

THE ROUND TABLE.

(Rev. Joseph Smith in Heart and Life.)

QUESTION: I have always insisted that the abiding spirit of the Lord would first take place when a person was sanctified, as in Rom. 8:9-10-11; Eph. 3:4; John 14:23; I. John 2:27; Rev. 3:20—but in I. Cor. 3:16 and 6:19, Paul says "The Spirit of God dwelleth in you. The Holy Ghost which is in you and at the same time writes to them as carnal. Please kindly explain this.

ANSWER: In speaking of the believer's experience of things of the Spirit at different stages of the Christian life, we must observe the same care that John Wesley advises when speaking of their sanctification. For as all (real) Christians are sanctified but not all yet "Wholly sanctified," and it is sometimes best and necessary to use the term "entire" when we mean that, so all (true) Christians have the Holy Spirit, though not all have the fulness of the Spirit. All have the Spirit with them, but not all have Him in them in that abiding of which the Saviour speaks when he makes the distinction (see John 14:17) and which he connects with the coming of the Comforter, that is of the Holy Spirit in this crowning office. Hence where this is not fully understood it is better to be explicit in speaking of the fulness of the Spirit or His sanctifying Baptism, lest some would think that we failed to recognize that all true believers do have a measure of the Holy Spirit.

It is necessary also to keep in mind that whenever Paul was writing to a church, there were probably some in that church who had received a better experience than the rank and file there had yet reached.

Question. Will you state clearly and concisely the difference between the Calvinistic and the Biblical doctrine of "Sanctification?"

Answer. The former knows no state at all of entire sanctification in this present life. The latter teaches an instantaneous, immediate and complete sanctification and thence a blameless preservation unto the coming of Christ. The former seems to give death some part in our sanctification, the latter attributes all to the death of Jesus. The former stresses the means of grace, somewhat like the Judaizers stressed the works of the Law, but the latter stressed Grace itself.

Q. Is there any difference between the Baptism with the Spirit and the Sanctification of the Spirit?

A. Only the difference between cause and effect. Our sanctification is by the Baptism of Christ, with the Holy Spirit. Hence all other operations, graces and gifts of the Holy Spirit, whether received before or after sanctification should be carefully distinguished from the Spirit baptism. There are many graces, many gifts, many allurements but only one Baptism.

Q. Is a long face the sign of deep piety?

A. No. Neither is a frivolous spirit nor loud laughter. The prevalent epidemic now is not sane humorlessness, but foolishness.

Q. If any one has for years been disobedient to God's call to the ministry or to

missions, what can he do now about it, to recover a right state of grace and favor with God?

A. Let him humbly report for any chores the Master may find for an eleventh hour laborer to do for Him.

Q. If patience is perfected in the second work of grace, then what is meant in James, the first chapter and the fourth verse?

A. The quality of patience is perfected by entire sanctification. But the work of patience is perfected by many trials and tests. Perfect love has cast out the seed of impatience; but it has not yet developed and matured and fructified to the full the seed of patience which the new birth had planted in the heart.

MISSIONARY PROGRAMME AT SEAL COVE, GRAND MANAN, SEPT. 11.

Singing—"To the Nations."

Scripture Reading and Prayer.

Singing—"We'll Work till Jesus Comes."

Reading of Minutes and Roll Call.

Singing by the Choir.

Singing—By 13 Girls, Trusting Jesus.

Exercise—"Foreign Missions," 7 girls, Misses Florence Foster, Pearl Hilyard, Zelma Ingersoll, Gracie Wilson, Edith Joyce, Lidie Benson.

Dialogue—"An old song with a new meaning"—By Misses Helen Gordon, Edith Joyce, Pearl Hilyard, Florence Foster and Loben Wilson.

Selection by the Choir.

Dialogue—A Missionary Chain, by Misses Ruth and Etta Hilyard and Lidie Benson.

Exercise—"Evangelist's Mission"—By Misses Gracie Wilson, Edith Joyce, Louise Ingersoll and Mrs. Loren Green.

Dialogue—"If we help each other"—By 4 girls.

Selection by the Choir.

Recitation—"Ask and receive"—By Miss Zelma Ingersoll.

Dialogue—"Bessie's Prayer" by Edith Joyce, Mrs. Loren Green and Mrs. Howard Joyce.

Singing—"Only a baby girl"—By Mrs. Green and 13 girls.

Singing—Working for Jesus, by 12 girls.

Offering \$7.30.

"Get it into your head and heart and have it a fixed principle there, that if you are going to be a man of God and walk with Him, there is a fixed gulf between you and the world, and the gulf will grow wider and deeper the nearer you live to God. It is a sure sign of religious deterioration to see religious people begin to edge up toward the world, and tone down to please the ungodly, or rather to avoid their displeasure. Ye cannot serve God and mammon at the same time."

"A preacher filled with the Spirit, eagerly seeking the salvation of the lost, and the establishing of his people in holiness, ready to draw out and develop the latent powers in his people, will have a live church membership. He will prove a powerful moral force in a community, and win men from sin and death, to righteousness and eternal life."

DOING TOO MUCH.

To do too much is to do less than we ought. Most of us are doing too much; therefore most of us could do more if we would do less. Most of us are giving too much time to activities of various sorts—good activities of course: doing things that the Lord wants to have done by somebody, very likely. But we are giving too much time to such activities, with the result that we are not giving time enough to being alone with God in prayer and in feeding on His Word. So our activities are failing to have anything like the effectiveness and the results that they should have. The leaders of a great Christian work said, concerning a certain active Christian man: "We need a man, but we hesitate to employ him because he is becoming so busy with such a multitude of things that we fear his time for private intercession and prayer is being crowded out." Evidently that man was doing so much that these leaders feared that he could not do enough in this position of Christian responsibility. It takes courage, and surrender, and faith, deliberately to lay aside some, perhaps many, of our activities in order to have the time alone with God that He says is vital. But would it not be worth while to enter upon a new experience of Spirit-energized service.—S. S. Times.

BE STRONG.

Be strong, my soul!  
The storm beats high.  
Above its roar I hear thee sigh;  
Be strong.

Be strong, my soul!  
Great burdens press.  
Give Christ the heavier, bear the less;  
Be strong.

Be strong, my soul!  
Dread losses come.  
These will but lead to God, thy home;  
Be strong.

Be strong, my soul!  
Thy loved ones go  
Within the veil—God reigns, 'en so;  
Be strong.

Be strong, my soul!  
The future face.  
Thy Lord will help; ne'er fails his grace;  
Be strong.

Be strong, my soul!  
Death looms in view.  
Lo, here thy God! He'll bear thee through;  
Be strong.

—By Bishop Anderson.

HOW TO USE SIN.

"Use sin as it will use you; spare it not, for it will not spare you. It is your murderer, and the murderer of the world; use it, therefore, as a murderer should be used; kill it before it kills you. You love not death; love not the cause of death."

"A holiness professor who will not pay his tithe is a whole brother to the man who will not pay his house rent or grocery bill."