

## BE SOBER-MINDED

There is an increasing tendency to lightness and frivolity in the world today, especially among young people. This is an age when people are seeking amusement, and some one is continually inventing a means to satisfy this desire. People are so absorbed in being entertained and in entertaining that they entertain soberly. This condition has been brought about very largely, I think, as a result of luxurious living, theatre going, and the reading of "trashy" literature. The sentimental and suggestive are placed continually before the mind of the youth.

This is also an age of mental, spiritual, political, and social unrest which is perhaps a result of the recent war. People are rushing hither and thither without definite purposes or aims in life. There are so many different religious teachings, all claiming to be founded on the Bible, that our young people as well as others are confused. Faith in the Bible is being undermined by the higher critics, evolutionists, and other false teachers. Many a young man or woman, who has been brought up by pious, orthodox parents, goes away to a university and comes back almost an infidel or entirely confused. Wherever there is spiritual confusion and the Bible is disregarded sooner or later a chaos will result in the other phases of life.

If the on-coming generation is to face the tremendous issues and bring order out of chaos, it must be sober-minded. Good wholesome humor, and a cheerful disposition are essential. One who can never see anything to laugh heartily about is indeed to be pitied, but one who cannot think soberly is still more to be pitied. If one cannot live in such a way that the world will be made better for his living, his life is indeed a failure.

Let us then be sober-minded enough to think of the vital, worth-while things in life. Let us consider how we can best benefit humanity and glorify our Creator.—Campus Radio.

## SANCTIFICATION.

Bishop Taylor

Sanctification frees us from selfishness. It sinks one out of self, and raises others up higher in his opinions. It also saves us from worldliness. It cuts us loose from the world, but by taking the love of the world out of us. Negatively, it empties the soul of self, of sin, of the world and worldly tendencies. Positively, it fills the soul with righteousness and right tendencies toward both God and man.

Sanctification is a sure cure for lukewarmness and backsliding tendencies. It keeps us off the down grade in the divine life and puts us on the up grade. It puts fire in the engine, steam in the boiler, and sets things moving for God. It is absolutely essential to the most efficient service for the Master. Only a sanctified people will witness continually and in word and work for Jesus. And only such are always found on the sunny side of the massive mountains of a full and sinless salvation. None but the sanctified soul will thirst no more; because none other slakes its thirst at that fountain which be-

comes in us an artesian well of water springing up into eternal life.

## FAITHFULNESS.

Adoniram Judson, the great missionary, was a most faithful preacher of the blessed gospel. The person and work of the Lord Jesus Christ ever was the great theme of his preaching. It is said that after his return from Burmah he was announced to address briefly an assembly in a provincial town, and a vast concourse having gathered from great distances to hear him. At the close of the usual service he rose, and, as all eyes were fixed and every ear attent, he spoke for about fifteen minutes, with much pathos, of the "precious Saviour," of what He had done for us, and of what we owed to Him; and he sat down, visibly affected.

"The people are very much disappointed," said a friend to him on their way home; "they wonder you did not talk of something else." Why, what did they want?" he replied: "I presented, to the best of my ability, the most interesting subject in the world."

"But they wanted something different—a story." "Well, I am sure I gave them a story, the most thrilling one that can be conceived of."

"But they had heard it before. They wanted something new of a man who had just come from the antipodes."

"Then I am glad they have it to say that a man coming from the antipodes had nothing better to tell than the wondrous story of the dying love of Jesus. My business is to preach the gospel of Christ; and when I can speak at all, I dare not trifle with my commission. When I looked upon these people today, and remembering where I should next meet them, how could I stand up and furnish food to vain curiosity—tickle their fancy with amusing stories, however decently strung together on a tread of religion? This is not what Christ meant by preaching the gospel. And then, how could I hereafter meet the fearful charge—I gave you one opportunity to tell them of me; you spend it in describing your own adventures!"—The Christian.

## CONFESSION NECESSARY IN SEEKING HOLINESS.

By Fletcher.

He whose heart is still full of indwelling sin has no more truly repented of indwelling sin than the man whose mouth is still defiled with filthy talking and jesting has truly repented of ribaldry. The deeper our sorrow for and detestation of indwelling sin are, the more penitently do we confess "the plague of our heart;" and when we properly confess it we inherit the blessing promised in these words: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

To promote this deep repentance consider how many spiritual evils still haunt your breast. Look into the inward chamber of imagery, where assuming self-love surrounded by a multitude of vain thoughts keeps her court. Grieve that your heart which should be all flesh is yet partly stone; that your soul which should be only a temple for the Holy Ghost is yet so

frequently turned into a den of thieves, a hole for the cockatrice, a nest for a brood of spiritual vipers, for the remains of envy, jealousy, fretfulness, anger, pride, impatience, peevishness, formality, prejudice, bigotry, carnal confidence, evil shame, self-righteousness, tormenting fears, uncharitable suspicions, idolatrous love, and I know not how many of the evils which form the retinue of hypocrisy and unbelief. Through grace detect these evils, by a close attention to what passes in your heart at all times, but especially in an hour of temptation. By frequent and deep confession drag out all these abominations. These sins which would not have Christ to reign alone over you, bring before Him; place them in the light of His countenance and if you do it in faith, that light and the warmth of His love will kill them, as the light of the sun kills the worms which the plow turns up to the open air in a dry summer day.

Lament, as you are able, the darkness of your mind, the stiffness of your will, the dullness and exorbitancy of your affections, and importunately entreat the God of all grace to "renew a right spirit within you." If ye sorrow after this godly sort, what carefulness will be wrought in you! what indignation! what fear! what vehement desire! what zeal! yea, what revenge! You will then sing in faith what imperfectionists sing in unbelief—

"O how I hate these lusts of mine,  
That crucified my God;  
Those sins that pierced and nailed his  
flesh  
Fast to the altar wood!

Yes, my Redeemer, they shall die,  
My heart hath so decreed,  
Nor will I spare those guilty things  
That made my Saviour bleed.

While with a melting, broken heart,  
My murdered Lord I view,  
I'll raise revenge against my sins,  
And slay the murderers too."

—Sel.

## HELPING A SEEKER.

Encourage the faith of the seeker. After all, we are forgiven because of our faith in the blood of Jesus, and we are sanctified because of our faith in that shed blood. Not that we do not need to repent, in order to be forgiven; we do. But we repent in order that the way may be clear for us to believe. We cannot believe until we repent and confess our sins. Then faith is possible. In the same way we cannot believe for sanctification until we have wholly consecrated to God. That clears the way for faith to become operative. But it is faith, faith, faith, that forms the connection between us and God, and along which He comes with His cleansing power.

As soon as a person has prayed through, and gotten victory, he should be given an opportunity to testify. Testimony sets a seal on the experience that has been conferred by the Lord, on the waiting soul. If we neglect to speak, then we jeopardize the experience, and give the enemy a better chance to thrust doubt again into the heart.—The Layman.

(And doubt always breaks the faith step).—Sel.