

FALSE VIEWS OF HOLINESS.

By Rev. Alfred Cookman.

Last week some of you rose and thereby expressed your purpose to pray, and seek, and wait, and trust, especially during the week, for the conscious presence of the Holy Ghost, as your sanctifier. We have been praying for you. Have you been praying very earnestly for yourselves? Have you resigned all into the hands of Jesus—as your Trustee—conscious of failure to save yourselves? Do you hold all henceforth and forever only as His steward? Do you believe His word? Do you trust His promise? Do you rely upon His testimony, that “faithful is He that hath called you, who also will do it?” Oh, friend, in an agony of desire feel, I must be saved fully. I must be saved just now—this hour, while I am speaking. “Faithful is He who hath called you, who also will do it.”

“I cannot say or profess that I am sanctified,” so said a dear friend to me only yesterday. This sentiment is, I make no doubt, the expressing and feeling of a good many hearts. Now, respecting this trouble or difficulty, I have three remarks to make:

First: I would have you remember what is meant by being sanctified. Some exaggerate, in their own minds, this term, and have a dreamy and confused idea of something which is little short of Adamic, or angelic, or even Divine perfection. Now, the fact is, you cannot be Christians at all without being sanctified, or earnestly pursuing after it. For sanctification means, set apart for sacred uses, and this we do coeval with our justification and regeneration. Hence, Mr. Wesley and all the theologians teach that sanctification begins at conversion. The saved, or rather, the entirely saved, which interests us in this meeting, involves the same spirit, the same submission, differing only in yielding up regenerated powers; in satisfying every test of obedience that the Spirit may raise in our thoughts, or lay upon our conscience, in meeting the will of God in all the little incidents of every day life, and all the developments of personal experience. I am saved, entirely saved, is only to say that as far as God gives me illumination and ability I am all the Lord's. I keep back nothing. I give Him everything. I subordinate my will to the requirements of His most holy and excellent will.

Second: The second remark I wish to make on this point is that while there must not be an unwillingness to say, I am saved, or, indeed, anything else that the Holy Spirit may dictate; we are not shut up to that, or to any particular mode of expression. The Scriptures themselves use a vast variety of phrases, and so would seem to afford us some license in the selection of the expression that may embody or communicate our experience at the time. One humbly testifies that, “I have sanctified myself unto God, carefully, intelligently, specifically, and I believe that through Jesus my whole burnt offering is accepted now.” Another says, “I believe I love God with all my heart, and most certainly this perfect love casteth out all fear.” Another says, “I have an inward sense of purity through the blood of the Lamb.” Another says, “I have put all on the altar and am living a life of faith on the Son of God, realizing that Jesus not only saves me, but keeps me saved.” Now, any or all of these confessions glorify Jesus. Do not, therefore, perplex your mind about phrases, but get the grace, enjoy the experience, and then trust the Holy Ghost to help you in expressing yourself in the satisfactory manner.

Third: Our third remark is, that in the performance of the grace, or rather confession, for I like that term very much better, we predicate nothing of self, but give all the glory to the grace

and power and worth of Jesus.

Ask the best man about himself, and you will find “he loathes himself, and into nothing falls.” The fact is, that as we rise higher in the Christian life, self loses itself; it sinks down lower and lower, until it is lost sight of, while God fills more and more the orbit of our reason until we feel He is our all in all. This is one of the strongest internal evidences of the Divinity of our religion, for any religion whose tendency is in that direction, must of necessity be Divine. When this one says, I am satisfied, or that the blood cleanseth, you must not understand him as declaring that he is better than others, for I assure you that that is not for one moment his thought or his feeling. He is only concerned to bring glory to Jesus, “who of God is made unto him wisdom, righteousness, sanctification and redemption.” He would multiply the crowns upon the head of the infinite Jesus. Dear brothers and sisters, you did not boast when you affirmed that Jesus is my righteousness, did you? May you put a crown on His worthy head. Neither are you Pharisaic, or boastful, when you declare that Christ is my sanctification. You are bringing another crown; you are glorifying a little more the power and grace of Jesus. See that your motive is pure, and then bear your testimony, make your confession, trusting Jesus with the result.

WANTED—A FATHER.

By One of the Boys.

Wanted, by boys everywhere whose hearts crave and lives need a father. Wanted, a father who is glad to be his boy's chum, who is interested in the things the boy is interested in.

Wanted, a father who is fair in his dealings with his boy, whose word can be depended on.

Wanted, a father who cares more for his boy than he does for his business.

Wanted, a father who will be patient with his boy, even when he makes mistakes, who will not insist that everything always must be done just as it has for twenty years, but is willing once in a while to try a new way.

Wanted, a father who can remember that he himself was a boy once.

Wanted, a father who has time to answer the questions that come to every boy and require an answer, even if he has to go to an evil source to get it.

Wanted, a father who does not tell his boy's faults and mistakes before a crowd of people, but instead tells the boy alone.

Wanted, a father who is clean in life, heart and speech, a fit example for a boy to pattern after.

Wanted, a father who loves his boy and is not ashamed to throw his arms around his shoulder and tell him so.

Wanted, a father who does not have “the blues,” but who looks on the bright side of life.

Wanted, a father who is a Christian, who has a burden for his boy and his boy's chums and who lives at home so that the boys have confidence in his religion.

Give us this kind of a father and you will not need to look far for a son.

—Free Methodist.

I would be true, for there are those who trust me;

I would be pure, for there are those who care;

I would be strong, for there is much to suffer;

I would be brave, for there is much to dare;

I would be friend of all—the foe—the friendless;

I would be giving, and forget the gift;

I would be humble, for I know my weakness;

I would look up—and laugh and love—and lift.—Sel.

“WHATSOEVER A MAN SOWETH.”

One sunny Southern California morning, on my way to my office, I asked a newsboy a question. His answer was terse, forceful and full of meaning.

“Where is the old gentleman who has been selling papers on this corner?”

“Aw! You know where he is.”

“No, I don't.”

“You know what he did—don't you?”

“I can't say that I do.”

“Well, I'll tell you. Every time he got a nickel for a paper he went over there to the saloon and spent it. Now do you know where he is?”—Ex.

MOTTOES FOR PREACHERS' WIVES.

Mrs. D. C. Eby.

“Don't tell everything your husband tells you.”

“Be careful how you talk: Moses shut himself out of the Holy Land by speaking inadvisedly.”

“Keep in mind that God and the people expect the best things from you.”

“Guard against loss of power through hasty words and idle conversation.”

“In order to lift others you must let God lift you.”

“You are a living sermon whether you preach a word or not!”

“Do not lose the blessing that is hidden in your trials.”

“When you forget the peculiarities of your people and watch for their good points you'll become fond of them.”

“When your home threatens to become a hotel, remember the early saints were given to hospitality.”

“Be willing always to take the lowest place, and you'll get the largest blessing.”

“You can keep sweet through the grace of God.”

“The measure of your sacrifice shows the measure of your love.”

“Do not place your burdens on your husband, but lean on God.”

Armenia.

THE VICTORY.

Henry Van Dyke.

With eager heart and will on fire

I fought to win my great desire;

“Peace shall be mine,” I said. But life

Grew bitter in the endless strife.

My soul was weary, and my pride

Was wounded deep. To heaven I cried,

“God Grant me peace or I must die.”

The dumb stars glittered no reply.

Broken at last, I bowed my head,

Forgetting all myself, and said,

“Whatever comes, His will be done.”

And in that moment peace was won.

THE HANDICAP OF THE GOLD SPOON.

If any come into life with real advantages it is not the chap born with a gold spoon in his mouth and who put in his time sucking that spoon, regarding its possession as success in life. No. Balancing all his blessings are those of the youth born with nothing in his mouth but a sharp appetite, who learns early that success comes only of keen competition in brain and brawn. While the rich-born is dawdling in envying luxuries this youth is solving the mysteries of life and mastering the secrets of advancement.—Charles Grant Miller, in the Christian Herald.