

CONTENDING FOR THE FAITH.

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"He shall baptize you with the Holy Ghost and with fire."

Heart purity is the indispensable qualification to enter heaven. It does not come at conversion, hence the need of a second work of grace. It means much to receive it, and equally as much to retain it; it is a glorious possibility, and an absolute necessity; it is an exceptionally satisfactory experience supplying every need of the soul. It illuminates the life, removes the obstacles that impede growth in grace, and fills with all the fulness of God. It makes us dead to the applause of men and mightily alive unto God; gives us the real martyr spirit and makes us more than conqueror. And, thank God, it gives us power to lead others into this grace wherein we stand.

Let us not be weary in well doing! Contend for the faith! Stand by the Apostolic teaching of Regeneration for sinners, heart purity and power for believers! We are on the right line. We have nothing to do but to go forward, and God helping us we can and will.

ADVOCATE LONG PASTORATES.

The Herald of Holiness of Nov. 5th contains an editorial which advocates long pastorates and speaks of the short pastorates as injurious to churches and pastors. He says:

"We regard the frequent changing of our pastors the darkest feature in the outlook of our church. We just can not train great preachers if we have such constant changes as we now have. There seems to be a pitiful restlessness either among our preachers or among our churches—perhaps among both. This should not be so. A preacher in going to a church ought to go for life, and determine that nothing shall loosen his purpose except some manifest providence. Churches should engage pastors with similar set purpose of life tenure of office. Long pastorates develop what is in man as few things can do. These long pastorates in a way force men to hard study and most of us need this compulsion. Men thus form studious habits and are forced to systematize their work, and after a few years they will find that they can make their sermons with more ease after such habits of study and system are formed than they formerly did in the earlier part of their pastorate.

It is devoutly to be wished that all who can exert any influence will try to encourage the long pastorates among our preachers and churches. It will prove really qualified for the pastorate will grow in usefulness the longer he remains with any people. Most of our churches have no chance to help make great preachers or to find out how much any preacher is worth to them from the short pastorates which have unhappily become the fashion with most of our people."

Note.—There is unquestionably well grounded arguments both for and against. We have heard it said "that some people considered it cheaper to move than to pay rent." Perhaps some preachers think it involves less exertion to move than to study and prepare sermons.—Ed.

UNCLE HIRAM AND HIGHER CRITICISM

Me and Martha heard a lecture
At the church the other day,
An' I'd really like to tell you
What the preacher had to say,
For he talked in measured rhythm,
Of the higher criticism
An' he said old-fashioned doctrines
Now have mostly passed away.

An' he said the light of science,
Had fully many comments won,
Since the higher criticism
Had its noble work begun,
Jest as if the light of men
Could illuminate God's plan,
Jest as if the tallow candle
Could illuminate the sun.

Me and Martha sat and listened,
But we did not understand
What this high-toned city preacher
Tried to figure out so grand,
He was all too deep for me,
For I really could not see
How it helps us on our journey
To the bright celestial land.

Why this higher criticism?
Why this theorizing craze,
Prying into plans eternal,
Doubting God's mysterious ways
When the Bible reads so clearly?
Here's a sample I love dearly,
An' it's got enough o' gospel
For the balance of my days.

"Come ye weak and heavy-laden,
Come an' I will give thee rest,
Drop your load of sin and sorrow,
Lay your load upon My breast."
Why don't every gospel preacher
Try to follow the great Teacher,
Both in walk and conversation
If the want their labors blest?

I suppose the world's advancing
At a very rapid rate,
An' my poor old-fashioned notions
May be sadly out of date,
But I'll give this word of warning,
On the resurrection morning
Higher criticism lectures
Won't unlock the golden gate.

—Selected.

KEEPING IN TUNE.

I believe there is such a thing as taking the pitch of Christian devotion in the morning and keeping it all day. I think we might take some of the dullest, heaviest, most disagreeable work of our life and set it to the tune of Antioch and Mount Pisgah. A violin, corded and strung, if something accidentally strikes it, makes music, and I suppose there is such a thing as having our hearts so attuned by divine grace that even the rough collisions of life will make heavenly vibrations.—Talmage.

"Light is not more eager to enter a crack than the Holy Ghost is to enter a soul."

The disciples did not preach so well as Christ did, but He sent them out and let them try.—C. C. Hulet.

WHAT DO YOUR CHILDREN READ?

As soon as children get some knowledge of school books, they are usually inclined to reading more or less. It is then important for them to get books and papers which teach correct views of life. It is the duty of every parent to look out for the children. If a parent cannot do this, it is usually easy to get some friend to assist in the selection of books or papers. Many a boy or girl has been injured by reading a bad book or worthless papers. Into many homes there are going cheap story papers which are full of advertisements, many of which are fakes, and in them are stories which should never be read. These papers are taken for the stories they contain and because they are cheap. The parents often know nothing of their quality.

If parents knew the real quality of these papers, many of them would not be allowed to come into our homes.

Parents should be just as careful about the books and papers their children read as they would be in regard to the company they keep, and while reading books and papers, they are in a sense keeping company with the makers of the books and papers. If parents could see the people who write for some of the books and story papers which are coming into their homes, they would stop their children from reading them at once.—Selected.

THE JUDGMENT.

"The word judge in the New Testament is used in two senses. In one sense the word means to discern, to understand or discriminate spiritual things, and this is the sense in which Paul uses the word when he tells us that we ought to judge or discern ourselves, in order that we may not be judged. The other sense of the word is to affix rewards and penalties for conduct, rewarding the righteous and punishing the wicked; and in this sense of the word we are commanded to judge no one until the time that the Lord shall come, when every man shall receive according to his works."

Fifteen millions, in Japan, China, and India have been assigned the Presbyterian Church in Canada to evangelize, only a few millions of whom are now being reached, even indirectly, by a staff of only three hundred workers, or one to every fifty thousand.

"The Bible is like a deep well of water, from which men draw and drink and carry away as much as they wish day after day, week after week, month after month, year after year, and when centuries have passed away the water is just as abundant, fresh, and pure as it was at the beginning."

"A layman confessed he had neglected family prayer, but during the war his wife said: 'Tom, don't you think we ought to have family worship for our boys overseas?' The family altar was established, never again to be neglected."

Those who saw Christ's glory on the Mount of Transfiguration were also with him in his deepest sorrow in Gethsemane.