

SURE ON THE LINE, AFTER ALL.

It was late in the afternoon, at the hour when business men and belated shoppers, as well as the crowd of toilers, seek their homes, and the suburban car was filled to its utmost capacity. Sitting side by side in one corner were a robust, matronly woman and a very little boy. The woman had so often endeavored to obey the harassed conductor's adjuration to "sit close," that her voluminous skirt quite overspread the child's little legs and feet, leaving visible but a small patient face set around by a fringe of cropped yellow curls, and lighted by a pair of large, serious, blue eyes. One could but wonder that the woman seemed to give him no attention. He must have been tired with the long, noisy ride. Why could she not take him on her lap and cushion his head upon her ample shoulder?

Singly or in groups the passengers began to leave the car at the various street crossings, until there was left, besides the woman and child, only a young lady in black, with a beautiful, sad face. At length, the portly woman pressed the signal button, and the car came to a stop. Half way to the door, she heard the conductor calling after her:

"Lady, you've forgotten your boy."

"My boy! What do you mean? I have no boy!"

The man stared.

"Whose is he, then? He's been on along with you ever since we left the car barn. Looks to me as if you meant to shake him."

"Me! Shake him!" The woman choked with indignation. "I never saw the kid before in my life!"

Still incredulous, the conductor addressed the child.

"Ain't she your mother?"

"Oh, no, sir!" And the clear, little voice added sweetly, "Mama's gone to heaven. That's where I'm going—to find her. Here's my penny. I tried to give it to you, but you didn't see. Will you please tell me when we get there?"

The man gazed about him helplessly.

"What d'ye know about that?" he muttered. Then, with a queer catch in his throat:

"I'm sorry, kiddie, but heaven is not on our line."

There was a rustle of garments, a soft, breathless rush, and the lady in black had the child in her arms.

"Tell me all about it, darling. What is your name, and where do you live?"

"My name used to be Dickie, but it's Fifty-seven now, and I live at the 'sylum. A man took me there after my mama went away. There are lots of little boys and girls, but no mamas there. Nobody kisses me goodnight, or hears me say my prayers. Have you ever been to heaven, and is it far away?"

"I have never been there myself, dear, but I had a little boy who went. And it is very far off. I know you could never find it alone."

"But your little boy—did he get lost?"

"No, for Jesus led him all the way."

"Won't Jesus take me, too?"

"Some time, darling, but not now. One must wait patiently!"

"That's what my mama said—to wait.

But I'm so tired of waiting!

"I am tired, too, waiting. Dear, will you come and live with me, so that we can wait together?"

The blue eyes gazed for a long, silent moment into the other eyes of tender brown. A look of utter trustfulness stole over the childish features, a pair of little arms twined about the neck of the lovely lady, and the curly head sank upon her breast.

The conductor drew his sleeve across his eyes.

"I mistook," he murmured under his breath. "Heaven ain't named on our books, but it's sure on the line, after all!" —Selected.

KEEP THE CHURCH PURE.

"Therefore put away form among yourselves that wicked person," I. Cor. 5:13.

The words in the text are the conclusion of Paul's earnest appeal, with logical reasoning, why the wicked should not be kept in the Church and be admitted to participate in the most sacred ordinance that ever was committed to the human family.

The word "therefore" implies that the reasons for the statement that follows has been set forth. We find in the 6th verse what appears to be the most important reason, expressed in the word "leaven" which if retained would corrupt the "whole lump" or body of the church.

God has provided for a Holy people and pure Church, only as they carefully heed the instructions He has given them in His Word, which is infallible, being "given by inspiration of God."

The ordinance Jesus instituted on the night in which he was betrayed, if used according to Divine instruction has a wonderful effect in keeping the individual Christian and the religious body in Divine order. The all too common theory is, "examine yourselves," but pay no attention to the characters with whom you receive it. To keep the religious body pure it is just as important to obey the 12th verse in this chapter and judge them that are within, as it is to "examine yourselves." The Church has had its most notable victories when it was the least popular with the world. Its greatest danger has always followed the success that put it into popular favor. People who are not willing to sacrifice to perpetuate the cause of Christ, are glad to join the Church and share the honors of those who do. This class does not "endeavor to keep the unity of the Spirit." They are not in harmony with Spiritual things. They would rather not hear much about repentance, holiness, or hell. They furnish fertile soil in which to grow "modern thought."

Failure to follow God's plan to keep the church pure has been its Spiritual downfall from the beginning; and has repeatedly made it necessary for real Christians to seek spiritual food and a spiritual home elsewhere.

When God's Word says "be not unequally yoked together with unbelievers" it does not say except they are organized as a Church.

The 5th chapter of 1st Cor. is a part of "all Scripture" that is given by inspira-

tion of God and is profitable," and can no more be left out of our religious structure without injury, than the builders of the temple could reject or shape up different stones without injury to the building, and dishonoring Him who designed it; "For see saith He that thou make all things according to the pattern." Heb. 8:5.—Albert Murphy, Gordonsville, Va.

DYING WITHOUT GOD!

A youth at one of the large iron works in Sheffield was some time ago accidentally thrown onto a red hot armour plate. When he was rolled off by his fellow workmen it was doubtful if he could live, as nearly all one side of him was burned to the bone. His workmates cried, "Send for the doctor," but the poor suffering youth cried:

"Never mind sending for the doctor; is there any one here who can tell how to get saved? My soul has been neglected, and I'm dying without God. Who can help me?"

Although there were three hundred men around him there was no one who could tell him the way of salvation. After twenty minutes of untold agony he died as he had lived!

The man who saw the accident and heard the cries of the dying youth was a wretched sinner; and when I asked him how he felt about the matter he said:

"I have heard the cries ever since and wished I could have stooped down and pointed him to Jesus; but my life closed my lips."

Does your life tell sinners that you are saved, or does it close your lips?—Sel.

WHERE HELL IS.

"There is a way that seemeth right unto a man; but the end thereof are the ways of death."—Prov. 16:25.

A young man converted during special evangelistic meetings held in a mining village, desirous of doing something for God, bought some tracts.

He was distributing these one day when he met some of his old companions, who derided him, as he spoke to them of Jesus.

"Here," said one of his old companions, "can you tell me where hell is?"

After a moment's hesitation the young man looked up and said:

"Yes; it is at the end of a Christless life."

Let these facts be borne in mind when the question of engaging in questionable amusements arises. And, remember, the question in all such cases is not, "What harm is in this proposed amusement?" but, "What good can it do? Is it the best way in which I can spend my time? Will it be more pleasing to God and more for the interest of His kingdom than anything else possible to me?" If not, it is not an innocent amusement, and I cannot engage in it without sin! The question often arises, "Are we never to seek such amusements?" I answer: It is our privilege and our duty to live above a desire for such amusement.—Pilgrim Holiness Advocate.

CHRISTIANITY A STUDY

Chas. V. Fairbairn.

"And the disciples were called Christians first in Antioch." Acts xi. 26.

Today we call followers of certain men "Campbellites," "Hornerites," "Scobeyites," etc. The people of Antioch realized that the new church springing up amongst them was not modelled after anything with which they were familiar either Grecian or Jewish. These old-fashioned lines of demarcation were being obliterated by the fellowship of a "Whosoever" salvation. Since no old name would fit the new institution, and since all the followers of the new cult professedly were ardent followers of that Jesus, whom they called The Christ, the Antiochans coined a new name and called the body of believers "Christ-ites" or "Christians." would to God, dear reader, that the name today still bore, in all its fulness of meaning, the same significance.

When the soul is new-born into the Kingdom we call that soul a "babe in Christ." God bless the babies! But, when year after year we find them still babes, we pray, "God help the babies." New-born babes "desire the sincere milk of the word." Adults masticate "strong meat." The too-old baby, the one who has for years toyed with childish things, who still needs a rattle to amuse, a lolly-pop to humor him, is addressed as followers, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles . . . and are become such as have need of milk, and not of strong meat. For everyone that useth milk is unskilful in the word of righteousness: for he is a babe. A BABE still, when he ought to be a teacher? Then there is a reason. He is a type of CORINTHIAN CHRISTIANITY, "yet carnal."

"I am of Paul." "I am of Apollos." "I am of Cephas." "I am of Christ." "I thank God that I am a Free Methodist (a Nazarene, or a Reformed Baptist), and I wouldn't be anything else for worlds." "Are ye not carnal and walk as men?" The less of the blessing of God we have, the more of Corinthian Christianity we can enjoy (and that to the discomfiture, if possible, of others).

The more we have of the anointing of the Holy Ghost, the less we enjoy even meeting Corinthian Christianity. God does his best to bless that divisive spirit to death. Brother, sister, let it die even as He wills it should.

ANTIOCHAN CHRISTIANITY is a much better type. There they really had Bible salvation. They were neither Jew nor Greek, bond nor free, male nor female! for they were all one in Christ Jesus. "They were CHRISTIANS."

ANTIOCHAN CHRISTIANITY is Holy Ghost-given. "For the love of God is shed abroad in our hearts by the Holy Ghost given unto us." "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

We submit that ANTIOCHAN CHRISTIANITY is true Christ-ian Christianity. For this Christ prayed, "Sanctify them through thy truth. For their sakes I sanctify myself, that they also might be sanctified through the truth. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe. That they may be perfect in one." Yes, Jesus prayed for this. He believes in this. He bestows this. To effect it was the object of his death; is the subject of his present-day intelligent intercession.

We take off our hat, even, to PRE (immediately PRE) PENTECOSTAL CHRISTIANITY. They were at one time very, very badly split up over right hand seats and left hand seats; also over other things which we do not take time to enumerate here. BUT WHEN THEY REALIZED THAT WHAT THEY NEEDED ABOVE ALL ELSE WAS THE HOLY SPIRIT, they brushed aside every last divisive thought until, when we see them at the Upper Room prayer-meeting, they were all "of one accord." Homothumadon, singleness of passion or living, is the word used. Church of the Living God, in this, the day of the Holy Spirit's full dispensation, can ye not as they of that inferior dispensation, brush aside every divisive thought until "with one accord" ye pray, as they, "Lord give us what we need the most: Lord, send the Holy Spirit down?" Amen, and amen.

POST-PENTECOSTAL CHRISTIANITY was CHRIST-IAN CHRISTIANITY, the same as ANTIOCHAN CHRISTIANITY. It was the inspiration of the Holy Ghost, the direct answer to Jesus' prayer, the fulfillment of the Promise of the Father. There was now vastly more than homothumadon, a mere singleness of passion of the believing ones of one heart and one mind" "Kardia kai psyche mia (Greek): at multitudinous credentium erat cor et anima una (Latin Vulgate): Or la multitude de ceux qui avaient cru'n'etaient qu'un Coeur et qu'une ame (French Testament).

There was amongst them "neither Hebrew nor Greek." "The love of God was shed abroad in their hearts by the Holy Ghost given unto them." They felt the xiith of first Corinthians before it was ever written. "Above all things" they had "fervent charity among themselves, charity," which "covereth the multitude of sins." The love of God made them love God Himself, love each other, love their friends, yea, they loved their very enemies. "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul."

Lord, give us believers that shall be a terror to evil doers.

Brother preacher, does your flock enjoy this kind of Christ-ian, Antiochan, Post-Pentecostal Christianity? Not the Corinthian kind, I hope.

Like the Corinthians, MODERN CHRISTIANS will have their differences. Some differences can be blessed down and out of the way, if we allow grace to predominate. Other differences there are which can not be blessed down for they hinder, and may even prevent the blessing. It is no virtue to ignore these; soft-soaping them will not do; putting court-plaster

over a rattle-snake bite will not cure the sufferer. There is a scriptural way of dealing with such.

"I was brought up under Finney," says a gray-haired minister, "and after my seminary course was sent to a distant country district. There had been no revival, no stirring up of the Holy Ghost in those parts for years. I gathered some godly people in the vestry every Friday night to pray for a revival. We kept this up for fifteen months, but the heavens were as brass above us.

"When fall came on, I set apart a day for united prayer. My heart rejoiced as I saw the farmers driving in with their families, until the school-house behind the chapel was filled.

"I explained that we had gathered to pray for a revival. After the opening hymns and prayers the meeting was thrown open. The silence of death settled upon the audience. Everyone waited. Presently a leading old elder rose in a front seat and said, "Pastor, I don't think there is going to be a revival of the Holy Ghost here so long as Brother Jones and I don't speak to each other."

"He left his pew, walked down the aisle and found Brother Jones, and said: "Brother Jones, you and I have not spoken for five years. Let's bury the hatchet. Here's my hand. The old man returned to his pew and sat down. A sob broke from the audience, and then there was silence again.

"Soon another elder rose, and said: "Pastor, I think there will be no revival here while I say fair things to your face and mean things behind your back. I want you to forgive me.

"We shook hands, and the audience relapsed into stillness again."

"The minister then told me that he then witnessed the strangest scene of his life. For ten minutes men and women crept noiselessly about the house, squaring old scores. God began to visit them.

"The operatives in a factory nearby heard what was going on in the old school-house, and at the lunch hour they came over in such number that they were diverted into the church. The pastor preached to them the simple gospel, and within five minutes four of the ringleaders in sin in that community were crying to God for mercy. A revival broke out that swept to and fro over the district for three years." (From Back to Bethel, by F. B. Meyer.)

Christ's Christianity, my brother, is a religion of falling fire and soul saving. The Mighty Holy Spirit is the very inspiration and life thereof. Do we enjoy it? We can if we will. WILL is the right word to use; not WISH. Let us do anything, put up with anything, sacrifice anything, consecrate everything; and when we too are "of one accord in prayer and supplication" the Mighty, yea, Almighty (since He is very God) Holy Spirit, the Inspirer and Originator of Apostolic Christianity, will come upon us also.

Kingston, Ontario, Canada.

God will never raise the siege until we hand over the keys of the city, open every gate and bid the Conqueror ride through every street and take possession of the city.—C. H. Spurgeon.