

THE HOPE OF OUR CALLING

What is our calling's glorious hope,
But inward holiness?
For this to Jesus I look up;
I calmly wait for this.

I wait till He shall make me clean,
Shall life and power impart,
Give me the faith that casts out sin,
And purifies the heart.

When Jesus makes my heart His home,
My sin shall all depart;;
And, lo, He saith, "I quickly come,
To fill and rule thy heart."

Be it according to Thy Word;
Redeem me from all sin;
My heart would now receive Thee, Lord;
Come in, my Lord, come in!

ROGER BABSON ON TITHING

Mr. Roger Babson, of Boston, the great statistician, has the following to say on "Tithing":

"The tithing system, if adopted by the Churches, would give astounding figures. A compilation shows that there is coming each year to the church people of this country an income of forty billion dollars a year. These figures seem very extraordinary, but in checking them up no flaws can be found. But the fact is that the church people of the country are giving less than one per cent of their income to the Church and missionary work. If this were increased ten per cent, the Church would become the most powerful organization in the world, and wonderful results would eventually come to pass. Then the Church would come into its own in a big way, that heretofore it has been able only to talk about."
—Religious Telescope.

GENTLENESS

By John Wesley

Some of you are wanting in gentleness. You resist evil instead of turning the other cheek; you do not receive reproach with gentleness, no, nor even reproof. Nay, you are not able to bear contradiction without the appearance, at least, of resentment. If you are reprov'd though mildly, you do not take it well; you behave with more distance and reserve than you did before. If you are reprov'd or contradicted harshly you answer with harshness, with a loud voice, or with a sharp, surly manner. You speak sharply or roughly when you reprove others, and behave roughly to your inferiors. In short, you have not what I call perfection; if others will call it so, they may; however, hold fast what you have and earnestly pray for what you have not.

OUR NEED FOR DISCIPLINE

Public service and private discipline are intimately connected in the ways of God. One who comes forward much, in public, will need that chastened spirit, that matured judgment, that subdued and fortified mind, that broken will, that mellow tone, which are the sure and beautiful result of God's secret discipline; and it will, generally, be found that those who take a prominent place without more or less of the above moral qualifications, will, sooner or later, break down.—C. H. M. in the Pentecostal Evangel.

THE CHRISTIAN MIND

The human mind may be defined as the faculty that thinks, remembers, reasons and wills. The Bible in Prov. 23:7 declares of man: "As he thinketh in his heart, so is he." All the great decisions of life upon which eternal destinies are decided call into action the work of the mind. Confronted with such a question as "What shall I do with Jesus... the Christ?" the mind calls up its reasoning faculty, its memory, its power to reflect, and measure, and weigh the importance of the issues involved, and lastly the mind calls up the will for decision and action. A true and correct development of the mind is a matter of such great importance in the service to humanity that the Church can render that we deem it an outstanding opportunity to be capable and diligent in the use of all agencies of religious instruction and enlightenment.

However our attention is directed mainly toward the development of the mind in Christian channels after we are saved. In First Corinthians 2:16 Paul made a very sturdy statement on the matter when he wrote: "But we have the mind of Christ," which we understand to be the equivalent of "a Christian mind." And in Philippians 4:8 the subject is handled in a most practical way where we read: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." In this decision of the furnishings of the Christian mind may be found six features, all of which are practical and important and to which we now give our attention.

"Whatsoever things are true, . . . think on these things." When we look at the religions of the world, whatever may be the prestige or power or wealth that they have acquired through the centuries, we apply this test, "Are they true?" And if they do not deal in truth we will have nothing to do with them, ancient or modern. "Did God create man?" as the Bible affirms, or did he make himself, as some modern teachers affirm? To us who are creationists rather than evolutionists in our faith the truth is found in the records of the Bible. On this foundation, tested by many centuries of human experience we build our faith, and here is an interesting observation: the difficulties involved in our belief of the Biblical records are in no case half as great as are the vogaries of the theories of Darwin and other teachers of a world without it true God.

"Whatsoever things are honest . . . think on these things." We observe that the Revised Version proposes the word "honorable" instead of "honest;" either word is of value as a furnishing of the Christian mind. Think honestly. Think honest thoughts. Live up to ideals that are honorable. These are good plans, are they not? And if early in life we are enabled by God's help to make honesty the soul's native habit, we will then be able to build up a record that will bear the light of investigation at any time.

"Things that are just." Justice in human affairs easily takes a place of first importance in the life of nations, and, of course, of single individuals as well. If all the governments of the world today were seeking only to be just, what a difference it would make!

And in the lives of the humble men and women of the Church, we are delighted when we discover a strong conviction of being fair

and just to others; even to persons who are absent, and poor, perhaps, and not very well able to speak up for themselves.

"Things that are pure . . . think on these things." Yes, in the minds of a worldly environment that glitters with impurities, it is possible to furnish the mind with "things that are pure; pure ideals, motives, memories, and practices. But to do so is a fight with a foe that appears often, and the victory is not always easy.

"Things that are lovely"—take them into the mind and give them a place. Memorize the great chapters or verses of the Bible; the great hymns of the Church; and the choice and meaningful sayings of the writers of the best literature of the world.

And finally, think on the things that are of good report. Let us be impressed with the fact that we must live with our minds throughout the long eternity to come and we cannot afford to go out of time into eternity with our minds vacant of good or depraved by evil.

One of the happiest occupations of the true Christian is to prepare himself to become an inhabitant of Heaven when this life is done, and that experience most certainly involves the best furnished Christian mind that we can manage to salvage out of a world so greatly wrecked by sin.

THE GRACE OF TRUE RELIGION

If we wish to rise high in God, we must be willing to sink low in ourselves. It may seem like a contradiction of terms, but it is nevertheless true, that there is no elevation in true religion higher than that of profound humility. He that would be greatest must become least. He who was equal with God condescended to become man, and it was He, the beloved Son of God who washed the feet of His disciples.

It is not by the mere number of words and actions that we can most effectually serve the cause of God and glorify His name. It is the temper and spirit in which they are performed, rather than the mere multiplication of them, which gives them power. It was the remark of a good man who had much experience as a minister of the gospel that "We mar the work of God by doing it in our own spirit."

Many persons are more solicitous for strong emotions than for right emotions. It would perhaps be a fair representation of their state to say that the real burden of their prayer is that, like Paul, they might be caught up into the third heaven. They seem to desire some great experience. Would it not be better for them, in a more chastened, humble frame of mind, to make it the burden of their supplication that they may be meek, forbearing, and forgiving; that they might have a great love for their enemies; in a word, that they might bear the image of Christ who came not with observation, but was "meek and lowly in heart?"

It is quite possible for one to possess evidence of sanctification who is temporarily destitute of joyful and rapturous emotions. But it is not possible for one to possess such evidence, who is destitute of a living, operative and effective conscience. On no part of our nature does sanctification work greater effects than on the conscience. It may be said to give to it an intensity and multiplicity of existence, so that like a flaming sword it turns every way, and guards the tree of life.—Selected.

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