

## EXTRACTS — THE TWO WORKS OF GRACE.

The pious scholar and powerful preacher, Dr. L. D. McCabe, says, "If the seeker exercises the proper faith divinely bestowed, God freely justifies him, removes from his conscience its load of guilt, and he is thus introduced into the glorious state of justification unto life: \* \* \* but it would be useless to pardon past sins without at the same time bestowing upon the believer power to keep himself from deliberately sinning in all the future, therefore at the moment of his justification, God does by the Holy Spirit invigorate all his moral faculties and this work has been universally termed regeneration. \* \* \* By this power the justified soul will be enabled to hold under complete subjection all the sinful tendencies, all the outward temptations, and thus escape the necessity of sinning against God."

Richard Watson in his Bible Dictionary defines sanctification as "That work of God's grace by which we are renewed after the image of God, set apart for His service and enabled to die unto sin and live unto righteousness. \* \* \* Sanctification comprehends all the graces of knowledge, faith, repentance, love, humility, zeal, patience, etc., and the exercise of them toward man and God. It must be complete in this world the whole nature must be sanctified, all sin must be utterly abolished, or the soul can never be admitted into the glorious presence of God."

In justification man is born of the Spirit, but the original principle of sin, which came through the fall of Adam, and which has been transmitted to his posterity is not removed. This principle can not enter heaven. It must therefore be removed subsequently to regeneration, Hence the necessity of entire sanctification as a second, definite work of grace.

The great Baptist Commentator, scholar and recognized authority, Dr. A. J. Gordon, states his position thus: "The Scriptures seem to teach that here is a second stage in spiritual development distinct and separate from conversion: a state which we reach by a special renewal of the Holy Ghost, and not by gradual growth. This transaction is described in the New Testament by the terms, 'The gift of the Holy Ghost,' 'The sealing of the Spirit,' and the like. The allusion to it in the Acts and in the Epistles make it something different from conversion. To say that, in receiving Christ, we necessarily receive the gift of the Spirit in one and the same act, seems to confound what the Scriptures make distinct: for it is as a sinner we receive Christ for our justification, but as a saint we receive the Spirit for our sanctification" (Baptist Commentary).

Our sainted John Wesley says, "Sanctification is in some degree, the immediate fruit of justification, nevertheless a distinct gift of God of an entirely different nature. The one implies what God does for us through His Son, the other what He works in us by His Spirit."

"Sanctification" is defined by Mr. Webster as "The act or state of being sancti-

fied; the act or process of God's grace by which the affections of men are purified, \* \* \* and exalted to supreme love to God. The act of being sanctified, the act of cleansing; to make holy."

Again, Professor Binney, in his wonderful little book on the wonderfully big theme, tells us, "Sanctification is that act of the Holy Ghost whereby the justified soul is made holy; this instantaneous work of the sanctifier is usually preceded and followed by a gradual growth in grace."

## MIZPAH.

Go thou thy way, and I go mine;  
Apart, yet not afar;  
Only a thin veil hangs between  
The pathways where we are.  
And "God keep watch 'tween thee and me"  
This is my prayer,  
He looks thy way, He looketh mine,  
And keeps us near.

I know not where thy road may lie,  
Or which way mine may be;  
If mine shall be through parching sands  
And thine beside the sea.  
Yet "God keep watch 'tween thee and me"  
So never fear.  
He holds thy hand, He claspeth mine,  
And keeps us near.

Should wealth and fame perchance be thine,  
And my lot lowly be;  
Or you be sad and sorrowful  
And glory be for me.  
Yet "God keep watch 'tween thee and me"  
Both be His care.  
One arm round thee, and one round me  
Will keep us near.

I sigh sometimes to see thy face,  
But since this may not be,  
I'll leave thee to the care of Him  
Who cares for thee and me.  
"I'll keep you both beneath my wings"  
This comforts, dear,  
One wing o'er thee and one o'er me.  
So we are near.

And though our paths be separate  
And thy way is not mine,  
Yet, coming to the mercy seat,  
My soul will meet with thine,  
And "God keep watch 'tween thee and me"  
I'll whisper here,  
He blesseth thee, He blesseth me,  
And we are near.

—Julia A. Baker.

## THE TOBACCO TEST.

Many people in the South are passing through the tobacco test at this time. The high cost of everything one has to buy makes the temptation to raise tobacco very great, because of the unusually high price that commodity is bringing. Lest we be accused of not understanding the situation in the South, we quote from a Southern authority that ought to command respect in all religious circles, Dr. H. C.

Morrison, of Louisville, Ky., editor of the not give way to the lure of gold. Tobacco is bringing immense sums of money and it means quite a good deal for the man to be true to a Spirit-enlightened conscience and not give way to the lure of gold. Tobacco is not bread, nor meat, nor drink, nor clothing, nor medicine. It is poison, it is filthy, it is expensive; the use of it is wasteful. The tobacco habit is unclean and repulsive. Among the young it is very destructive; among women it is extremely dangerous; but at the present time it is bringing immense sums of money. Men's souls are being tried; many will yield. Some men, claiming the experience of heart holiness can get easy victory over raising tobacco when it sells for six cents a pound, but they will have to pray, perhaps, when it sells for seventy-five cents per pound; but the principle is the same."

—Wesleyan Methodist.

## BIBLE ALPHABET RIDDLE.

A was a traitor hung by the hair;  
B was a folly built high in the air;  
C was a mountain o'erlooking the sea;  
E was a first born bad from his youth;  
D was a nurse, buried under a tree;  
F was a ruler who trembled at truth;  
G was a messenger sent with good words;  
H was a mother, who loaned to the Lord;  
I was a name received of the Lord;  
J was a shepherd in Arabian land;  
K was a place near the desert of sand;  
L was a pauper begging his bread;  
M was an idol, an object of dread;  
N was an architect ages ago;  
O was a rampant to keep out the foe;  
P was an isle, whence a saint looked above;  
Q was a Christian sainted in love;  
R was obscure, yet a mother of kings;  
S was a Danite, who did wonderful things;  
T was a city that had strong hold;  
U was a country productive of gold;  
V was a queen whom a king set aside;  
Z was a place where a man wished to hide.

## TRUE SOCIALISM.

A company on board a German steamer were discussing political questions. One man sat aloof from the rest and took no part in the heated argument. "What are you?" questioned one of the others, and he replied, "I am a Socialist." "Then we are brothers, for I am one, too," exclaimed the questioner. "But I must explain further," returned the man quietly. "I recognize two sorts of Socializing brotherhood with you, which sort you are. There were Socialists even in the time of the apostles for we read that 'they brought their possessions,' but now there is also another kind of Socialist whom it may be said, 'they would take their possessions away from the rich.' I am a Socialist of the first sort; what are you?"—Sel.

"Write your name with love, mercy and kindness on the hearts of those about you and you will never be forgotten."

"To take Christ's yoke is to be yoked up with Christ, and that is to keep step with him in the furrowed field of time."