

Ghost was not yet given: because that Jesus was not yet glorified)" (John 7:37-39).

Evidently, the carnal mind would rather work than die. Death to sin is the worst experience we will ever have. It is after we have died to sin that we glory in the cross. Death to sin precedes resurrection in newness of life. Resurrection is the morning glory of Christian experience.

In every case, regardless of age or transgression, the case with which God saves, sanctifies, and heals, is speaking the word.

No man is penitent who considers himself good enough, or as good as others, and is willing to take his chance with church members. Good works are praiseworthy if not made as a substitute for righteousness. No amount of good works have saving merit, with saint or sinner. Good works are rewarded when coupled with faith. Nominally good works are destroyed when not coupled with faith. Strictly speaking, out of Christ no man is truly moral, for all need to be saved from sin. The saying, "If you don't do anything worse than so and so you won't go to hell," is a devilish combination of ignorance, wickedness, and self-righteousness. It is not a question of that which is not so bad in a sinner, but of the new birth. Not a question of the good that is in us, but of salvation from sin. In climbing up some other way we have our labor for our pay, a poor recompense indeed. The natural man is spiritually dead. His lack of response in hearing, sight and reason is evidence. Nothing in common with the saints in fellowship is proof.

Anything popular in religion has little or no opposition. Anything unpopular in religion is opposed by the devil. The narrow way is the way of the cross, of grace and humility, and is always unpopular. True holiness is characterized by the cross, grace and humility.

Drinking the cup of repentance, even the dregs of confession and restitution, saves from damnation, and to eternal glory. The worth-whileness of grace is appreciated when ye are clean and clear, even when former things have passed away.—Free Methodist.

THE TWO WORKS OF GRACE

To rightly understand the doctrine of entire sanctification as a second work of grace it is necessary to take in account the twofold nature of sin. Sin is first, an act of responsible agent in transgressing the law of God, and as such always entails guilt and implies a penalty. Sin is secondly, a state of defilement or a diseased condition of the soul which exists in man without his act or consent, and therefore as such, is never chargeable to him. Only when the remedy for sin is presented is man held responsible for it, and then perhaps not so much for the pollution itself as for the rejection of the remedy. This inward sin or pollution of the soul is the parent of all transgression, the fountain of all unholy activities, but must not be confused with these activities, or any one of them. It is rather the power which influences the will, or the "bent to sinning," as the older theologies expressed it.

Sin, being of a twofold nature, there must of necessity be a double cure—first, a divine act of forgiveness, which pardons all transgressions and delivers the soul from the guilt and dominion of sin; second, a divine act of cleansing which purifies the heart and destroys the very being of sin. The atonement is the same for our "sins" or transgressions as it is for our "sin" or inward pollution. The blood of Jesus not only makes provision for

the remission of sins, but is able to cleanse from all unrighteousness. The blood destroys the being as well as the guilt and power of sin and thus entirely sanctifies the soul. Bearing in mind this distinction between justification which deals with sin as an act, and sanctification which deals with it as a state of inward pollution, the following distinctions published in tract form by The Repairer will be of practical value in assisting one to analyze his own experience:

Reader, under which head do you come? Compare yourself in the light of God.

Justification will save you from all outward sin.

Sanctification will save you from all the inward stirrings of the "carnal mind."

J.—will save you from scolding and getting "out of patience when things go wrong.

S.—will keep you from ever feeling stirred and impatient under similar circumstances.

J.—will save you from saying harsh, cutting words when pressed or in a hurry.

S.—will keep you mild and tender in every look, gesture and tone of voice.

J.—will keep you kind and patient when reproved, contradicted and misunderstood.

S.—will keep you from feeling resentment or retaliation for a moment.

J.—will save you from unnecessary speaking of the faults and failings of others in their absence.

S.—or perfect love, "thinketh no evil." It will save you from all evil surmisings and uncharitable suspicions.

J.—will save you from harboring jealousy and bitterness toward another.

S.—will keep you from ever feeling a secret feeling of envy shut up in your heart.

J.—will save you from pouting and wanting to have your own way.

S.—will destroy the very principle that loves to be coaxed and humored.

J.—will give you peace and joy unspeakable and full of glory at times.

S.—will make you rejoice more and "in every thing give thanks," even in times of pressure, opposition and misunderstandings.

J.—will save you from the "love of the gossiping conversation.

S.—will make your words "few" and well "seasoned with salt" that they may "minister grace unto the hearers."

J.—will save you from the 'love of the world," such as worldly dress, company, worldly amusements, etc.

S.—will destroy "Every desire to appear good, or great, or wise, in any but our Saviour's eyes."

J.—will give you victory over every unclean practice and "lust of the flesh."

S.—will save you from every undue affection and secret stirring of lust in the soul.

J.—will give you victory over the opinions of the people.

S.—will save you from every tendency to shrink and "fear of man which bringeth a snare."

J.—will save you from taking advantage of others because of their ignorance or pressing circumstances.

S.—will destroy the very principle that evades and reasons around the whole truth, even though it work against you.

It is not enough to testify that you are saved and sanctified unless you manifest the fruits under every test and circumstances.

You can have just such an experience. Do not skim over, but go to the bottom.

—Herald of Holiness

OBITUARY

Mrs. Ida M. Coy

At 71, Mrs. Ida M. Coy passed peacefully from this life at her home at White Rock, B. C., on Sept. 2. Death was due to shock, against which the best medical skill and most careful nursing proved without avail. She was formerly Miss Ida M. Keilburn, and was the daughter of the late William and Jane Keilburn, of Keilburn, N. B. She was married to W. H. Coy, a son of the late Rev. J. H. Coy, in 1892. Mr. Coy died some years ago. Shortly before she died Mrs. Coy said to a friend, "I am always in the presence of God." This mortal shall put on immortality." The funeral took place from the home of Mrs. Alice Keilburn, at Keilburn, N. B., on Tuesday, Sept. 15th. Rev. G. A. Sellar preached. He was assisted by Rev. A. F. McLean and Rev. Gordon Pringle. Interment was made in the Keilburn family lot. A friend of Mrs. Coy's writing from White Rock to a relative of the deceased says: "I called to see her the day before she died. I never saw anyone face eternity so calmly. She always lived that way among us. If everyone here to whom she had done a kindness could bring a flower to her grave, I am sure she would sleep under a bank of flowers. Mrs. Coy was the youngest of a family of twelve, all predeceased her except one sister, Mrs. B. T. Gaskin, of Keilburn, N. B.

B. T. GASKIN

James R. Powers

The community was shocked at the sudden death of James R. Powers, son of Mr. and Mrs. J. M. Powers, of Saint John, which occurred in the General Hospital at Newton, Mass., Sept. 15th, after a fatal train accident, from which he did not regain consciousness. He leaves to mourn besides his parents, three brothers, Milton, of Glen Falls, N. Y.; Murray and Lounne, of Saint John, and three sisters: Mrs. C. W. Wanamaker, Mrs. R. V. Knox and Miss Marvel Powers, also of the city, besides a large circle of relatives and friends who sincerely regret the loss of a life so suddenly cut off in his early manhood.

Mr. Powers was a very efficient telegraph operator for the C. P. R. for about 15 years.

The funeral service, held at his late home, 14 Germain St., and conducted by Rev. I. F. Kierstead, assisted by Rev. Brice Knott, (U. B.) was very impressive, as they endeavored to speak words of comfort to the bereaved family.

The selections rendered were a solo: "He's the One," and two trios "Does Jesus Care?" and "Jesus Understands." The service was largely attended by neighbors and friends.

The beautiful floral tributes bore silent witness to the high esteem in which the departed was held.

Interment was made in Cedar Hill Cemetery.

To the sorrowing ones we extend sincere sympathy and assurance of prayers.

I. M. K.

Levi Wallace

At Alley's Bay, Beals, Me., on Sept. 12th, Levi Wallace, aged 71 years. Although not in good health for some time, yet he was able to attend to his work up to the day he died. He leaves a widow, three daughters and one son, besides three sisters, Mrs. D. Beal and Mrs. E. Alley, Beals, Mrs. Annie Norton, Jonesport, Me.; also two brothers, Frank and Melvin Wallace, of Beals.

The funeral service was conducted by Rev. H. C. Archer.