

King's

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

WOODSTOCK, N. B., MARCH 15, 19

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

the same principal house of ill-fame, at virtue, saturat- its slimy breath.

re, are seen peer- eyes, listening at om the tongue, and feet, cling- ing at what vit-

ave, warped and through the soul, ag cries and tears

a tenacious clinging unwillingness to submit

From the earliest dawn of child- hood these principles governed the life, more or less regulated by educa- tion or selfish self-restraint. The devil doesn't care how much self-restraint is used, just so the corrupt nature is not bound by grace, and he is permitted to lead the soul “captive at his will.” When Jesus comes to the heart the “old man” is bound so that he no longer has his way. But still he lives and clamors for indul- gence.

Although now held in check by grace, yet the heart beholds its enemy as,—

Full of vile corrupting lust,
Pride and envy, hatred, jealously aflame,
Avarice and love of praise,
Fear and anger, dreadful maze,
Carnal mind that man has tried in vain to tame.

As he views the fact that these principles have hindered him and kept him back from mounting unto God, so blind to the Spirit's leadings and deaf to his voice, he is constrained to say in facts if not in words,—

See the ruin wrought within,
And my heart with vile affections tainted sore.”

Although it may seem like strong language, yet as he views his heart uncontrolled by grace (and the carnal nature is the same when the heart is thus controlled) with fear he ad- mits,—

“All, yea all, that devils make,
All for which lost sinners quake,
In this Agag lodging bolleth evermore.”

Unbelief that flings the lie in the face of Almighty God, with all its camp-followers, infidelity, discouragement, melancholy, despondency, sloth, indifference, connive to throttle the grace of God, and again gain the supremacy.

When the carnal nature is shown up in this light, it is not necessary to talk death, the seeker sees that death is the only thing that will avail. Holy vengeance cries out from the depth of his heart,—

“Death and only death for him,
Without pity limb from limb,
Hew the Agag with God's rightly flaming sword.”

When we examine the question from this point of view, we clearly see that the necessity for death arises from this inherent nature of the soul, and the fact that these vile elements can never be made to act right. They are like a prisoner in jail, held only by bonds from committing new depredations. So the old fire smoulders within ready to burst out anew at any moment: the slaying power of Al- mighty God is the only remedy.

H. A. BALDWIN.

Most men spend one-third of their lives trying to make the world differ- ent; another third is learning to live in it as it is, and the remainder in ex- plaining how much better it used to be.—Washington Times.

Pure self-denial is our good angel's hand barring the gates of sin.—Abbe Mullois.

ENTIRE SANCTIFICATION.

H. S. ABBOTT.

Entire sanctification or the baptism with the Holy Ghost and fire, as re- ceived by the early Christians on the day of Pentecost, include the cruci- fixation of the old man, the destruction of the body of sin. Rom. 6:6; “Know- ing 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 deprav- ity 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 in- creased by the act, and the carnality may exist without separate transgres- sion to which it prompts, and is elig- ible to exist prior to the transgres- sion.” Holiness in man is the puri- fying 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 command- ment is charity (love) out of a pure heart.” Infirmities and mistakes are consistent with a holy heart.

Dr. Chalmers says: “It is not puri- ty 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 ap- pear, we shall be like him for we shall see him as he is. And every man that hath this hope in him puri- fieth 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 lim- ited 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 be- ing filled with all the goodness of God.”

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

tive and ente- perse from The (not health disease, or streng soul, but its tree Rev. J. A. Wood ity, or spiritual with comparative power, perfect in q 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 cleans- ed, 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 re- generation; 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 sancti- fied by the Holy Spirit of God which in the act of cleansing takes and re- mains 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, leap- ing, 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, 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 ir- respective 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 conver- sion 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 eulo- gies to their martyr memories?—Christian Standard.

HOW?

How do you give? Sparingly, grudg- ingly 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 bless- ings, his all is yours. Though you de- served 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 para- dise. Let go, give to God all. If you do not, death will loosen your grasp and you will be left with no comfort- er 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 coun- try, 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 cre- ditor which contained a remittance of \$200 towards the payment of an in- debtedness from whence 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 defi- nitely 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 smok- ing father rarely ever lives to be a year old. They die almost always before they reached this age.