

ly enough, even concerning his own affliction. I gave him a piece of nastie I was eating and promised to see if I could find him a remedy that might help him. For his insanity, strange to say, comes on every fall and leaves every spring.

There was the inevitable extraction of teeth, with demonstrations of failing courage or otherwise. One woman thought it best to wait until another day, and come all the long distance to our mission station.

My heart was saddened to see so many natives indifferent though friendly. I called at kraals all along the way to invite them to our service. To one company I said I was looking for Father's lost sheep. Join us in praying that we may see our hearts' greatest desire, these lost sheep brought into the fold of the Good Shepherd.

Yours, seeking the lost,

H. C. SANDERS.

### "FIRST THINGS FIRST"—MY CONVICTIONS.

(By I. A. WARD)

(Continued from last issue)

Now we have come to our second text which deals with the inward life. Now, don't think for a moment that what we have said is merely an outward work, the all of the Trinity with our submission and co-partnership. Now, considering who does the work, "The Very God of Peace," there shouldn't be any doubts (and there isn't in my mind) but what this wonderful second work of grace does for us just what it says it does, "sanctify wholly," to my own mind I put no limitations on the Almighty power of God. There is nothing too hard for Him. Amen.

"Faithful is He that calleth you who also will do it." I was in a meeting a few years ago, and heard a lady who was evidently no friend to Holiness, say that it was only the weak-minded that followed this movement. Paul said: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God has chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world and things which are despised hath God chosen; yea, and things which are not to bring to nought things that are." It may be true, as in all churches, that there are some weak-minded people in the holiness ranks, and no doubt they, with the experience they have in Divine things, could put to silence those that are in many churches, who claim to be of stronger mind. Have you not seen it? I have.

All fair-minded people must admit that in the holiness ranks can be found not a few of the best-equipped, rounded out, four-square, intellectual, Holy Ghost filled men and women that ever planted feet on British or American soil. More than that, those in the past that have sought and obtained this wonderful Bible experience, have been the very best living people in the churches. Don't misunderstand me,—I didn't say that all those who joined our holiness churches were the best living people, but those who really were sanctified, as a second definite work, were the very best type of Christians; and this is not wondered at, for this experience is *the best*, and for *the best*.

I imagine I can hear some one asking: "Well, what does this experience you are talking about do for one. You make the work of justification

mean so much, it don't look as there was any need of this work of grace? But hold on. This wonderful experience has to do with that SIN that John spoke about when he saw Jesus coming and said: "Behold the Lamb of God that taketh away the SIN (singular) of the world." He was manifest to destroy the works of the devil, and that Adamic sin nature that is in the heart as a disease that (cannot be forgiven, grown out, or suppressed to a finish; but thanks be to God, can be cleansed away by the Precious Plood of Jesus. The very God of Peace sanctify you wholly. Faithful is He who calleth you, who also will do it. I hear another voice (for there are many of them) saying: "I am not responsible for this sin of our foreparents." This is true in a sense, but you are responsible for having it when there has been such ample provision made, and it cost the life blood of the Blessed Son of God to procure this provision to have it destroyed.

In my recent illness, which brought me to the hospital, I might have said: "I am not responsible for having my appendix, which is causing all the trouble, and I won't submit to the provision or operation." If I had said this I wouldn't be here to write this, but I said yes, and threw myself into the hands of the surgeon, and with the help of the Lord I am alive and doing well and gaining physical strength and life like a stall-fed calf.

Now just so in spiritual things. Many who have this dreaded sin lurking in the heart will not submit to the operation. So many of them die spiritually; others are just dragging their feet and are of all people most miserable; when if they would submit to the spiritual operation they would come out every time victorious and as calves of the stall.

What does it do? It destroys sin from the heart and fills with perfect love.

Now for a few of the results. One of them is the unity of those who are sanctified. This is not legislative union, for spiritual union cannot be legislated. It's not of man; and I am going to say right here that if the denominations that are now seeking union would submit to Bible rules and get genuinely born again, justified freely and sanctified wholly, they would be united, and this union is the only kind worth while, and which will prove satisfactory. "Both he that sanctifies and those who are sanctified are all of one, for which sake he is not ashamed to call them brethren." Jesus in His memorable prayer for His disciples asked the Father to sanctify them through the truth." Neither pray I for these alone, but for them also which shall believe on me through their word." For what purpose? "That they all may be one." In my life I have seen this demonstrated, as I have been on the platform with sanctified Methodists, Presbyterians, Baptists and Reformed Baptists, and not a friction, all peace and harmony. On the other hand, I have seen Baptists and Primitive Baptists, Methodists and Reformed Baptists on another platform, and while some of these dear ones didn't have the blessing of sanctification, but denounced and opposed, because it was preached, there was friction. The carnal nature always makes trouble. Beloved it works, if one really gets it. And while many of us who profess it are poor demonstrators and may not have it at all, yet that does not argue that there is not such an experience. For the Bible says, "if we believe not yet he abideth faithful, he cannot deny himself."

Let God be true though every man a liar. We have often heard it said that sanctification splits churches. Not true; we are told in the Word that Jesus came not to send peace but a

sword, to put division. Now, while He did come to give peace to the individual heart, yet this heart that has peace and the heart that has sin is the only thing that will split churches. I can prove this by a church not twenty miles from here that does not believe in sanctification to destroy sin, and they are split so they are two bodies of the same name, in the same town. Some have said to me: "Oh we should be all together and only have one church in a town, for the difference between us is only a matter of terms." We will admit it is a matter of terms, but these people that are so anxious for holiness people to unite with them will not meet the terms laid down in God's Word, which are, "This is the will of God, your sanctification." "The very God of Peace sanctify you wholly." Beloved, the terms are laid down, let them come up to them.

People can talk of a deeper work of grace, more love and baptism for service, and a lot of things, good, too, but this brings no reproach. But what has been is and will be the great barrier, and that which brings on the fight is the preaching of sanctification as a second work of grace subsequent to regeneration. Beloved, we cannot afford to compromise or let down and go down to defeat, for the sake of being with the crowd, but let us hold the banner high. Sing it, shout it, preach it and live it.

Another result from being sanctified, is that it would convince the world that the Father had sent Him, and I am sure, beloved, that holiness which brings hearts union is the greatest means of showing to the world that Christ is real. I do not mean that we will all have one name or belong to one organization, this would be most impossible, but there would be a love and united effort and compassion for the lost, that they would not cry out then, as they do now, "No man careth for my soul," but they would see that we had an interest in them.

"The very God of Peace sanctify you wholly, and I pray God your whole spirit, soul and body be preserved blameless unto the coming."

I like that word preserved. He says also that we are sealed with that Holy Spirit of promise. Sealed also to the day of redemption. Preserved and sealed; put up pound for pound and then sealed so no fermentation after. Glory to God! "Follow peace with all men and holiness, without which no man shall see the Lord."

"Abstain from all appearance of evil, and the very God of Peace sanctify you wholly. Faithful is he who calleth you who also will do it." Do what? *Sanctify you wholly.* Amen!

It should be remembered that Jesus did not come to die to save us from hell, or to save us in heaven; he came to make an atonement, to save us from sin, and from sinning here and now. That settles the hell question and also the heaven question. To be saved from sin makes hell impossible and heaven sure. The great task of the minister and the Bible teacher is to make the people to see and understand that salvation from sin is for us here now; that Jesus came, lived, taught, suffered and died, arose from the dead, and ascended to the right hand of the Father to provide for us a salvation to be accepted here and now by faith, to be entered upon and lived right here in this world.

When you are out of debt you are your own master; when you are in debt, some one else is your master. Study economy, study saving. There is a vast amount of self respect in so doing.