

YOU CAN PRAY!

If you can not preach a sermon,
You can pray!
Anglo-Saxon, French or German,
You can pray!
Men of every tribe and nation
Are in need in all creation;
'Tis no time for self-inflation—
You can pray!

If you can not be a teacher,
You can pray!
You can stand behind your preacher,
You can pray!
You can bear him up each hour
At the throne of grace and power;
You can keep from getting sour—
You can pray! —Selected.

TRUE REPENTANCE.

Repentance is not conviction; you can be convicted without repentance. It is one thing to be called at five o'clock in the morning, and another thing to get up. It is one thing to awake, and another thing to arise. It is one thing to see your duty and another thing to face it, and do it like a man. It is one thing to have light, and another thing to have life. God took the trouble to awaken you, to convince you, and had you submitted, had you paid attention, you would have been a Christian. But you killed, you stifled, you resisted, you fought against it; you said, "No," you rolled over and went to sleep again.

Listen! In Bible language repentance is turning from sin to God. That is repentance—"from," "to." It is putting your hand on your heart and getting hold of the thing that has been your curse, and dragging it out and saying: "There, Lord Jesus, that is it, and I will die before I will commit it again. I will turn from it now and forever." That is repentance.—Gypsy Smith.

A BRIEF STATEMENT OF FAITH.

1. The Bible is the Word of God.
2. Jesus Christ is the Son of God.
3. The birth of Christ was supernatural.
4. The death of Christ was expiatory.
5. The life of Christ, at the right hand of the Throne, is mediatorial.
6. Christian life and character come down from above.
7. Humanity is God's special and new creation formed after the divine image.
8. Man is an actual and wilful sinner, fallen away from God and utterly lost.
9. Salvation from sin and death is by the atoning blood of Christ.
10. The new life is by regeneration and sanctification of the Holy Spirit.
11. The gospel is sent to redeem lost souls out of an evil world.
12. Our hope is in the kingdom of Christ in Christian hearts today and presently in all the earth.

—John Weaver Weddell, in Watchman Examiner.

God does not give us longings to do that which we have no ability to do.

It was Martin Luther who wrote late in life: "I have had many things in my hands, and I have lost them all; but whatever I have been able to place in God's hands I still possess."

DISTINCT BLESSING.

We will give up forms, words, anything and everything but the thing itself. Holiness, a distinct blessing, to be sought, obtained, professed, practiced and urged with all humility and love upon the whole church; entire sanctification through faith in Christ the present privilege and duty of all Christians—this we never will give up. In the name of Jesus, and with the eye fixed upon His cleansing blood, we will contend for it till death shall sign our release.—J. T. Peck.

INSTANTANEOUS HOLINESS.

If God did not mean that folk should be sanctified wholly, instantaneously subsequent to regeneration, why did He have the writers of the New Testament use the aorist tense in the Greek—the instantaneous and lightning tense—when others could have been used; if that tense did not express what He had in mind.

Things are not put in God's Book in a "happen so" way, but holy men wrote as they were moved by the Holy Ghost—that means everything.

Then further, to buttress the matter God has put a word in, telling of how it came about on the day of Pentecost, known as "suddenly." Men have tried in both the original and our language to make that mean gradually or something else, but they have never succeeded.

Perhaps you have never thought of it, but if God were in favor of gradual sanctification, and satisfied with that progress; that would make God satisfied with sin in our lives. We can hardly assume that such is at all true.

How many complications we get into when we deviate from the real plan. How smooth and easy everything goes without any insurmountable barriers when we follow the divine plan.—Holiness Banner.

SANCTIFICATION.

This is a subject that has been used for discussion more than once, but it is one that is important to the justified people of God. "Why is it important?" you may ask. It may be explained in a few words. It is so important because a justified person without sanctification will be in danger of going back and living in sin. So many of our new converts and many of the old people who once knew God have gone back. What's the matter? They did not go far enough, that is, did not press on and get the old man that is in the justified heart taken out root and branch. "Oh, well, I have been saved and God will sanctify me when I die." Why not get it now and enjoy peace way down deep in your heart that passes the knowledge? Then you are not in constant fear of that old devil jumping out when company is around or the preacher is present. I heard one dear mother of our church say, "I live without sin; praise the dear Lord." "Impossible," you may say. In your Bible you will find "with God all things are possible." Is there any reason why we should not have it? He wants us to have it, and it is for us. It puts joy and peace in our souls and we enjoy the grapes and honey of Canaan, while the world lives on leeks and onions of Egypt. "Watch, for you know not the hour that the Son of Man cometh."—Free Methodist.

"Dis Darwinian theory don't worry me none," said Uncle Eben. "Tain' whar you come frum dat counts, but whar you's g'ine to."

SPIRITUAL DECLINE.

Do you wonder why the keen edge is lacking in your experience. That penetrating power to prevail with God and get into the hearts of men; that pent up compassion and yearning for their souls; that indifference and unconcerned feeling that settles down upon you. There is a cause for this effect. Do you remember the time when you were seeking the Lord? How self-denying you were! How clean and holy you behaved in your secret and public life; what complete victory you had over yourself. How easy to fast and practice real self denial. How you delighted to tarry before God in secret. How you loved to call and pray from house to house; how you watched for an opportunity to do good; how tender your conscience was; how quick to own a fault. Remember therefore from whence thou art fallen. Recall the light and conviction you had in former days. Go down before God anew and humbly confess your lack; take time to review the past; look back at everything squarely until the great deep of your soul is broken up. Do not get in a hurry; you are settling up accounts with Jehovah. Pray right at the thing revealed by the Spirit. Call it by the right name. Give God and your immortal soul the benefit of every doubt. Such seeking coupled with a mighty faith in Jesus will bring you into a clear broad place. Let the Holy Ghost do the labelling. It may be He will label it "First love" or "Justified freely." But keep walking in every ray of light and it will not be long until all will be as clear as heaven. Hallelujah! Do not skim over but go to the bottom.—Sel.

THE BAPTISM OF THE SPIRIT.

This baptism is not one of the gifts of the Spirit, but the gift of the Spirit Himself.

Christ's baptism does not always come in the same way, nor exhibit the same phenomena, either to the consciousness of the recipient, or to the observation of others.

This baptism is an experience distinct from, and subsequent to the new birth, but, in exceptional cases, the one may be imparted in immediate connection with the other.

The Scriptural expressions—"Baptized with the Holy Ghost," "the Holy Ghost fell on," "was poured out the gift of the Holy Ghost," "Holy Ghost came," "Holy Ghost was given," "received the Holy Ghost," are used in reference to believers, and are precisely synonymous.

Every converted person, whether he has been baptized with water or not—has received John's baptism of repentance and remission of sins; but there are many Christian unbelievers, who have not yet received Christ's baptism with the Holy Ghost and with fire. Let such as these abide in the upper chamber—in the place of consecration and prayer—till the day of their Pentecost is fully come. "If the vision tarry, wait for it; for it will surely come, it will not tarry." —Dr. Dougan Clark.

Christianity is a missionary religion in a unique sense. It rests upon a divine sending. The missionary work of the church is a continuation of the incarnation. "As the Father hath sent me," Christ said, "even so I send you."

"God never lets His children go where they can do nothing for Him. The imprisonment of two Christians in a jail at Philippi means the salvation of a household and the founding of a church."