

## THE PURPOSE OF MODEST DRESS

I do not consider that mere words will change anybody, particularly in spiritual matters; but they may cause thought and thereby open a way for the spirit of conviction, and cause action in that way.

"Truth must be as bold as the evil against which it is aimed," I consider. I therefore make bold to suggest some trains of thought, for it is very certain the things I am undertaking to speak about are real evils. I do not wish to condemn any person, except it by myself, but to endeavor to make plain some principles which it is injurious to violate. I refer to the laxity of manner and dress in the association of men and women, boys and girls. Now I do not expect to accomplish much in speaking of this matter but a little good might be done, and many great things have resulted from small beginnings.

I notice in reading the first chapter of Genesis, recording the creation of all things, that after the creation of living things, the next thing mentioned is their multiplying and following this, their food. It has appeared to me that this order of procedure frequently works out in practice. In other words this seems to be the relative order of the strength of the emotions. If this idea should be right it would supply some food for thought.

Now I come to the matter first mentioned along this line as regards, or applied to, the human family. In Gen. 1:28 this order is again made very distinct in regard to mankind, and if the strength of the emotions exists in this order, then the reason is plain for the so-called strict observance of the old school of morals.

As I understand it the old code of morals was not merely based on usage and custom, but upon sound principles which had real good substantial reasons for their observance.

Right here I might mention a point lest someone misunderstand the subject. On pointing out this order of the strength of the emotions I am referring to the physical emotions. This is the apparent existing condition since the fall, but previous therefore to the fact that man and woman were created in the image of God (that is a pure spirit, for God has no body or parts, except the Son when mentioned alone has a man's body) being mentioned first of all, shows their spiritual desires were the strongest, like God's.

Now in Gen. 11:23-24 we again find the importance of the male and female relation being properly stronger than any other natural tie, even than parent and child. From not understanding this fact many separations occur and much evil. When we have established the importance of the two sections of humanity to one another and this order of the strength of the emotions physical, we have at the same time given the reason for the proper conduct, deportment and dress of the sexes, one toward another, in the ordinary affairs of life.

Many of the older people can still remember many of the old customs, and many of the younger people who have heard of them despise them, thinking themselves wiser than their elders. This is not surprising, being common to young people of all generations; we ourselves were once the same, but years and experience work many changes.

Some will say, "Get the heart right and all will be right." Very true, and this is one step toward that desirable object; but, hasty friends, remember that it was after the law was heard and known that conviction entered, not before. Many have only learned to grasp truths that are spoken like the ten commandments amid fire and

thunder and smoke, with immediate penalties attached. More study of the scripture, along with more abstinence and prayer will open the eyes to other methods of expression.

I have spoken to open a way for truth and truth will then speak for itself, and show what is good and right and in what points I may have erred. I think I will add another thought in this connection. What is the first object or purpose of dress? It is modesty, and to show this I will explain as follows: In Gen. 1:25 the scripture says the man and his wife were both naked and were not ashamed. There are two thoughts in this statement bearing on the subject in hand, namely, the climate did not necessitate clothing, and second, being pure minded before they became sinners, modesty did not require it. But notice now as soon as they became sinners against God their minds became impure and they became ashamed of their nakedness and hid themselves. What did the Lord do? He clothed them. Why did He clothe them? Because the weather had changed? No. He clothed them for modesty. If clothing does not serve this end it defeats its foundation principles. Comfort is the second principle of clothing. Like many other things, Satan has succeeded leading people to get many ideas backwards, and so defeat God's plan.

I mentioned above that God clothes the man and his wife and scripture tells us it was in the skins of animals, while Adam and Eve had used vegetable matter, namely leaves. There is also a reason for this, but it is another matter which I will leave for another occasion. When once shown, truth is apparent to every honest believer.

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Can. F. M. Herald

## ENTIRE SANCTIFICATION

## AS A FITNESS FOR HEAVEN

God will permit nothing unholiness to enter heaven. "Without which (holiness) no man shall see the Lord." "The pure in heart, alone, shall see God." Before men leave this world they must be purified and made perfectly holy, or they can have no place in the kingdom of God. God has no two sets of conditions for believers; all must be cleansed from all sin by the blood of Christ before or at death.

Entire sanctification is essential to full assurance of faith and a continuous witness of justification. Inbred sin darkens our spiritual vision, often obscures the clear light of justification and is fruitful of darkness, doubt and fears. *Conscious confidence in Christ and a conscious neglect of privilege and duty cannot co-exist in our hearts.* Clear light and the witness of the spirit cannot be steadily retained without possessing or seeking full conformity to all the will of God. "Ye are My friends, says Jesus, if ye do whatsoever I command you."

Paul in 1 Cor. 6:10-11, speaking of the uprighteous says, "They shall not inherit the kingdom of God," and then adds: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the spirit of our God." Note the order—washed, sanctified, justified. The late B. T. Roberts in "Holiness Teaching," page 202, says, "Every Christian is sanctified. Before he is converted he sanctifies himself; that is sets himself apart to do God's service, to abandon sin and lead a holy life. When converted he is sanctified by the Spirit—is really made holy to that degree that he has victory over sin. He does not commit sin. 'Whosoever is born of God doth not commit sin,' 1 Jno. 3:9. This is a

high state of grace. But is not entire sanctification."

J. A. Wood says, "A state of continual justification in the gracious order of God includes the assurance of entire sanctification, which is a full preparation and the only preparation for heaven."

Justified believers in the event of sudden death would be saved as they are children by adoption and stand in the same relation to God that infants do, and He (not death) perfects that which is lacking in them.

A justified state implies an obedient spirit, and every one who maintains his justification is following after holiness, and his holiness or entire sanctification has begun, and has only to fully trust Jesus to be entirely sanctified. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

"Faithful is he that calleth you, who also will do it." 1 Thes. 5:26.

—J.M.E.

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## AMERICA IMPERILED BY CRIME

Prophets have declared that America is imperiled by materialism. They have declared that money-making has become our betrayal. They assert that our idealism does not enjoy liberty, but that it is held by lariat; that it is confined to a restricted space. Beyond this limitation it can not go, as it runs into our commercialism; as it seeks to restrict our financialism. If it in the least interferes with our economical pursuits, it is quickly disposed of. By tightening its restraints our materialism has created another peril which naturally follows in its train; for when men have low, restricted, limited ideals, they quickly succumb to the impulse of crime. The peril of a materialistic civilization registers itself in a long increasing record of moral irregularities. Today men are saying that crime threatens the ideals and the religion and the morals of the American people. Our murder rate and other criminal diversions are from twenty to thirty times more than those of Great Britain. We have fallen into a position where we no longer visualize the "Ten Commandments." They have gone beyond the horizon while we walk in the dark, stumbling and violently fighting our way as though the path were lost in a morass beset by howling beasts of impenetrable jungles. We are not frightened; we are not even afraid. We make our abode with them. The criminal mind does not fear punishment. Arrest of the criminal and punishment for crime has become so uncertain that the offender need not dread the results of his wrongdoing. Indeed, he has discovered that he can turn his crime into profit and come through to live at his ease. Who, then, shall help us to see the fatality of the situation we are now passing through? Crime threatens, lawlessness flaunts its liberty in the face of constitutional right, the moral and the spiritual order. The legal order needs the support of a strong, spiritual constituency. The American people must be rejuvenated in moral force, or their liberty will be betrayed.—The Christian Advocate.

We must not conceive of prayer as an overcoming of God's reluctance, but as a laying hold of His highest willingness.—Archbishop Trench.