

THE CRYING NEED OF REAL HOLINESS.

There never was a greater need of holiness than today. The world is suffering and the church is dying for real holiness. Opposers may try to hide behind some fanatics who have misrepresented holiness and therefore argue against it, but it is certainly what this world needs. It is the only solution to the problem of society and unless there is a real injection of holiness into the affairs of this world there are grave crises ahead.

The only serious objection to the religion of Christ today is that so few seem to have what the New Testament calls divine religion. Christianity has been established by invulnerable argument that places it above doubt in the minds of candid men. But the trouble seems to be that it appears a beautiful impractical theory. The average professor of religion is not an argument for its reality. The average standard of religion will never take the world. The only serious objection to religion today is that there are so many inconsistent adherents. The average ministerial effort is not so much to feed the flock as to get joiners. The late Dr. Buckley once said in a ministerial meeting that many pastors are so busy getting sheep into the fold that they fail to see the great gap at the other end where as many are getting out. There is much truth in this. Of what good is it to get men into the church if they do not meet with a radical change in their lives?

The laboring classes as a rule do not attend church and have gotten the idea that religion is chiefly for the rich and refined. This may be true or it may be untrue but nevertheless that is their idea. And we think as we see how appointments are made and who are the ruling class in the church that this is not far from the truth. Until some kind of a religion can be found that will adapt itself to the lower classes we may expect the ratio of unchurched masses to increase. More than half the American nation today do not attend the house of God and until there is a religion that loves both God and man perfectly we may expect things to go on as they are now going. The world is staggering under burdens that are causing the wisest statesmen to feel great apprehension and only the real gospel of Jesus Christ that takes selfishness out of men's hearts will meet the needs of this world. If ever there was occasion to pray for the outpouring of the Holy Spirit it is now. Great conventions may meet to talk over the crisis and appoint committees and start new drives but only a pentecost with Holy Ghost fires has ever saved the world in the past crisis and we believe there is no new gospel. New schemes to save society that do not make prominent the outpouring of the Holy Spirit as the chief desideratum will fail as they deserve to fail.—Christian Witness.

WHY NOT NOW?

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 marvellous 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 Syrophenician 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 towards 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 Me 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.'"
—Rev. Daniel Steeles.

There are three paths along which a young man cannot afford to let the grass grow; first to the house of God; second to some sort of regular daily study or work; third to the home of a friend of high ideals. If his feet become familiar with these safe paths, they are not likely to stray into the bogs and morasses of life.—Sel.

When someone asked a Cornish miner how it happened that all his people were temperate he replied:

"There came a man among us once, and his name was John Wesley."

TENDERNESS OF SPIRIT.

It is much easier to convince a human soul of its natural impurity than to convince it of its natural hardness, and utter destitution of heavenly and Divine tenderness of spirit. The very essence of the Gospel is a divinely imparted tenderness and sweetness of spirit. Without this, even the strongest religious life is a misrepresentation of the true Christ-life. Even among intensely religious people, nothing is more rare to find than a continuous, all-pervading spirit of tenderness.

Tenderness of spirit is preeminently Divine. It is not the delicacy and soft sensibility of a mere gentle make-up of body and mind, which some persons naturally possess in a high degree. Neither is it the tenderness of mind and manner, which results from high culture and beautiful social training, though these are very valuable in life. But it is a supernatural work throughout the whole spiritual being. It is an exquisite interior fountain of God's own sweetness and tenderness of nature, opened up in the inner spirit to such a degree that it completely inundates the soul, overflowing all the mental faculties, and saturating with its sweet waters the manners, expressions, words, and tones of the voice; mellowing the will, softening the judgments, melting the affections, refining the manners, and moulding the whole being after the image of Him who was infinitely meek and lowly in heart. It cannot be borrowed, or put on for special occasions; it is emphatically supernatural, and must flow out incessantly from the inner fountain of the life, and resembles having every atom of our being soaked in sweet oil.

Deep tenderness of spirit is the very soul and marrow of the Christ-life. . . . What specific gravity is to the planet, what beauty is to the rainbow, what perfume is to the rose, what marrow is to the bone, what rhythm is to poetry, what sublimity is to the ocean, what the pulse is to the heart, what harmony is to music, what heat is to the human body, all this and much more is what tenderness of spirit, the most intensely righteous, religious life is the image of God without His beauty and attractiveness. It is possible to be very righteous, and staunch, and preserving in all Christian duties, even to be sanctified, and be a brave defender and preacher of holiness, to be mathematically orthodox and blameless in outward life, and very zealous in good works, and yet to be greatly lacking in tenderness of spirit, that all-sub-duing, all-melting love, which is the very cream and quintessence of heaven, and which incessantly streamed out from the eyes and the voice of the blessed Jesus.—Sel.

Note.—This is exceedingly fine, but we wonder how our Lord said to his persistent persecutors, "Ye are of your father the devil, and his works will ye do."

Woe unto you scribes, pharisees, hypocrites.

And how gently he applied the scourge, and how carefully he upset the tables of the money changers, and how careful he was not to discommode these gentlemen of finance? And how gently our Lord said, ye have made it a den of thieves?