

King's

and it shall be called The Way of Holiness: . . . The way

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murder; left to it—drag Christ to the hands and feet, and drag Him to the judgment hall.—“Away with him!”

the same principal house of ill-fame, at virtue, saturating its slimy breath. There are seen peerless eyes, listening at the tongue, and feet, clinging to what virtue, warped and through the soul, crying and tears, a tenacious clinging and unwillingness to submit to death.

In greater volume. What God has sworn shall yet be done, No power or man can stay Him; Upon the seas He plants His throne, And all the waves obey Him.

Soldiers of Christ, take heart again, Fear not dark portents solemn; God moves across the battle plain In many an unseen column. The very stars of the blue night, As they fulfill their courses, Shall wheel obedient in the fight, And add them to our forces.”—Sel.

NECESSITY OF DEATH.

“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” Rom. 8: 7.

Burning truths cluster in the fact of death in seeking holiness. In these days of softness and self-indulgence, any thing is preferable. But death to self is as actual as ever will be physical death. The cry is for an easier route, a sort of chloroform route, in which the sleeper can go to sleep and wake in Canaan, or spread his wings and fly over Jordan. But no matter how badly a person may wish to die, dissolution is always accompanied with pains and shrinkings. The flesh revolts from corruption. So no matter how much the seeker for holiness may desire to be clean the dissolution of the self-life is necessarily accompanied with pain. Life is sweet. Men die hard. So the carnal mind refuses to die till actually forced to the cross.

No wonder when the nature and extent of the plague is known! Deep are the wounds sin has made! Dark strata of ugly pollution oppose the deep searchings of the Spirit, determined to prevent, or at least hinder as much as possible, the workings of grace. The heart shrinks back from the light and, like our guilty parents, seeks cover. But as the piercing light penetrates the soul, one after another of the vile tendencies are brought forth and shown up, to some extent, in the light that God sees them.

Then the soul sees how pride has woven itself in every act, in the gestures of the body, the movements of the hands, in the words, actions and thoughts; and how that even in the most holy duties and sacred moments, spiritual pride has flaunted itself in the face of God.

It sees how jealousy has scanned other men's successes depreciatingly, and robbed God of the glory due unto his name.

How envy would put down all others and place itself in every desirable position; climb the hill of God, tear Christ from his throne, and appropriate divine honors.

It beholds impatience as the root

ENTIRE SANCTIFICATION.

H. S. ABBOTT.

Entire sanctification or the baptism with the Holy Ghost and fire, as received by the early Christians on the day of Pentecost, include the crucifixion of the old man, the destruction of the body of sin. Rom. 6:6; “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”

That the terms, our old man, and the body of sin, refer to the carnal nature, or carnal mind, seems clear. There is certainly no such thing as a pure heart while carnality or depravity remains in it. Holiness is a state, or quality of being. It is freedom from all filthiness of the flesh and spirit. Bishop Foster says: “Sin and depravity are distinct the one from the other; since the depravity may exist without the act, and may be increased by the act, and the carnality may exist without separate transgression to which it prompts, and is eligible to exist prior to the transgression.” Holiness in man is the purifying of his nature, giving character and sweetness to his affections and activities. It is not holy actions which make a man holy, but a holy heart which makes the actions holy. “A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things.” “The end of the commandment is charity (love) out of a pure heart.” Infirmities and mistakes are consistent with a holy heart.

Dr. Chalmers says: “It is not purity of action that we contend for, it is exalted purity of heart.” Holiness is significant of quality. It implies entirety. It does not mean a mixture of purity and pollution, partly clean and partly defiled, as would be the case if carnality remained. “But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” Holiness is quality rather than degree; purity, not maturity. In degree there is no absolute perfection except in God. The principle of Christian perfection, or holiness, is that of purity. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.”

When the blood of Jesus Christ cleanseth from all sin, the corruption of the nature is totally destroyed, that soul is pure, and where the soul is pure there is no anger; there may be sense of displeasure but nothing vicious or revengeful, no malice or hatred. Where there is heart purity there is perfect humanity and no pride; perfect patience and meekness are also the fruit of this tree. The whole state of Christian perfection may be summed up in the two words “perfect love.” Dr. Steele says in Love Enthroned, page 30: “Hence the death blow which ends the war of love against sin is a negative and limited work to be followed by a work positive and unlimited. The first is the removal of all impurity, whether inherent or acquired, the second is being filled with all the goodness of God.”

As purity is the negative part of full salvation, perfect love is the posi-

tive and entered person. The health disease, or strength of soul, but its tree. Rev. J. A. Wood, ity, or spiritual with comparative power, perfect in quantity, limited in quantity, tionate to capacity.”

The idea of purity is not what is in the soul, as what is in it, cleansed from all sin. The Rev. Richard Watson says: “The absence of all evil is necessarily the presence of all good.” When the soul is cleansed, it is not vacated. All the graces of the Spirit remain in it. These positive virtues, perfect in number, were all imparted to the soul in regeneration; and the cleansing—the negative implies the positive, for when remaining impurity is removed, these graces remain, existing in simplicity, perfect in quality. We are sanctified by the Holy Spirit of God which in the act of cleansing takes and remains in full possession of the heart. Then, after the cleansing has taken place, the work and energy of the Holy Ghost will be needed in a life of holiness.

SPIRITUAL POWER.

What is spiritual power? Is it emotion, good feeling, shouting, leaping, clapping of hands? No, it is none of these. These all may be expected more or less where this spiritual power exists, but they may also be manifested where there is no spiritual power whatever. Any enthusiastic person can work himself up to an emotional state over religion if he is among spiritual people, and can make a great fuss and appear very happy, but such froth and wind will soon pass away and leave the person as destitute of real vital goodness as ever. Let us however not condemn the genuine manifestations of the Spirit because of the false. Where spiritual power is present it affects the every day life. A man filled with Holy Ghost power will always do right; he does not sin, tell “white lies” to hide his character, is not worldly minded, and is not easily provoked, provokes others to good works, is kind and gentle, meek, and full of faith, is loving, joyful and has the peace of God continually dwelling in his heart. He has the mind of Christ and his principal is to do right irrespective of what his fellowmen may say or think. He is a liberal man, and will freely support the cause of Christ, with his means as well as with his testimony. He tries to find the good in men, and if he finds the wrong in a person he does not peddle it about to his neighbors, but tries to check it where he finds it.

His conversation is seasoned with salt; that is, when he talks, there is something said that will edify others. He loves the Word, and feeds on it rather than on the daily newspaper. He is more concerned in the conversion and spiritual condition of his children, if he has any, than in their temporal welfare. In short, he seeks “first the kingdom of God, and his righteousness.”

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If so, then “as his share is that goes to battle, so shall his share be that carries by the stuff: we shall share alike.”

If not, of what use for us to write and preach and talk and build eulogies to their martyr memories?—Christian Standard.

HOW?

How do you give? Sparingly, grudgingly and sorrowfully? If you want to know how to give, find out how Jesus gives and you have the pattern. Follow it carefully. His life, his blessings, his all is yours. Though you deserved not his mercy and love, yet he gave all to you, not grudgingly, but freely, without measure. Repent of your sparing, grudging way of giving your time, talents, money and friends to God. Pray till your heart gives, and gives gladly. The reward will come just in time. For everything you give God will fill up the vacancy with Himself. His glorious presence will make your heart-home a paradise. Let go, give to God all. If you do not, death will loosen your grasp and you will be left with no comforter to fill the dreary vacancy in your heart.—The Pentecostal Herald.

THE EXPLANATION.

When Hannah More was dying she said three words: “Light, light, light.” Then she went up on the wings of light to the city of light. A neighbor of Hannah More's died near the same time, and made all hideous about him with his cry, “It's so black, so black!” How do you explain the difference? Hannah More was scared to death at a little mouse. Her neighbour was the boasted bully and infidel of the country, bragging that there was no God, man, or devil that he was afraid of. The only rational explanation to a mind is, Christ was with Hannah More.

A business man showed the editor of Zion's Herald a letter from a creditor which contained a remittance of \$200 towards the payment of an indebtedness from which the person had been legally released. The letter closes with this specific statement: “You can thank the Lord Jesus Christ for this check, as I was converted some eighteen months ago, since which time I have had no rest until I definitely determined to pay this.” That man is entirely consistent with his profession. A religious life that does not fruit in absolute righteousness and the restitution of all that belongs to another is clearly not after the Christ pattern.

The babe born of a cigarette smoking father rarely ever lives to be a year old. They die almost always before they reached this age.