

DO NOT SELL WHAT YOU DO NOT OWN.

Frederick, the Great, was at his Cleves palace with Voltaire, noted French philosopher, as his guest. At the dinner table the philosopher began to mock at God and good people, and said, "I will sell my seat in heaven for a Prussian thaler." Among the many guests present was a councillor, who was a very modest, devout Christian. He was very much shocked at Voltaire's words, and he at once arose and plainly spoke his mind.

"My dear sir," he said, "you are in Prussia where we have a law, according to which any one who wishes to sell anything must prove his ownership. Will you be kind enough, therefore, to prove that you have a seat in heaven and I will take it at any price." Those words had a wonderful effect upon all present. Voltaire did not prove his ownership, but he had nothing more to say. His lips were sealed.—Sel.

WHY NOT NOW?

(By Rec. Daniel Steele)

If the blessing of the abiding Comforter and Sanctifier is by faith only, why not now? Today is the day of salvation. Full salvation surrounds you like a shoreless ocean. Appropriate to your utmost capacity today. You will gain nothing by waiting. There is no lack for God to supplement and there is no particular in which you can improve yourself and make yourself more acceptable to Him. Neither sanctification nor justification are by works. Works involve the element of time; but faith says, "Now, this instant, Thou, O God, dost receive my offering."

"But," says doubt, "suppose that I feel just the same after I thus believe, what then?"

Keep on believing the promise, and insisting that God is true. He may delay for days and weeks the declaration of your complete acceptance, in order to develop and test your faith. The longer the delay, if you trust unwaveringly, the more marvelous the manifestation of Christ to your soul as your complete Saviour, when the Comforter takes the things of Christ and shows them unto you. The Syrophenian woman lost nothing by pressing her suit against chilling discouragements. Faint not. Just here thousands have failed. They did not grasp the prize, because they did not persistently believe.

Others fail through a subtle legality. They trust in their consecration, and not in Jesus only. They take a commercial view of the matter and present the offering of their hearts as the meritorious ground of receiving the fulness of the Spirit. This is a piece of folly and presumption, which finds its parallel in the way-side beggar, who insists that the art of stretching out his upturned palm earns the alms which the passerby may give.

After you have laid your gift upon the altar, look away from the gift that is now God's, toward the skies, whence the fire shall come down to consume your sacrifice in token of its acceptance. Thus in all our approaches to God there are three requisites—Belief, Faith, Trust. "For he

that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him."

Others fail because of their seeking the gift and not the Giver. You must desire Jesus only. You must pray this prayer: "Lord Jesus, glorify Thyself in me." When you are seeking for some delicious ecstasy, you are not seeking to glorify Christ to the utmost of your ability. There must be an absolute resignation of self and selfish desires in order to reach the point where the poet's words will be the honest expression of your soul—

"To do or not to do; to have,
Or not to have, I leave to Thee;
To be or not to be, I leave;
Thy only will be done in me!
All my requests are lost in one—
'Father, Thy only will be done.'"

—Way of Holiness.

INTO THE HOLIEST.

Dr. H. C. Morrison, in the Pentecostal Herald.

When our Lord Jesus died upon the cross the veil in the temple which hung over the holy place was rent from top to bottom. The priestly office passed away; there was no need for further sacrifice for sin. The Lord Jesus had offered one sacrifice for sins forever. Types and shadows had given place to a glorious reality.

The death of Christ, the atonement made by Him, made it possible for all men to enter into the holiest, into the awful presence, through faith. The Apostle Paul writes it thus: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." After Jesus said, "It is finished," and died upon the cross there was no further need of priests or sacrifice. Jesus Christ had become the all-sufficient sacrifice and by faith in Him we enter into the awful presence in peace.

SPEED THROUGH WAITING.

Does it seem that we have waited a long, long time for that eagerly hoped for blessing for which we have asked God so often and continually? Are we tempted to chafe and be anxious, and perhaps even rebel in our hearts at God's delay? Or are we realizing that if God had granted our prayers now it would not have been a loving thing for Him to do; and that He has withheld the answer, as yet, because of His great love He has for us? Are we restfully praising Him for the delay as He longs that we should? There is a message for many of us in a beautiful bit of verse entitled, "Waiting Feet":

"Not so in haste, my heart;
Have faith in God and wait;
Although He linger long,
He never comes too late. * * *

"Until He cometh, rest;
Nor grudge the hours that roll;
The feet that wait for God
Are soonest at the goal."

—S. S. Times.

HELP PROVIDED.

In his infinite love and mercy God has provided for the well-being and happiness of every member of the human family. Conformity to His plan for us will bring us into the full enjoyment of both the present and future life. Fellowship with God is the only source of true happiness and success, and this fellowship is open to all.

In St. John's first Epistle we are assured that if we "walk in the light" we will have fellowship, we with God and He with us, and the sin which interrupts and breaks such fellowship may be cleansed away and separated from us forever. Such a state of purity and consequent companionship with God was pronounced by Jesus to be a state of blessedness: "Blessed are the pure in heart, for they shall see God."

The thought undoubtedly here intended by the Master is that it takes a pure heart to know, appreciate and understand God. Purity of heart is the essential condition of congenial companionship with God, and the fulfilment of this condition is blessedly possible through the atoning blood of Christ, which cleanseth from "all sin."

Divine help has been provided for every step of the journey from a sinful state of rebellion against God to a place of reconciliation and complete harmony. "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Christ died to make an atonement for sin, and God has promised that whosoever believeth on Him shall pass from death unto life, and be changed by the Holy Spirit "into the same image." God could not be just and not do for us what Christ died to make possible, when we meet the conditions. He could not be faithful and not keep His promises to those who put them to the test.

There are many adversaries, it is true. The old habits of sin would reassert themselves and threaten and intimidate; the old sinful nature would disclaim the possibility of being displaced in favor of a new tenant. But whatever the opposition, and however strong the combination of foes that would defeat our emancipation from sin, we may be assured, "they that be with us are more." God has provided unseen helpers for every emergency and for every foe. There is no reason why we may not be "more than conquerors"—through Him that loved us.

And as God's faithfulness and justice go before us to defeat every foe and lead us safely into the "Land of Promise," just so surely His "goodness and mercy" follow to defend from every lurking enemy. We may not always be conscious of their presence, for our pilgrimage here is "by faith" as frequently as by the beaten path where the way is plainly marked and our heavenly helpers appear in visible form. But help is surely provided for all who will do the will of God and seek His fellowship. "Fear not," is the divine admonition, "for I am with you."—Editorial in "Wesleyan Methodist."

"Higher criticisms" and lower spirituality go hand in hand.