

## THE TIME FOR HOLINESS

Some persons are so shallow in their religious thinking and have such a small appreciation of the character of God that they never have felt the necessity for holiness to prepare one to stand in His presence.

However, other individuals and groups have felt the need and tried in some way to prepare themselves. The Roman Catholic Church feels the moral and spiritual state of its membership to such an extent that it has invented "purgatory" as a place of suffering where men may be purged from their sins and made holy. To see the need is commendable. However, the remedy for the situation is a purely human contrivance. Purgatory has not one passage of Scripture to support it.

Some Protestants, appreciating the gulf between God and man, caused by God's holiness on the one hand and man's nature and sin on the other, have proposed that at death the soul would be made clean and white and fit for company with God. Here again we lack scriptural support. Death is a mere incident in a man's existence. It has absolutely no moral quality or power. Where will you go for proof that this "last enemy" can sanctify the soul?

Others say that one should begin to be holy here and now, but they object to a consummation of that work on this side of the grave.

Mr. Wesley recognized the teaching of Scripture that holiness should begin somewhere, supposedly at conversion, and should continue after that as one walks in the light. However, he taught that while holiness only begins in justification, if one proceeds toward God he comes to the place where holiness is complete.

Mr. Wesley's position seems reasonable for two reasons at least:

First, the Scriptures do not propose sanctification by purgatory, by death, or by a time process, but by the Holy Ghost and through the merits of the blood of Christ. See: "Through the sanctification of the Spirit, and the belief of the truth" (2 Thess. 2:13); "And the very God of peace sanctify you wholly" (1 Thess. 5:23); "Wherefore Jesus, that He might sanctify the people with His own blood, suffered without the gate" (Heb. 13:12). See also 1 Cor. 1:30; Eph. 3:14; Eph. 14:11.

Second, since one is required to live a holy life here, and he is (see 1 Pet. 1:16; Matt. 5:48, etc.), he will need holiness in order to live that kind of a life. This question arises, Just how can one meet these standards demanded of the saints without holiness within? It thus appears that since we have the provision for holiness now, and since we need it now, we ought to have it now. Having it now, if this relation and condition continues, heaven and the future must be ours. By God's irrevocable law all holiness will get together by and by.—The Free Methodist.

## SHALL WE DELIVER THE INHERITANCE?

If your father left in his will an inheritance for you and your brother, and your brother, being at a distance, could receive his inheritance only if you sent it to him, would you feel free to decide whether to send it to him or not? And if you did send it to him, would you take considerable credit to yourself for doing so? That is like foreign missions. People talk complacently about the "poor heathen." Why "poor?" Because the brethren have not received their share of the inheritance which the Father left us to give them!—Sel.

## A RARE COMMODITY

We recently read a clipping, written by Henry M. Hyde, which voices sentiments which have been running through our mind for some time. It is on "The Gift of Sincerity," and he tells what we want to say so much better than we could, we are going to give the clipping in full. He goes on to say:

"Take from a man every gift but sincerity; let him be blind and deaf and lame, let him stammer in his speech, lack education and good manners; handicap him as you please, so you leave him sincerity, and he will command respect and attention. His work will endure. The world, which is always looking for the real thing, will gladly overlook all his infirmities.

"In every relation of life, sincerity is the secret of power. The salesman who does not himself sincerely believe in the merits of his goods will generally be a failure. The business man who sets about to fool other people must end—as he has, in fact, begun—by making a fool of himself. The clergyman who preaches anything that his soul does not approve need look no farther to explain empty pews.

"There is no virtue that more men believe in and fewer men practice. Many of us, it may be fair to say, are busily engaged in the utterly futile attempt to run a bluff on the rest of the world. From pillow shams and false fronts to imitation marble buildings and watered stocks, things are largely what they seem.

"The chief anxiety of too many people is to keep up appearances. If they are poor, they must at any rate appear to be rich. When Jones, the wealthy brewer across the streets, sets up a motor car, the Brown family put a mortgage on the house and let the butcher go unpaid to the end that they, too, may boast an automobile.

"If they are ignorant, they at least affect culture. 'We are going to spend the winter in Washington on account of its wonderful educational advantages,' says Mrs. Jenkins. 'We expect to put dear Alyce in the Smithsonian Institute.'

"Be a real man—not a shoddy sport or a sham aristocrat. Be sincere with yourself, your friends, and your work. With sincerity, a few talents and a little strength may go far. Without it genius must fail."

Now do you not all agree with us that Mr. Hyde strikes the keynote on this question? It has gotten to be a keynote treat to have a real, transparent, sincere person cross your path, and oh, when you do find such an one, how refreshing it is. You feel like you want to hold them fast and never from them part.

We were in a grocery store not long since and a girl was at the phone who seemed evidently in much trouble; presently she said to the groceryman, "George died last night." "He did," said the groceryman, "That is too bad," and after she had left the store the man said, "I think it is a good thing, for some reasons." Now we do not censure the man for thus expressing himself, but it shows how apt we are to say one thing when we mean another. Of course an unscrupulous person does not thing anything of this, but to be genuinely sincere, we must be watchful of our remarks and always speak what we really feel in our hearts.

It is said in making massive pillars for ancient buildings, they would often get damaged material and cement the broken fragments together with wax and then polish it over until the defects were entirely hidden. So we are told that the word *sincere* means *without wax*. That is, the pure article clear through; no faulty par-

ticles cemented together with wax, but genuine from core to rind. The honey without the comb. This is what we mean by a sincere person; one who has not tried to cover up his defects and shortcomings by cementing them together with a profession of gentility, false smiles and smooth words.

Paul doubtless saw much of this in his time, for when writing to the Philippians he prayed that they might be *sincere* and *without offence* till the day of Christ. Waterland truly said, "The more sincere you are the better it will fare with you at the great day of account." But the trouble is that people who are insincere, forget these solemn facts and drift along bent on "making an impression" in spite of what the consequences may be in the other world.

There are some natural woods which can never be improved by polishing them. The very grain and weave in their natural state are beautiful to behold; so it is with an unadulterated, sincere character; there is no sort of polish which is necessary to add to its luster and beauty. In fact, the natural is so beautiful, that it does not occur that improvement is necessary.

One commenting upon this word says, "Sincerity is a thing which may be examined in the clearest and strongest light, without the possibility of detecting a single flaw or imperfection." In other words, "We are to be so purified and refined in our souls, by the indwelling Spirit, that even the light of God shining in our hearts, shall not be able to discover a fault that the *love* of God has not purged away." To sound the word down to its real meaning, we find that it places one upon the plane of moral perfection, or as Clarke says, "The soul that is sincere, is the soul that is without sin."

When we began to write upon this subject it did not occur to us to be as serious as it does since we have been contemplating its depth of meaning. Most people consider that to be insincere, is just to be a little deceitful, to be tactful in keeping up appearances, to "pass well" in the eyes of the world, but when we measure it by the plumb line of perfection, how far short many of us come. Let us be so conscious of the integrity of our inner selves, that we will not scringe to be held up where the Sun of righteousness can shine through us without any obstruction occasioned by concealed defects and sins. May the prayer of our heart be that of Philip Dodridge when he said.

"O Thou great God, whose piercing eye  
Distinctly marks each deep recess,  
In these sequestered hours draw nigh,  
And with thy presence fill the place.

"Through all the mazes of my heart,  
My search let heavenly wisdom guide,  
And still its radiant beams impart,  
Till all be searched and purified.

"Then with the visits of thy love,  
Vouchsafe my inmost soul to cheer;  
Till every grace shall join to prove  
That God has fixed his dwelling there."

—The Pentecostal Herald

"The reputation of a man is like his shadow—it sometimes follows and sometimes precedes him; it is sometimes longer and sometimes shorter than the natural size."—French Proverb.

Seek still the blood of the atonement for faults much and little. Know the gate to the fountain and lie about it. Make much of assurance for it keepeth the anchor fixed.—Rutherford.