

## THE LAW OF LIBERTY

Iva Durham Vennard.

Theoretical religion is not going to save anybody, no matter how good the theory may be. In pagan philosophies there may be found beautiful theories, but they are not alive. The people have no conception of applying the theory to the morality of every day life. And I wonder if there are not some professing Christians who endorse the great doctrines of our holy faith without connecting the truth with every day ethical living?

It is not the correctness of our philosophy; it is not even the accurate orthodoxy of our doctrine that saves us. It is the actual vital experience of the truth, the heart union with Christ that makes it real. We must live our doctrine so that people will not simply hear our sermon, they will see it verified in us. They will not simply assent to the logic of our exposition but will be profoundly impressed by the reality of it in our daily life.

Beloved, one may be a good Pharisee, a Methodist, Baptist, or even "a holiness man" and yet fall short of being a New Testament Christian—a holy man. "But be ye doers of the Word, and not hearers only, deceiving your own selves."

The emphasis falls upon an exceedingly practical word—doers. If only everybody were doing the best they know how to do. If only they were obeying what light they have, how much better a place this world would be to live in! But here in this favored land of ours where there are so many opportunities and advantages which are the very fruit of Christianity, we have a steadily increasing number of people that are known as the Gospel-hardened class. They are not the "down and outs"; not the products of the slums. They have come from good homes, have enjoyed good advantages, have attended our churches; yes, they have been children in our Sabbath Schools and have gone through many a revival season. They have known the moving influence of the Holy Spirit in conviction for sin, but have stubbornly stiffened themselves against the Gospel appeals.

Some have gone so far as to join the church to allay the pressure of conviction, but have failed to yield fully and become new creatures in Christ Jesus. They have not been born again by the Holy Ghost, and though sometimes busy in the activities of the Church they are not loving and serving Christ with an obedient will, a conquered spirit.

This is really a tragic situation. This class, wherever you find them—in the Church or out of it—are like hard pan. They have no response to anything that is genuinely spiritual. They imagine themselves too advanced, too modern, to be impressed by old fashioned evangelism, and if one draws them out, in confidence they may confess that there was a time when such scenes as an altar service moved them profoundly, but, they add, "that is all past." I have known them to tell of times of mighty conviction when they trembled under the light of the Holy Ghost, but they explain it all away as a psychological condition.

But what is the explanation of this condition? The text gives us the solution. They are hearers, but not doers. To receive light from the Holy Spirit is a grave responsibility; to fail to walk in it is a spiritual catastrophe. No wonder any new religion, no matter how illogical and absurd, can get a following. The recruits come in large numbers from just this

class of people who are "hearers and not doers of the word."

Christ has summed up the New Testament standard of Christian experience for us in His own words: "Thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself." Blessed is the man who observes this law, and lives in obedience to it, he being not a forgetful hearer, but a doer of the word. He lays down in this great Law of Liberty, the root principle which must become the dominating motive and controlling force in our lives if we are to be true Christians. The kernel of the entire Bible lies in his: "Thou must love." The great sin is the sin against love. It is love that transforms. Thou must love God with thy all.

This is an absolute requirement. God must have, really and actually, the first place in our hearts, the supreme devotion of our lives; and the second command: "Thou shalt love thy neighbor," is like unto the first. It is dependent upon it. Our love to our neighbor is the interpretation of our love of God.

Dear hearts, this is the life of holiness. When we have finished splitting hairs in definitions, and have given up our theological confusions, we will find the core of the Gospel here. It is this perfect law of liberty. Anna Waring has expressed it in her dear old hymn:

"In a service that thy love appoints

There are no bonds for me,  
For my secret heart is taught the truth

That makes Thy children free;

And a life of self-renouncing love

Is a life of liberty."

—Heart and Life.

## OBITUARY

Miss Myrtle Dickinson

Miss Myrtle Dickinson, second daughter of Mr. and Mrs. Herman Dickinson, died at the County Hospital, East Saint John, N. B., Friday morning, July 24th.

Miss Dickinson was 21 years old. She was a bright, talented, and cheerful girl. She leaves the following to mourn: Her parents, Mr. and Mrs. Herman Dickinson, Woodstock, N. B.; three sisters, Mrs. Gus McKinney, Woodstock, N. B.; Mrs. Perley Laite, Houlton, Maine; and Alta at home; three brothers, Theodore, Roscoe, and Wesley, all at home; and many other relatives in Woodstock and Benton. The deceased was a second cousin of the writer.

The funeral was held in the Baptist Church at Benton, N. B. on Saturday afternoon, July 25th. Rev. G. A. Rogers of Island Falls, Maine, had charge of the service in the church and at the grave. The text was St. John 12:21. Mr. Gray, pastor of the Benton circuit, assisted in the service. The choir of the Baptist church sang three beautiful selections. A duet was rendered by Mrs. McElroy and Mrs. Patrick. The flowers were beautiful. Interment was made in the family lot in the Benton cemetery.

To the sorrowing ones we extend our sympathy. We bear them up at the throne of grace and pray that the eternal God may sustain them in their sad hour.

G. A. ROGERS.

Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Eph. 6:13.

## STRICT INTEGRITY THE

## SUREST WAY TO SUCCESS

It is very common for young men just commencing business to imagine that, if they would advance their secular interests, they must not be very scrupulous in binding themselves down to the strict rules of rectitude.

They must conform to custom; and if in buying and selling they sometimes say things that are not true, and do the things that are not honest, why, their neighbors do the same, and, verily there is no getting along without it. There is so much competition and rivalry that to be strictly honest, and yet succeed in business, is out of the question.

Now, if it were indeed so, I would say to a young man, "Then quit your business. Better dig, and beg, too, than to tamper with conscience, sin against God, and lose your soul." But is it so? Is it necessary to succeed in business, that you should adopt a standard of morals more lax and pliable than the one placed before you in the Bible?

Perhaps, for a time, a rigid adherence to rectitude might bear hard upon you, but how would it be in the end. Possibly your neighbor, by being less scrupulous than yourself, may invent more expeditious way of acquiring a fortune. If he is willing to violate the dictates of conscience, to lie, to cheat, and trample on the rules of justice and honesty, he may, indeed, get the start of you and rise suddenly to wealth and distinction. But would you envy him his riches, or be willing to place yourself in his situation?

Sudden wealth, especially when obtained by dishonest means, rarely fails of bringing with it sudden ruin. Those who acquire it are, of course, beggared in their morals, and are often very soon beggared in their property. Their riches are corrupted; and while they bring the curse of God on their immediate possessors, they usually entail misery and ruin upon their families. If it be admitted, then, that strict integrity is not always the shortest way to success, is it not the surest, the happiest, and best?

A young man of thorough integrity may, it is true, find it difficult, in the midst of dishonest competitors and rivals, to start in his business or profession; but how long ere he will surmount every difficulty, draw around him patrons and friends, and rise in the confidence and support of all who know him?

What if, in pursuing this course, you should not at the close of life have so much money by a few hundred dollars? Will not a fair character, an approving conscience, and an approving God, be an abundant compensation for this little deficiency of pelf?

Oh, there is an hour coming when one whisper of an approving mind, one smile of an approving God, will be accounted of more value than the wealth of a thousand worlds like this. In that hour, my friends, nothing will sustain you but the consciousness of having been governed in life by worthy and good principles.—Hawes, in Osgood's Fourth Reader.

"A friendly smile will break the clouds of discouragement."—Free Methodist.

"God does not always answer our prayers by sending the thing we request; sometimes He shows us a very rough way to obtain it."—Free Methodist.

"Take the welcome off your door mat and wear it on your face."—The Free Methodist.