, and pull down, this house of clay; since God hath undertaken to rear it up again, infinitely more beautiful, strong and useful.

POINTS AND PARAGRAPHS.

The fastest and surest way to walk with God is on your knees.

The sanctified believer finds it easier to fight his way to heaven than it is to slide to hell through the barbed-wire entanglements of remorse of conscience and retribution for sin.

It is better to advertise God's deliverances than the devil's temptations.

Some people say, "We have stood for holiness for years." That may be true, and they may be like a post—standing still—growing no more and getting ahead no faster.

One of the truest and noblest men we ever met was a Scotch railroad engineer. On or off duty he is always praising God, yet this brother's wife makes his home a place of torment. Figuratively speaking she "skins him alive," and keeps him in "hot water," and yet she throws cold water on everything he says or does. In spite of all, that brother shouts the victory and "dies daily."

Think of a preacher on Sunday morning announcing a three-act comedy for Monday night, a rummage sale for Tuesday, prayer meeting for Wednesday, a Tom Thumb wedding for Friday, and then proceeding to preach on "The Danger of Religious Fanaticism through the undue cultivation of the emotional faculties."

Holiness is the divine alchemy that changes all leaden disappointments into golden opportunities to prove the grace of God more and more.

Many of the so-called big sermons are but a lot of philosophy, science, poetry, history and reletoric hung onto a text that serves only as a "pretext."

Two visions of love: A mother coddling her babe in her lap while the little one laughs back at her, and that same mother holding the nose of that same babe and pouring castor oil down the screaming child. There's a reason.

Thank God for the noble and holy men who have ever held a high place of authority in the church. These are ecclesiastics—not ecclesiasticks. The latter always stick at the whole truth; they are generally stuck up with pride and church politics—the worst ticks in the world. They also carry a "big-stick" to knock down the faithful messenger of God, and they are only sticks in the mud of carnality.

Some people when they sing "Jesus Paid It All," look as though they expected to receive next morning from the butcher and grocer a receipt in full for the bills they owe at the market and the store.

There are some Methodist people who look with pity on those whom they call "come-outers." Their memory is short. Had not their own spiritual ancestors "come out" they themselves might today be burning candles and confessing to the priest, like a lot of high church folks are doing.

One of the most sickening things we ever heard from a young Methodist preacher just out of the seminary, who said: "I have about lost all respect for John Wesley as a theologian." And yet all Methodists, if they don't say as much, act that way, when they reject or ridicule the "second blessing" theory of sanctification.

When a man says "I believe in holiness—but," I know he is like Namaan, perhaps a great man—but still has the leprosy of inbred sin.

It doesn't put any more brains in a preacher's head or grace in his heart by calling him doctor when he has never received the degree. This is a sort of third blessing that is creeping in amongst holiness people.

We can love a lot of people we can't like; and we can love them better a good way off than when running up against them every day.

Two things I hate to hear: A profane man talk when angry, and a lady sing "Jesus I my cross have taken, all to leave and follow thee," with enough feathers on her hat to make two small wings, and enough jewelry on her to satisfy a South Sea Islander.

For every one burned by fanaticism there are a hundred frozen by formality. The devil believes in cold storage religion.

Perspiration and inspiration are somewhat related. Pitch into the battle with a will and you will get both.

We receive six holiness periodicals regularly. One from London, one from Manchester, one from Glasgow, a fourth from Louisville, the other two from Kansas City and New Brunswick respectively. A Welchman, an English lady, a Scotchman, a Southerner, a Northerner and a Canadian are the editors of these pages, yet we have never known one of these to disagree in the least on the subject of entire sanctification. They teach in harmony with the Bible that inbred sin may be destroyed by the Baptism with the Holy Ghost and fire. This is holiness.

W. E. SMITH.

A RED CROSS APPEAL TO THE FARMERS.

Our country, with its Allies, is waging a great war for justice, for the protection of small nations in the enjoyment of their rights, for continued and growing freedom, and for the maintenance of its pledged word of honour. Much destruction and devastation are being caused. Lives are being lost by the thousand. Canada's first contingent is now in the thick of it. Some will fall sick, many may be wounded; some will pay the last full measure of devotion to their country and its cause.

The Red Cross Society exists to succor the sick and wounded in war. It needs more money to provide more beds at hospitals in Great Britain and France; it needs more money to pay more Red Cross nurses; it needs more money and more things made by women, to supply the Clearing Hospitals, Base Hospitals, and Recovering Hospitals.

I appeal to farmers to send me sums from \$1 to \$50 during the first week in May. Every \$50 provides one additional hospital bed with the giver's name over it. By sending me about \$10,000 you would serve your country well, bring credit to yourselves, and make all of us very proud of you. For the sake of the wounded boys make the gift substantial. It will be an investment towards the recovery of some Canadian soldier who stood in our stead that our cause might be upheld.

Faithfully your friend,

JAS. W. ROBERTSON,
Chairman,
Red Cross Society at Ottawa.

Dr. Robertson is still best known to the farmers of Canada as Professor Robertson.