



Riverside Camp Meeting

(Robinson Maine)

August 2-12, 1918.

Evangelist T. C. Henderson, of Columbus, Ohio, will be the Special Worker.

— For Information write —

REV. S. A. BAKER, - Moncton, N.B.

THE HIGHWAY OF HOLINESS.

John Cennick.

Jesus, my all, to heaven is gone,
He whom I fix my hopes upon;
His track I see, and I'll pursue
The narrow way, till Him I view.

The way the holy prophets went,
The road that leads from banishment,
The King's highway of holiness,
I'll go for all His paths are peace.

Holiness is the one thing altogether needful. Not only has God made it the standard of experience and conduct, but He has made its realization possible. To accept a different standard than this is the greatest folly.

Holiness is necessary to our salvation. In support of this position Richard Baxter used this strong language: "You may as well see without light, and be supported without earth, or live without food, as to be saved without holiness, or happy without the one thing necessary (Heb. 12:14; John 3:3-5; Matt. 18:3).

Holiness is necessary to our acceptance with God. Hear the words of Robert South in this particular: "Be the soul ever so spiritual in its substance, yet if it be carnal in its affections; be it ever so purified from the grossness of the body, yet if it be polluted with the corruption of sin; it has nothing to show why God should not disown it, even to its eternal perdition."

Holiness is necessary to our union with Christ. "If God ordains a man to be in Christ," says Goodwin, "He ordains him to be a member of Christ. Now the head and members must be homogeneous, and husband and spouse must be of the same kind and image. When Adam was to have a wife, she must be of the same species, she must have the same image upon her. None of the beasts was fit to be a wife of Adam.

So if God chooseth a man in Christ, he must necessarily be holy."

Holiness is necessary to our safety in temptation. In illustrating this position Gurnall says: "Pray not only against the power of sin, but for the power of holiness also; a naughty heart may pray against his sins, not out of any inward enmity to them, or love for holiness, but because they are troublesome guests to his conscience. His zeal is false that seems hot against sin, but is key-cold to holiness. A city is rebellious that keeps its rightful prince out, though it receives not his enemy in. Nay, the devil need not fear but at last he shall make that soul his garrison again, out of which for a while he seems shut, so long as it stands empty, and is not filled with solid grace (Matt. 12:44, 45). What indeed should hinder Satan's re-entry into that house which hath none in it to keep him out?"

here or hereafter. "If I may so speak," here oh hereafter. "If I may so speak," says W. R. Dale, "God has no ultimate use for a man who is not holy, and such a man does not become what he was meant to be. A rose-tree that does not blossom is of no use in a garden. A vine that bears no grapes is of no use in a vineyard. The idiot has no place in the organization of human life, for intellect is necessary for the fulfillment of the functions of humanity. A criminal has no place in the State; the State can do nothing with him except put him to death, or shut him up where he can do no harm. A vicious man must be cast out of reputable and decent society, because he does not fulfill the conditions which are necessary for a place in it. And in that divine and everlasting kingdom in which the glory of God and the perfection of man will be at last fully revealed, there can be no place for those who have not an intense passion for holiness, and who do not themselves illustrate its dignity and beauty."

Holiness is necessary to our happiness. Says Tilloston: "In all reasonable creatures there is a certain kind of temper that is essential to happiness, and that is holiness, which, as it is the perfection, so it is the felicity of the divine nature; and on the contrary, this is one chief part of the misery of devils and of unholy men, that they are of such a temper as is naturally a torment and disquiet to itself, and here the foundation of hell is laid in the evil disposition of our spirits; and till that be cured, which can only be done by holiness, it is as impossible for a wicked man to be happy in himself, as it is for a sick man to be at ease; and the external presence of God and a local heaven would signify no more to make a wicked man happy, than heaps of gold, and concerts of music, and a well-spread table, and a rich bed, would contribute to a man's ease in the paroxysms of a fever, or in a violent fit."

Holiness is necessary to qualify us for heaven. This position has long been the battleground of controversy. But let none deceive himself into a false sense of security. In support of this affirmation Goodwin says: "Holiness is the image of God, and likeness unto Him, which makes us capable of communion with Him. As likeness

in one man unto another makes him sociable and fit to converse with another man his superior officer, so holiness for communion with the great God. As some colors are the groundwork to the laying on of others, and all colors to varnish, so is grace a groundwork to glory and communion with God. As reason is the foundation of learning, no man being able to attain it unless he has reason, so we cannot attain to the glory of heaven. . . . till such time as we have holiness, and perfect holiness. 'Without holiness no man shall see God.' So that holiness is the image of God which makes us like unto Him, and fit for communion with Him; and heaven is but communion with God."— Wesleyan Methodist.

THE POWER OF THE TONGUE.

Ah, me! these terrible tongues of ours,
Are we half aware of their mighty powers,
Do we ever trouble our heads at all
Where the jest may strike or the hint may fall?

The latest chirp of that "little bird,"
That spicy story "you must have heard"—
We jerk them away in our gossip rash,
And somebody's glass, of course goes smash.

What names have been blasted and broken,

What pestilent sinks been stirred,
By a word in lightness spoken,
By only an idle word!

A sneer, a shrug, a whisper low—
They are poisoned shafts from an ambushed bow!

Shot by the coward, the fool, the knave,
They pierce the mail of the great and brave;

Vain is the buckler of wisdom or pride
To turn the pitiless point aside;
The lip may curl with a careless smile,
But the heart drips blood—drips blood the while.

Ah, me! what hearts have been broken,
What rivers of blood been stirred,
By a word in malice spoken,
By only a bitter word!

A kindly word and a tender tone—
To only God is their virtue known!
They can lift from the dust the abject head,

They can turn a foe to a friend instead;
The heart close-barred with passion and pride

Will fling at their knock its portals wide,
And the hate that blights and the scorn that sears

Will meet in the fountain of childlike tears.

What ice-bound griefs have been broken,

What rivers of love been stirred,
By a word in kindness spoken,
By only a gentle word!

—Selected.

Christ is more to be loved for giving us sanctification than justification. It is in some respects greater love in him to sanctify than to justify, for he maketh us like himself in His own essential portraiture and image in sanctification.—Rev. Samuel Rutherford.