

HOLINESS PEOPLE AND DRESS.

If there be a people on earth that ought not only set a proper example but to make a protest against the awful and increasingly wicked styles of dress, it is the holiness people. The tide of licentiousness is rising very fast in our nation and it is helped on by the prevailing styles of dress. The standard of modesty of our women has been greatly lowered by the way the women dress in these days, and many people professing holiness have been caught in it. It is a burning shame. It is helping feed the fires of lust. It is the next step to the loss of virtue. The devil is reaping a rich harvest. The standard of morals is being lowered and now when some of our educational institutions are protesting, it is time that every holy woman should show by her dress that she protests against this virtue destroying, silly custom of displaying her body, that so many are carrying to excess. If we have no regard for our own souls we should set an example to our children. Many who ten years ago would have been shocked at the way they now dress themselves have unconsciously come to it and let down the standard. Sisters, beware of your evil influence in this matter.—The Christian Witness.

Note.—If we could state to our readers what a sincere young man stated to the writer, giving it the emphasis that he did, it would surely bring some honest people to their senses regarding their influence.

HOLINESS AND GOOD WORKS.

We are not saved by our good works but we can not be saved without producing good works. And good works will be one proof that we are saved. The theory of holiness will not save us nor will the profession of holiness save us. But if we are entirely sanctified good works will naturally flow out of the abundance of our heart life. No profession of holiness will take the place of good works nor be an excuse for not practicing good works. Jesus gave himself for us that he might "purify unto himself a peculiar people zealous of good works." Let no man think he is entirely sanctified who does not practice the common principles of morality. Decent sinners pay their debts and are kind to their families and neighbors. Ordinary moralists are honest without any religion at all. How are we better than they if our fruits are not as good or better?

WHY NOT BELONG TO THE "CAN" COMPANY?

Now I don't know a thing about the American Can Company. They may make better tomato cans, or sardine cans or better tomato cans, or sardine cans or milk cans or biscuit cans, but they have a capital name. I want to belong to a company of "Canners"—a group of men that have cut the word can't from the vocabulary. If we belong to the can't company we ought to live in some far-off uncivilized isle. Certainly everyone should belong to the Can Company. Paul did. "I CAN do all things through Christ who strengtheneth me." Joshua did, He worked in the power of Jehovah and the people did as long as he lived. The next generation joined the "Can't Society."—Sel.

THE SUPREME COURT RULING.

The last hope of the liquorites has been dashed to the ground by the decision of the Supreme Court which was handed down last week. The prohibition amendment has been declared constitutional and the Volstead enforcement act has been upheld. All that is needed now is for the government, state and municipal officials to vigorously enforce the law. In a year or two those who have so bitterly opposed prohibition will quiet down and submit to the inevitable. The beneficial effects of the laws are discernible on every side and the person who would claim that it has been detrimental to prosperity would be a foolish one indeed.

The years of agitation, of sacrifice, and the prayers and tears of the temperance people have at last prevailed and our fair land has been redeemed from the awful curse that has blighted it for centuries.

It is time for special rejoicing and for rendering unto the Lord the praise and thanksgiving due to His name for this glorious victory.—The Free Methodist.

THE SPIRIT OF TOLERANCE.

To what extent should we exercise a spirit of tolerance toward those who differ from us in religious belief? This is a question that should not be answered unwisely or rashly.

Early in the eighteenth century, when Sir Robert Walpole stood at the helm of the British Empire, it was noted that he transacted business of state with a remarkable degree of courtesy toward the men who had bitterly abused him in Parliament. When asked how he could do so, he replied:

"The King's business requires union. Why should my master's affairs suffer loss by the private quarrels of his servants?"

Mr. Fletcher, in commenting upon this incident says: "May the time come when the ministers of the King of Peace shall have as much regard for His interests as that minister showed for the interests of his royal master."—Wesleyan Methodist.

THE REQUISITE.

By Vera Bertels Griggs.

Except you become as a little child,
With like simplicity,
Trusting implicitly,
You can not ever enter in
Where God has cleansed away all sin,
Where dwell the gentle, meek and mild.

Except you become as a little child,
The same inquiring mind,
Seeking the truth to find,
You will be lost in maze of creeds,
Your feet entangled in the weeds,
Your spirit, restless, like waters ril'd.

Except you become as a little child,
Like children, teachable,
Spoffless, impeachable,
You will not reach the Alpine peak,
Where God and angels to mortals speak,
Where heaven's glory on all has smil'd.

"People that have holiness like to talk it."

THE TRAGEDY OF IT.

At a temperance meeting some years ago a learned clergyman spoke in favor of wine as a drink, proving it quite to his own satisfaction to be Scriptural, gentlemanly and healthful. When the clergyman sat down, a plain, elderly man rose and asked the liberty of saying a few words. "A young friend of mine," said he, "who had long been intemperate, was at last prevailed upon, to the great joy of his friends, to take the pledge of entire abstinence from all that could intoxicate. He kept the pledge faithfully for some time, though the struggle with his habit was fearful, till one evening at a social gathering glasses of wine were handed round. They came to the clergyman present, who took a glass, saying a few words in vindication of his practise. 'Well,' thought the young man, 'if a clergyman can take wine and justify himself so well, why not I?' So he also took a glass. It instantly rekindled his fiery and slumbering appetite; and after a downward course, he died of delirium tremens—a raving madman."

The old man paused for utterance, and was just able to add: "That young man was my ONLY SON, and the clergyman was the reverend doctor who has just addressed the assembly."—Banner of Temperance.

THE TOUCHSTONE.

If I could deliver but one discourse to a congregation composed of all nations of the globe, this should be my text, "Jesus Christ died for our sins."

This is the truth that has lain closest and warmest to the Christian heart in every age of the church.

This is the touchstone for every pulpit. Wherever the highest spiritual power has been attained there has been the most faithful preaching of the guilt of sin, and of salvation only through the redemptive work of Christ Jesus on the cross of Calvary.

It is the duty of every minister to thunder against injustice and intemperance and fraud and selfishness and hypocrisy and covetousness and every form of wickedness, but the true vantage ground from which to assail them is beside the cross where Jesus died to condemn all sin and to save the sinner.—Theo. L. Cuyler.

THE CHRISTIAN WITNESS.

"To preach Holiness is to preach in a world of great things. To live in the world of thought that makes the atmosphere of holiness is to touch elbows with the sublimest thought of God and men. Such preaching and such thinking can but be a delight."

ONE THING.

Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty.

For he maketh sore, and bindeth up; he woundeth, and his hands make whole.

He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee.

Apostasy begins in the closet.—Dr. Adam Clark.