

FULL SURRENDER.

Have you ever taken time to consider, you who sometimes object to the strong terms and expressions used by some of the most sincere followers of the Master, that such terms as "perfection," "holiness," "sanctify you wholly," and "perfect love," are not of human origin? The Bible itself is authority for the use of such expressions and these are but descriptive of the normal Christian experience.

The first essential to the experience described by the terms named above is perfect submission to the will of God. By this is meant a far deeper submission than that of the penitent sinner seeking pardon, and in some particulars is of quite a different character. This distinction is not always clear, which causes confusion and sometimes opposition of the doctrine and experience of full salvation. A little thoughtful study will help us at this point.

The submission of which we are here speaking is an intelligent submission and consecration. The penitent seeker after salvation knows little of the detail of Christian experience and duty, because it is a life he has never experienced. But having had a course in the school of Christ, he reaches a point where he has an appreciative view of his relation to God and the laws of His spiritual kingdom. He is thus enabled to make an entire consecration of heart and life which before he was unable to do. He can now present his body "a living sacrifice unto God."

The submission is based upon different motives than is the seeker after regeneration, which is based mainly upon his fears. The object of this perfect submission is not an escape from the sinner's doom, but the obtainment of a state of holiness of heart and life distinctly promised by God in His Word. He sees his privilege as a child of God and longs to know "all the fullness of God." He experiences what Jesus spoke of when He said: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." The blessing pronounced upon the pure in heart he sees can only be his as he meets the conditions upon which it is promised, and yields a willing obedience to all the will of God.

This perfect submission embodies such a development of the principles of obedience as will perfect his loyalty to God, and at once, and forever precludes the question, as to whether or not he will do the whole will of God. The perfectly loyal heart has but one question to settle in any matter of duty, and that is simply the question as to what is the will of God in that particular matter. This embraces the settlement of all the questions relative to our relations in this world, both to men and to God. The question as to whether we will or will not do or suffer a certain thing when once it is known to be the will of God, is forever settled in the affirmative.

Though but one of the principles involved in the deeper Christian life is here considered, it is one of fundamental importance. If we hold back, shrink from, and hesitate about walking in the light of full salvation, when God's Word plainly declares that "without holiness no man shall see the Lord," and 'this is the will of God, even your sanctification,' can we not

see that there is still something in the heart which resists the will of God? Surely this is something we ought to get rid of, and that as speedily as possible.

Dear friend, there is a place in the will of God for each of us that is unutterably blessed, where God's will is our chief delight, our consolation, our joy, our heaven. God wills only our good, our perfect happiness. May we not submissively trust Him to do for us abundantly above all that we could do for ourselves?—Wesleyan Methodist.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."—Pro. 3:5, 6.

CONTENDING FOR THE FAITH.

Rev. H. C. Morrison, D.D.

The apostle exhorts us to "earnestly contend for the faith once delivered unto the saints." St. Paul goes so far as to say that if an angel of light should preach a gospel contrary to that which he has taught, the message of the angel must be rejected. Paul was quite sure of his message. He knew by experience that Christ could save. He knew that he was inspired of God; that what he was teaching was eternal truth, and sought to guard the people with greatest care against false doctrine.

To the Apostle Paul, it mattered not how cultured or wise a man might be, if he taught contrary to the inspired truth, both the man and his message must be rejected. And he was quite right. Paul knew he had the truth which saves the souls of men. God and his truth are unchangeable. Fundamental truth is the same yesterday, today and forever. The great fact of the sinfulness of man's heart, the need of repentance and faith in Christ in order to salvation through Christ, the sanctifying power of the Holy Ghost—these are unchanging truths. Time and place have no effect upon them, whatever. They reach out over all the world, and down through all coming years.

The Bible was not written for one or several countries, but it is God's message to all men. It was not written for one generation or for one age; it was written for all generations and for all ages. Time cannot change its eternal truths, and custom cannot affect its fixed laws and precepts. God is the same yesterday, today and forever, so is His word, and so are the great doctrines of human redemption. One of the charms about the truth is, men who find it, accept it, and are saved by its power. It satisfies them; they are content. They find in it the power of endless growth and constant increase of light and spiritual comfort. Men who have become acquainted with Jesus sing from their heart, "He is the Lily of the Valley, the Bright and Morning Star." They see no place for improvement in Him. They want Him to remain forever as He is, and they want to become more intimately acquainted with Him. They want to rise into higher conception of His power and glory. The same

is true of the Bible. Those who have demonstrated the power of its truth to save do not want a new Bible, nor do not wish to change the old Bible. They rejoice that the word of the Lord abideth forever.

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We frequently hear men claim to be settled in their faith and true to orthodox Christianity, apologizing for religious skeptics and those who are dissatisfied with the word of God, who are denying its inspiration and trustworthiness. They say, "O, he is such a ripe scholar!" They say, "He is such a fine gentleman!" They say, "He is such a devout Christian!" "He is just as good as any of us." And thus they go on to excuse and apologize for men who would destroy the faith of the Church in the word of God; who would teach the Bride of Christ that the words of Christ are not reliable; that Jesus Himself is not Divine. Away with all such nonsense. If an angel from heaven were to deny the inspiration of the Word, the Deity of Jesus, the necessity of regeneration, the power of Jesus' blood to sanctify, we would resist him instantly and tell him at once that he was a fallen angel; that his statements were out of harmony with the Book to which the Lord Jesus Christ had set His seal and endorsement.

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Today, the land is full of false teachers. Infidelity used to make its attacks upon the Holy Scriptures in the back rooms of bar-rooms; it now makes its attacks from the pulpits and chairs of church schools. The infidelity of today is ten thousand times more dangerous than the infidelity of yesterday. The man who claims to be sent of God to preach the gospel, and is supported by the Church while he destroys the faith of the Church, is a more wicked and more dangerous man than the bar-room infidel. We must contend for the faith. The man who attacks the Scriptures and the holy truths of the Bible, must be treated as an alien, and an enemy to the cause of Christianity.—Pentecostal Herald.

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CORRESPONDENCE.

Dear Brother Baker:

Please find enclosed one hundred dollars for foreign missions. I just received the Highway; glad to get it. I am still trusting in the blood of my Redeemer. I have a stronger determination than ever to go all the way with him. Sorry I could not get to Beulah, the way seemed to be blocked, but God knows best, and his word says. "All things work together for good to those who love him." So I say praise the Lord!

Your brother in Christ,

CHARLES R. COREY.

Corey P. O., Queens Co., N. B.

"Perhaps in heaven to me some day
A trusting saint may come and say,
All Hail, beloved, but for thee
My soul to death had fallen prey,
And oh, what rapture in the thought
One soul to glory to have brought."