

HOLINESS A LIFE

By A. W. Orwig

While holiness is a Bible doctrine, a holy life is more convincing than the most elaborate argument of the reality of such a life. A man once said that he could defeat his mother in argument, but that she vanquished him by her holy living. Verily, what God puts on exhibition for us to see demolishes all human reasoning against its existence. Of course, a holy life can only be lived by the help of God, but He has freely promised to give it.

The Holy Scriptures declare that "we should live soberly, righteously, and godly in this present world." They also affirm that we are to be "holy in all manner of conversation." We are also divinely given to understand that we may serve God "in holiness and righteousness all the days of our life." And when God commands, "Be ye holy," He not only means that we may have a holy experience, but that our outward life is to prove the inward work. Bringing forth "fruit unto holiness" certainly means that we are to live holy and useful lives. Real heart-holiness and life-holiness is always the Bible standard.

But let it be understood that Bible holiness is not something apart from or beyond true salvation. Every real convert to Christianity, through the regenerating power of the Holy Spirit, has holiness in its earlier stages, and is expected to live a holy life. God has not two sets of rules for His people as to their manner of living—one set for the justified and regenerated soul, and another set for the wholly sanctified person. All are expected and commanded to live without committing sin, and divine grace is freely offered to that end. "Go and sin no more," is the injunction of Holy Writ. However, the new convert is exhorted to "go on unto perfection," in the sense of perfect love or heart purity, and to "follow holiness" in deeper and richer experiences in divine things.

Yes, holiness is indeed a life to live. With every Christian it ought to be as the apostle Paul expressed it, "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves." Brother and sister in the Lord, unless our life corresponds with our profession, the world has the right to say to us, "Physician, heal thyself."

Christ said, "Ye are the light of the world," implying that our life should be so exemplary or holy as to lead people to see the divine image in us and cause them to seek the Lord. Oh, to be "a burning and a shining light" for Jesus! An unsaved man once had occasion to remain a day or two in the home of a very saintly person, and was so greatly charmed with his holy demeanor that, on leaving, he said, "If I stay here any longer I shall become a Christian in spite of myself." Do we measure up to that standard in representing Jesus Christ?

The man who cannot find something to achieve for Christ in lowly fields is not likely to achieve anything anywhere. To pluck a diamond from the rocky soil will make a rich man, and to pluck a soul from the mire of sin will assure us the praise of Jehovah.—*The Methodist Protestant.*

We must distinguish between love, and the emotion of love; between love and like. We cannot like every one, but we can love every one, because love in its initial stages is the product of the will and choice of doing and acting, and not of feeling.—*F. B. Meyer.*

WHAT THEY THINK OF CHRIST

"I was one day in a great meeting of non-Christians," says E. Stanley Jones. "A judge of a native state in India was the chairman of the meeting. When I got through my appeal, he said this: 'You have heard tonight what it is to be a Christian. If to be a Christian is to be like Christ, then I hope you will all be Christians in your lives, though I am not one myself. I see nothing better for you than to be a Christian, if to be a Christian is to make you like Jesus Christ.' Then he turned and in a very gracious and compelling manner said, 'May I say a word to you who are Christians here? If you Christians had always lived more like Jesus Christ, if you would live and act and talk like Him, and have His outlook on life, the process of conversion would go on much more rapidly.'

"I listened to another address by a leading lawyer of Calcutta. The man stood there in Eastern garb, in the simplicity that the East so dearly loves, and addressed the audience on this topic: 'The Inescapable Christ.' He said: 'We have not been able to escape Him. He confronts us. There was a time when our hearts were bitter and sore against Him; but we have not been able to escape Him. He is melting our hearts by the sheer force of His own power.'

"A Hindu professor in South India once said to me, 'My study of modern history has shown me that there is a moral pivot in the world. The best life of the East and the West is more and more revolving around that moral pivot, and the moral pivot is the person and life of Christ. Around that centre the best life of the East and West is revolving.'—*Good Tidings.*

THE SIN OF FRETTING

Fretting may seem a very light matter, but it is a deadly sin. God punished the Israelites by sending fiery serpents among them because they fretted about their food. If he should do that now, what would become of some who think they are very good people?

Fretting, next to drunkenness and adultery, has broken up more homes than any other cause. Fretting has ruined many by hindering their faith. No one can really trust God and fret. It is impossible to believe that all things work together for our good if we fret when things do not go to suit us. It shows that we do not believe God and do not really believe in our own consecration. Entire consecration brings entire sanctification and entire sanctification kills doubt and fear and makes us content with our lot.

David says: "Fret not thyself because of evil doers." If we ought not to fret at evil doers certainly we ought not to fret at good doers. And who else can there be to cause us to fret?

Some people will bear with great resignation the loss of a child or near relative who go to pieces over the breaking of a dish by a child or servant. Fretting is one of the strong parts of the carnal mind.—*Christian Witness.*

THE ABIDING LIFE

He walks in the presence of God that converses with Him in frequent prayer and communion; that runs to Him with all his necessities; that asks counsel of Him in all his doubtings; that opens all his wants to Him; that weeps before Him for all his sins; and that asks remedy and support for his weakness; that fears Him as a Judge, reverences Him as a Lord, and obeys Him as a Father.—*Jeremy Taylor.*

"And above all these things put on charity, which is the bond of perfectness."—*Col. 3-14.*

As we study these words of Paul the Apostle, we believe it was his supreme desire to have the church at Colosse possess the greatest of all gifts. In the context he admonishes them to put off anger, wrath, malice, blasphemy, filthy communication; he also tells them to put on, as the elect of God bowels of mercies, kindness, humbleness of mind, meekness, long suffering.

Forbearing one another and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do you.

And above all these things put on charity, etc. As the armour was to the old Roman soldier, so is this covering of love. If we love one another, God dwelleth in us. He that loveth not his brother abideth in death, and he that hateth his brother is a murderer.

This thing of hatred is the cause of so much sorrow and disappointment, heartbreak and ruined lives. Oh, how many have gone to premature graves because of this wilful spirit of the devil. Hatred is like a contagious disease, it spreads and is hard to get clear of; it has taken many an individual to a sinner's hell.

But thank God, the Great Physician will come with healing in his wings. He can so fill our hearts with love, if we will but let him. Yes, praise His name, He can make us new creatures in Christ Jesus.

How cold the house is where there is no love; it is like a grate in winter with wood but not a spark of fire; no warmth, joy, peace or contentment. Let us pray that we may keep the home fires burning, so that our children will not leave home with an ice-cold experience, seeking warmth in the world. May our hearts be so filled with love that God may be glorified in our homes and in our churches.

If a man love not his brother whom he hath seen, how can we love God whom he hath not seen? This love is a wonderful gift. God in return wants us to give up ourselves to Him, so that he can give Himself to us, for the gift without the giver is empty.

We may even give all our goods to feed the poor, but without divine love it profiteth nothing. Heaven rejoices at the manifestation of divine love. It was love that caused God to give His Son. Love prompted the disciples to stand foursquare for the gospel and caused them to die the martyr's death. Jesus bore all the agony and shame of Calvary because of love. Is it any wonder that God said, this is my beloved son in whom I am well pleased.

Again, we see the love manifest on Mount Olivet. Jesus had said, except I go away the comforter will not come, but if I go I will send him unto you. So Jesus ascended up on high having led captivity captive, to give gifts unto men. Jesus wants us to be filled, so that we can fight the battle through as He did and ascend up to heaven also. Let us buckle on the armour and push the battle to our Olivet of triumph.

Let us remember that love prompts to giving of good gifts. Let us pray for a real awakening in those around us. And let the peace of God rule in your hearts, to the which ye are called and be thankful.

Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

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Tell me how it is that in this room there are but three candles and but one light, and I will explain to you the mode of the Divine existence.—*John Wesley.*