

PROHIBITION.

(St. John Globe.)

Announcing the appointment of Rev. Dr. Wilson as Chief Inspector under prohibition, the Telegraph says:

The Dominion Alliance sent a delegation to interview the Government with respect to the appointing of a provincial inspector under the prohibitory law, and as a result the Government accepted the recommendation of the Alliance and appointed their organizer, Rev. W. D. Wilson, as chief inspector. There were but few applicants for the position. The Alliance has assumed the serious burden of enforcing the Act through the appointment of the inspector they recommended.

The meaning of this paragraph is not very clear. Surely it does not forecast an intention, or even a desire, on the part of the Government to transfer responsibility. The inspector is not an officer of the Alliance, but of the Government, and on the Government, not the Alliance, devolves "the serious burden of enforcing the act," no matter who is inspector.

We heard the other day of a man in a covered wagon driving through a Western town a few years ago, who stopped and hailed a man on the street. "Hey, any bar-rooms in this town?" he asked. "Yes, four," was the answer. "Giddap," said the stranger, moving on. "I can't locate here; I've got three boys in this wagon." "What's your business?" "My business is to save these boys," came back the answer as he disappeared around a bent in the road.

FOLLOW HOLINESS.

The following pointed message regarding the necessity of seeking definitely and obtaining the experience of holiness as a present possession we take from the Christian Witness:

Hebrews 12:14 says: "Follow peace with all men and holiness without which no man shall see the Lord."

There are some who say they are all the time following holiness, but they never get to the place where they confess the blessing.

There are some preachers who say "All meetings are for the promotion of holiness," therefore no need for special holiness meetings; but the same preacher never have the joy of seeing their people obtain the blessing.

Holiness, to be obtained and experienced, must be sought in the following manner:

1. It must be sought intelligently. "Sanctify them through thy word."
2. It must be sought persistently.
3. It must be sought with a view of obtaining it. Holiness is obtainable through a threefold stage:

1. The stage of Consecration.
2. The stage of Believing.
3. The stage of Receiving.

"Jesus to Thee my soul looks up,
My present Saviour Thou,
In all the confidence of hope
I claim the blessing now."

THE COMING OF THE LORD.

(Paragraphs from the Pentecostal Herald.)

The Scriptures plainly teach that no man knows the day nor the hour when the Son of Man will come. They also teach that His coming will be sudden, as a flash of lightning, and that His appearing will be a great surprise to an unexpected and unprepared world. The Scriptures teach also that vast multitudes will not only be unprepared, without the wedding garment, the oil in the vessels with their lamps, but they will be engaged in that great day as they were engaged in the days of Noah.

Not only so, but Peter says, "there shall come in the last days scoffers, walking after their own lusts and saying, where is the promise of His coming?" The scoffers are plentiful today, and they are found everywhere in the Church. The subject of the Lord's Coming, as taught in Psalms, prophecy, the teachings of Jesus, and the writings of the Apostles, is to them, a subject of ridicule. The meaning of these Scriptures is explained away, and all sorts of accusation is brought against, and ridicule is heaped upon those who long for the coming of the Master, and repeat, with John the Beloved, "Even so, come, Lord Jesus."

There is one thing of which you may be absolutely sure: Those eager ecclesiastics who are panting after office, as the hart pants for the water-brooks, do not want the Lord's return. They want the loaves and fishes. Those pastors who are teaching the people that regeneration is unnecessary, that the whole doctrine and experience of sanctification is a fanatical delusion, that the card table, the dance, and the theater are a means of uplift and culture, and who spend far more time with their young women in bloomers, playing baseball in the basement of their churches, with noisy carousal, desecrating the house of God, do not want our Lord to come. His appearance would bring consternation to their poor, apostate, guilty souls.

Shall we mock and scoff at the Bride if she longs and cries for the coming of her bridegroom? Shall we warn the world to repent, and the Church to put on the holy garments of purity; or shall we comfort men in their sins by putting far away the day when the King shall appear in His glory? We are well aware that those who long for Christ to come and bind the lawless one and cast him out; whose coming shall bring peace out of our war and happiness out of our turmoil and strife, are accused of being star gazers, idlers in the Lord's vineyard. But the accusations are blatant falsehoods, and ignorant sneers against the longing Bride of our Coming King.

YOU ARE UTTERLY INSOLVENT.

"When they had nothing to pay he frankly forgave" (Luke 7:42). In other words you cannot by any means or in any degree diminish your sin or pay your debt to God. "What you have written, you have written." Remorse will not affect it; tears

will not wash it out; amendment cannot alter it; promises of reform will not change it. It is like that unpaid account of which the storekeeper keeps you reminded, and which he is always trying to collect, no matter what cash payments you may make. The fact stands frowning and irrevocable. Guilt cannot be dealt with by the guilty one. Someone Else must deal with it; and that Someone Else, He against whom you have sinned.

You have nothing to pay, and you may as well recognize the fact of your insolvency. You may mend your ways; but that does not touch the past. You may hate the evil, and though that may deter you from doing in the future, it will not affect your responsibility for what is already done. There it stands, and over it blazes this solemn sentence, "Every transgression and disobedience shall receive its just recompense of reward."

If your debt is not paid you are lost. God will not accept a dividend of so much in the dollar. If you are going to pay, you must pay all. If He is going to forgive, He must forgive all. This is what He longs to do. He is listening for the confession of your inability to pay, and for your recognition of His ability, simply because Jesus has paid your debt to the uttermost farthing.—The Pentecostal Herald.

SIN AND HOLINESS.

Holiness is loved by God and hated by hell.

Sin is loved by the devil and hated by God.

There is nothing lower than sin but the devil.

There is nothing higher than holiness but heaven.

Sin is the doorway to hell.

Holiness is the doorway to heaven.

Sin is the diseased state of the race.

Holiness is the healthy state of the race.

Sin grovels in darkness.

Holiness delights in light.

Sin works under cover.

Holiness delights in the open.

Sin is a curse.

Holiness is a blessing.

Sin damns.

Holiness glorifies.

Sin destroys life.

Holiness extends life.

Sin warps, twists and cripples.

Holiness beautifies, strengthens and fortifies.

Sin separates from God.

Holiness separates from the devil.

—Selected.

Perfect love is not rash. And not puffed up. Not hasty. Don't strut. Not heady.

Perfect love is strongly persuasive, but not coercive.

Perfect love is modest, unselfish, not irritable. Plans no evil.

Perfect love has no pleasure in evil, but it delights in the truth.

Perfect love is sustained in all trials, believes all the Word of God. Never gets despondent and endures hard things without whining.

Perfect love is a boiling well whose waters never fail. Springing up into everlasting life—not intermittent.