

## HOLINESS.

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Make a complete consecration; let nothing be kept back.

Entire sanctification means three things:

1. We must be willing to be all that God requires.

2. We must be willing to do all that He commands.

3. We must be willing to suffer all that He may permit.

Such a consecration embraces reputation, friends, property and time. It claims spirit, soul and body.

"Here I give my all to Thee,

Friends and time and earthly store,

Soul and body Thine to be,

Wholly Thine forevermore."

Believe the blood of Jesus cleanseth now from all sin, that God is faithful to cleanse you from all unrighteousness, since it is God's will to sanctify you now, by the baptism of the Holy Ghost. Faith takes Him at His word! "Be it unto me according to Thy word," then go forth to witness that you have trusted God to fulfill His Word in you, since Jesus declares, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "And this is the confidence that we have in Him, that, if we ask anything according to His will [and we are sure that this is His will], He heareth us: and if we know that He heareth us, . . . we know that we have the petitions that we desired of Him." Glorious truth!

The blood cleanseth me now from all sin. The Comforter has come to abide.—The Way of Holiness.

## "HOME INFLUENCE FOR GOOD"

Under the above title an editorial appeared in Chaffee's Weekly, published at Pasadena, Cal., showing the influence of the home over the rising generation. The country is suffering from the volume of crime committed by the youth of the land, and something must be done to check the fearful tide of crime. The Chaffee's Weekly editorial says:

During recent days we have been shocked by the news stories appearing in papers covering the activities of modern youth. Present-day conditions, as regards the boys and girls, are serious, and there is need for an immediate tightening of parental reins. Even with improved moral conditions throughout the nation the modern age in which the boys and girls are being reared affords them countless chances for beginning lives that can end only in sorrow and shame. Sin for the young is probably no more prevalent today than a century ago, but the power of temptation has been increased a hundred fold. The whirr of the modern age, the jazz, the swift moving automobile, and many other appendages of this rapidly moving day, not only increase temptation but make it more difficult to resist. It seems that the young of today are permeated with a desire to keep up with a pace that kills. The whirr in which the people of America find themselves, came with a suddenness that makes it almost impossible to realize the swift transition that carried us from saner days to the present. There is one bulwark in

our nation that is strong enough to withstand the force that is ruining our youth. We refer to the home and the fathers and mothers. Of all influences that may be thrown around the boys and girls that which comes from the home is the strongest. It can be for good, or it can be of a nature that will make it only the easier for the boy or the girl to hit the pace. Morality, like charity, must begin at home else it will have no beginning. Parental control of boys and girls, continued in the old-fashioned way so long as they remain under the home roof-tree, means a generation of better citizens. The Christian home remains the best influence for good, second not even to the church in its influence upon private life. The boy or girl from that sort of environment is not the material that engages the attention of the courts. The question of economics enters largely into the problem of maintaining the traditional relations of father and mother and children and home. The family in moderate circumstances nowadays finds the high cost of living puzzle too great to be solved with dependence upon but the one breadwinner. Most try to maintain the boy and girl at home until school is finished but in multitudes of American homes, respectable and ambitious for the best, this is impossible, and the sons and daughters must go out at a reasonable early age to add by their efforts to the family income. Thus father and mother lose control of the family purse-strings and with it goes that psychological dominance that old-fashioned customs found helpful. No influences of later years are comparable with those with which the boy or girl are surrounded in their earlier and formative years when character is finally molded. The adult is responsive to early training throughout life. Precisely as we are all the composite of the thoughts and actions of those who have gone before, reacting to the seeds of impulse sown within us by our forbears, so are we responsive to the precepts and principles instilled when all the world was comprehended within the four walls of home. What is the influence in your home? Is it of a character that will tend to make your boy and girl stronger, or is it of a quality that simply makes them easier victims for the pitfalls of present-day immorality? The responsibility of the fathers and mothers of today is greater than at any other time in the nation's history. The forces working against the god influences of parents are augmented by more aids than ever before. Eternal vigilance must extend to the homes and must surround the boys and girls of today if they are to successfully cope with the moral problems of their age.

There are three types of consciences, the sore, the callus, and the tender. The sore conscience causes us to act like a man with a felon on his finger. Every time anything or anybody comes his way, he is dodging and feeling the hurt even if not even touched.

The one with a callus conscience hopes the other person is putting on the coat—when the owner of that type of conscience should recognize that the coat exactly fits him.

The tender conscience belongs to the sanctified heart. It takes God's correction or direction and lives truly and sweetly in its everyday contact with men.

Have you really been transformed by the renewing of your mind? When you were seeking heart-purity, entire sanctification, what was the sore spot, what was the quick or the soul? What did you say? Was your answer one of renunciation or of refusal? What of your Isaac? Did you actually give up to him that dearest thing, or was your consecration only theoretical? God may take your dearest thing, there may be no ram in the thicket to offer in its place. But sell out. Sell out! Thus thou shalt have treasure in heaven. And come and follow him.—I. D. V.

## OBITUARY

Joseph C. Downing

Brother Joseph C. Downing passed from this life to life triumphant at his home in Houlton, Me., on Friday, Oct. 2nd, after an illness of several weeks, which he bore with Christian grace and cheerfulness. It being our privilege to visit him while in the Aroostook Hospital, a few days before his passing away, we found him rejoicing in the God of his salvation. Brother Downing was born in Harvey, Albert Co., N. B., 69 years ago last July, and moved to Maine with his parents, when 13 years old. One of the bright spots in his life to which he often referred in the past year was a visit to the old home of his boyhood in 1924. When a young man he was united in marriage with Miss Etta Lurvey, of Crystal, Me., where they made their home until recently moving to Houlton. Brother Downing had been a member of the Crystal Church for over 50 years. He was a strong adherent of the holiness doctrine and fully enjoyed the experience. His removal from Crystal to Houlton was deeply felt in the community as well as in the church. He was a frequent attendant at Riverside Camp Meeting and enjoyed the fellowship of the holiness people. He was a kind father and husband and will be much missed in the home and among his associates. Prayer was offered at the home on Sunday, the 4th inst., by Rev. Clark Hartley of the Military Street Baptist Church, and the funeral services were held at his old church home in Crystal at two o'clock. The sermon was preached by Rev. S. H. Clark, pastor of the Church, and three appropriate eslections were rendered by a choir consisting of Frank Langstaff, Sidney Lilley, Mrs. S. H. Clark and Mrs. B. M. Currey. The floral tributes were numerous and beautiful. The entire family were present with the exception of one son who lives in the West, the five sons acting as pallbearers.

Brother Downing leaves to mourn Burdice Steen his wife, three daughters, Mrs. Burdice Steen, of Houlton, Mrs. Sadie Britton, Island Falls Mrs. Louise Steen, Houlton; six sons, Levi, of Littleton; Chesley, of Patten; Leon, of Libby; Mont., Sampson, of Island Falls; Fay, of Crystal, and Harry, of Belvedere, and one brother, Henry, of Gorham, N. H.

We extend to our sister and family our sincere sympathy.

S. H. CLARK.