

(Continued from page one.)

it remembered that holiness is not only freedom from sin, but antagonism to sin. "The fear of the Lord is to hate evil." Prov. 8:13.

As perfect health and perfect physical soundness are the best possible conditions in which to meet and resist the bacteria and microbes of any infectious disease, so we would insist that perfect spiritual soundness is the best preparation and condition in which to meet the seductive spirits, temptations and polluted moral conditions that encompass the soul. Holiness is none other than spiritual wholeness; perfect soul health.

While we know there is the possibility of sinning with such as have obtained heart holiness, we know too there is not so great danger or liability. Holiness gives the minimum of danger and the maximum of safety.

Theologians, in giving us the definition of original sin, tell us it is not only "the corruption of the nature of every man," but that by reason of this, man is "inclined to evil, and that continually." Melancton, who was the theologian of the Reformation, in defining original sin, said, "Original sin is an inclination born with us—a certain impulse which is agreeable to us—a certain force leading us to sin, and which has been communicated by Adam to his posterity. As in fire there is a native energy impelling it to mount upward; as there is in the loadstone, a natural quality by which iron is attracted, so also there is in man a primitive force that inclines him to evil." Any one can see that such a condition greatly imperils the soul. The church has recognized this inclination or pre-disposition to sin by sinning, "Prone to wander, Lord I feel it; Prone to leave the God I love."

Charles Wesley sang, "Take away our bent to sinning, Alpha and Omega be; End of faith as its beginning, set Holiness takes out that proneness to wander, and eradicates the bent to sinning. And not only so, but it gives an aversion and antipathy to sin. No man can love sin and love holiness at the same time; he will hate one and love the other. The man who loves sin will hate holiness; and the man who loves holiness will hate sin.

The question is occasionally asked, "How could a sanctified soul sin?" We answer by asking another question: How could Adam and Eve, who were created in the image of God, and so were absolutely holy, commit sin? or how could angels, who themselves were holy, and in a holy heaven, in the immediate presence of God, commit sin? Simply because they were free moral agents. In being sanctified wholly man does not lose his free moral agency, and therefore ever has the power of choice. The holiness people have never taught that a sanctified soul cannot sin, or has not power to sin; but they do teach that a soul may have power not to sin.

Since sanctification does not make one immune, or exempt from temptation, nor destroy man's free agency, there must ever remain the possibility, and in some sense, because of our ignorance, the liability of sin, while in a state of probation. Nevertheless, we would insist that when imbred sin is destroyed, the inclination and bent to sinning which was natural with us, is removed, and added to this, the soul is safeguarded by the presence of the Holy Spirit, who ever abides in a sanctified heart, so that the danger to sin is thus greatly decreased. As a virtuous character repels the encroachments of impurity; as a healthy body repels and restrains the putrefactions of disease; even so a holy soul will resist and repulse the assault of satan, and temptations to sin.

While we ever need to heed the commandment of the Saviour to "Watch and pray," lest we enter into temptation, the person enjoying perfect soul

health will find that it can pass through the malarial swamps of sin, and the sin-infected regions of earth, and not contract the fatal disease; "kept by the power of God through faith, unto salvation, ready to be revealed in the last time." "Wherefore take unto you the whole armor of God (which is none other than full salvation, or holiness) that ye may be able to withstand in the evil day, and having done all, to stand." Eph. 6:13.

## "AND RIGHTEOUSNESS."

The above caption is quoted from the great in-breathed utterance of Zacharias in Luke's gospel—"AND righteousness."

When this language stands in the place it does in the above passage it has peculiar meaning. "Righteousness" and "holiness" are often used in the scriptures to mean practically the same thing. But not here.

Some one has aptly, and indeed profoundly, defined "righteousness" as "holiness in action." This is exactly what it means in the passage we are quoting.

"And righteousness." We are painfully forced to the conclusion that we holiness people know more about the DOCTRINE OF HOLINESS than we do of the PRACTICE OF RIGHTEOUSNESS. Mark: We do not mean we are familiar with the EXPERIENCE of the one while we IGNORE the other. No. Real holiness always includes genuine righteousness. Of course. Holiness is consistent with much ignorance, but not a MORAL ignorance. An intellectually ignorant person can "reckon himself dead unto sin and alive unto God" and he, AT THE SAME TIME WILL RECKON THAT HE OWES HIS GROCER AND OTHERS AND WILL DO ALL HE CAN TO PAY.

Here is a little but forceful parable an exchequer publishes:

eight hundred bushels of wheat, which he sold, not to a single grain merchant, but to eight thousand eight hundred different dealers, a bushel each. A few of them paid him in cash, but far the greater number said it was not convenient then, but would pay later. A few months passed and the man's bank account ran low. "How is this?" he said. "My eight thousand eight hundred bushels of grain should have kept me in affluence until another crop is raised, but I have parted with the grain and have instead only a vast number of accounts, so small and scattered that I cannot get around and collect fast enough to pay expenses." So he posted up a public notice and asked all those who owed him to pay quickly. But few came. The rest said, "Mine is only a small matter and I will go and pay, one of these days," forgetting that, though each account was very small, when all were put together they meant a large sum to the man. Things went on thus; the man got to feeling so badly that he fell out of bed and awoke, and running to his granary found his eight thousand eight hundred bushels of wheat still safe there. He had only been dreaming, and hadn't sold his wheat at all.

"Moral—The next day the man went to the publishers of his paper and said: 'Here, sir, is the pay for your paper: and when next year's subscription is due you can depend on me to pay it promptly. I stood in the position of an editor last night, and I know how it feels to have one's honestly earned money scattered all over the country in small amounts.'"

This parable certainly needs no comment to have it understood.

How "holiness people"—to say nothing of any other people—can ignore honest debt as many of them do is surpassingly strange. We say "ignore." We mean just this. By ignore, we mean not only do not pay, but WILL NOT NOTICE a repeated and kind

notice and request to pay.

We appreciate that honest and good people become involved in debt and cannot now pay, if they ever can; but they can, at least, say so, AND BE HONEST. They can say "Oh!" A little boy hurt himself and ran to his busy father for sympathy. The father pushed him aside and said, "Oh, go along!"

The little fellow, hurt more now in his feelings than he had been in his feet, said, "He might have said 'Oh!'"

Friends! is it too much to demand that people, in debt, even if they cannot pay, should say "Oh?" Holiness people should be HONEST people. Eh?—Christian Witness.

## WHY I AM AGAINST LIQUOR.

By Wilfred T. Grenfell, M. D.

The reasons why I have no use for alcoholic beverages on sea or on shore are so numerous that it would be impossible to detail them all. My standpoint is simply that liquor is unnecessary and bad. It is a help only to thieves and robbers, and I have seen them use it over and over again as a means to lure the fisherman and sailor to his destruction. Saloons and haunts of vice swarm around most seaports, and it is as easy for the liquor-sellers to prey on the newly landed sailor, with his pocket full of money, his generous and simple nature and lack of friends in a strange place, as it is for any other vultures to prey on carrion.

How many times have I seen our poor fellows robbed of their money, of their self-respect, and even of their lives by the liquor-seller!

Alcohol is not allowed to be sold on any part of the coast on which we are working, but so surely as it comes and an illicit sale begins, one sees its evil results as quickly as if, instead of alcohol, it had been the germ of diphtheria

in Labrador harbors, women have come off to the ship after dark, secretly, for fear of being seen, to ask me for God's sake to try and prevent its being sold near them, as their sons and husbands were being debauched, and even their girls were in danger.

I have seen come among the Eskimos. It kills our natives as arsenic kills flies, and it robs them of everything that would differentiate them as human beings from the beasts.

Why don't I want to see liquor used at sea? Because when I go down for a watch below I want to feel that the man at the wheel sees only one light when there is only one light to see; that when the safety of the ship and all it carries depends on a cool head, the instant resolve and the steady hand of the helmsman, there is not standing there in place of the man, the poor, debased creature that all the world has seen alcohol create—even out of such gifted men as Burns and Coleridge and hosts of others.

I have seen ships lost through collision because the captain had been taking a "little alcohol." I have had to tell a woman that she was a widow, that her children were fatherless, because her husband, gentle and loving and clean-living, had been tempted to take "a drop of alcohol" at sea, and had fallen over the side, drunk, and had gone out into a drunkard's eternity. I have had to clothe children and feed them when reduced to starvation because alcohol had robbed them of a natural protector and all the necessities of life. I have had to visit in prisons the victims of crime, caused as directly in honest men by alcohol as a burn is caused by falling into the fire.

Why do I not want alcohol as a beverage in a country where cold is extreme, exposure is constant and physical conditions are full of hardship? Simply because I have seen men go down in the struggle for want of that natural strength which alcohol alone

had robbed them of. The fishermen that I live among are my friends, and I love them as my brothers, and I do not think I am unnecessarily prejudiced, or bigoted when I say that alcohol is inadvisable after one has seen it robbing his best friends of strength, honor, reason, kindness, love, money and even life.

During twenty years' experience on the sea and on the snow in winter an experience coming after an upbringing in soft places—I have found that alcohol has been entirely unnecessary for myself.

I have been doctoring sick men and women of every kind, and I have found that I can use other drugs of which we know the exact action and which we can control absolutely with greater accuracy, in case of necessity, in stimulating the heart. I contend we can get just as good results without it, and I always fear its power to create a desire for itself. It is not necessary for happiness, for I have known no set of men happier and enjoying their lives more than the crews of my own vessel, and the many, many fishermen who, like ourselves, neither touch, taste nor handle it.

I would be willing to allow that the manufacture of it gives employment, that the sale of it is remunerative, that a desire for it can be easily created. But the desire for it has to be "cultivated," and once cultivated the "market" is certain to open up—for the desire becomes an insatiable, uncontrollable lust in many. I have no controversy with anything that gives employment and circulates money, and should possibly be satisfied if, after all the good grain and good food-stuffs had been fermented and converted into this uarticular poison, instead of being poured down men's throats, it were poured into the ocean—where at least it would do no harm.

I have seen men robbed in many ways, but they have been able, by the result of such transient losses. But the robberies of alcohol are irremediable. I buried in a lonely grave on a projecting promontory, far down the coast of Labrador, a young girl of eighteen. She was someone's daughter and someone's sister. I had taken her aboard our little hospital ship for the last week of her life. She should have been alive today, but she had no desire to live. All that could possibly make life worth living for her had been robbed from her through the means of alcohol, and she could not face the home-going again.

If ever I have the opportunity given to me to say a word at any time or in any place which will help to inhibit the use of alcohol as a beverage, so long as I can stand upon my feet I shall be proud to get up and say it.—The National Advocate.

## RELIGION ENOUGH TO MAKE GOOD SHOES.

Selected.

Some years ago a shoemaker in Vermont was converted, and made to know the saving grace of Christ. It does not appear that he was remarkably gifted or fluent or especially prominent in religious circles, but he used to sit on his bench and serve God by faithfully performing his daily labor. When making sewed shoes he had a way of drawing his waxed ends out to their full extent, and taking another hold with his right hand, would give the thread an extra pull, thus making his work firm and strong.

One day a Christian brother came in to see him, and finding him on the bench busily pulling his waxed ends, he saluted him with: "Well, have you got any religion to-day?"

"Just enough to make good shoes, glory to God!" said the shoemaker, as with his extra hitch and jerk he drew the thread firmly into its place.

In these days of sham and shoddy it

requires more than an ordinary amount of religion to make good shoes. A great many people have religion enough to make poor shoes, or poor articles of almost any description that can be named, but the men, who have religion enough to make good shoes or good clothes, or good honest articles of any kind, are altogether too rare. Deceit and imposition seem to be in order for the day, and people have imbibed an idea, which some of them openly avow, that a man cannot do business honestly, and succeed.

This of course depends somewhat on the business which he may undertake to do. There are some kinds of business that have no honesty about them; they are a cheat from beginning to end, and the men who pursue such occupations as these fall into the ordinary current and simply do as others do. Christians should get out of such kinds of business as Lot got out of Sodom.

But there is nevertheless a demand for honest work, if men can be found who are willing to do it. And if men have religion enough to make good shoes, in time other men who want good shoes will find them out and give them work to do; while those who make cheating and shunning the strong points in their way of doing work, will perhaps find in the long run, as customers leave them and warn others against them, that the temporary profit of their rascality is more than offset by the lack of confidence and reputation and business which results from such a course. There is a great need of a revival of that religion which qualifies men to make good shoes, and to do all other work which their hands find to do, with their might, honesty and heartily as unto the Lord, and with an eye single to His glory.

PROVE.

P. E. H. B. Musselman.

"Prove your own selves", II Cor. 13:5  
"Let every man prove his own work" Gal. 6:4.

It is a sad thing to be too narrow to rejoice in the successes of our brethren—to be too confined to our own efforts to feel comfortable when our brethren can report great victories achieved. Our mean selves are so apt to see what we admire in ourselves and only that which we despise in the lives of others. This is the spirit of envy and jealousy—the spirit which Cain possessed—and will soon lead one into the murderous path of killing our own brethren. When a pastor cannot rejoice from the heart in the successes and victories of a fellow pastor, such an one is certainly void of Christ's Spirit.

The Apostle Paul exhorts us to "prefer one another" in honour. It appears to be easier for some to criticise their brethren, and to find fault with their work than it is to pray for them, and have that "fervent charity" that covers "a multitude of sins."

Do we use the same amount of charity toward our brethren who have preceded us on our fields of labor, that we would expect those to use who follow us? After such have labored laboriously and faithfully for a number of years on a charge, often amid very peculiar circumstances, and made the best of the same, let us remember that following such in their labors, it pays to use discretion in expressing ourselves as to what we think of their labors, whether same is expressed privately, in public, or in print. Is it not a safe plan to learn to "speak evil of no one?" It appears to be so easy to talk disparagingly of the work done by another and to herald forth loudly the superiority of the work since the Lord permitted us to have a hand in the same. Let us ever give all the glory unto our God, and by honoring our brethren, are we not honoring our Lord? Let us "love the brotherhood." Let us learn

(Continued on page two.)