

the speech. It forbids corrupt communication, and enforces speech that edifieth. "Let no corrupt communication proceed out of your mouth." Obedience to this will save us the misery and woe of church quarrels; family troubles; and community scandals. God forbid that any of us should be free delivery for the devil's filth. Spare us from being scandal mongers in the eyes of God. Criticisms, fault-finding, talebearing, whispering, evilspeaking, and such like, are not compatible with true holiness. My readers, let us seek to excel in this holy exercise of godly speech. Strive to speak in such a way of the brother or sister that will help them, and help all that hear you. After all, what does edify? We answer, that which encourages us; that which builds us up; that which enriches us in soul; such as this will edify. It is not flattery to let people know that you appreciate them. God spoke to Jesus from heaven, and encouraged Him with words of comfort. No one will suffer from the swell-head if we speak well of him. To esteem persons highly for their work's sake is a show of true holiness. Go to that tired pastor and tell him how you love him, and pray daily for him. It will edify him if you will. Hunt up that church member who has such trials at home that nearly crush him or her. Let such know your love, your sympathy, your confidence in them. A sanctified tongue is a mighty force for the publishing of the gospel. If we so speak as to minister grace to the hearers we have all proof of true holiness. What can be more profitable than being a minister of grace by word of mouth? This can be done by all classes, rich and poor, sick and well, ignorant and learned. It requires neither wealth nor learning to minister grace to the hearers by godly words. The power of holy speech is greater than all other forces at our command for ministering grace. That explains why God calls men to preach; and that is why He makes all His people His witnesses.—Herald of Holiness.

SANCTIFICATION ESSENTIAL TO FINAL SALVATION

Rev. C. W. Ruth, Evangelist.

Said a brother, "I had a powerful, and most glorious conversion: will not that take me to heaven?" My friend, that all depends on what use you make of your conversion. If you use your conversion as a terminus it will not take you to heaven; if you use your conversion as a thoroughfare it will take you to heaven; use your conversion as an end, and stop there it will not take you to heaven; use your conversion as a means to an end it will take you to heaven. Your attitude to the will of God, after your conversion will determine this question. Conversion does not provide you with a non-forfeitable, unconditional passport to heaven. No person can say "no" to the will of God after conversion, and remain justified, and enter heaven.

We need to remember that Jesus said, "many are called, but few are chosen," (Matt. 22:14) and gave us the parable of the man without the wedding garment: this man evidently had been "called," and had accepted the call, for he had come in; but because he failed to comply with the requirements, in putting on the wedding garment, he was not "chosen," and was cast "into outer darkness."

Perhaps the greatest danger of all Christians is that of resting in a past experience; taking it for granted that because of some epochal experience in the past, we are still all right, and accepted of him. It was thus that

Joseph and Mary lost Jesus in Jerusalem,— "supposing him to have been in the company," (Luke 2:44) and "went a day's journey" before they discovered their loss. They had done no wickedness, but simply failed to keep in touch with him.

The law of life is eternal progress; to stand still is to retrograde; it is here where all backslidings begin. It would be impossible to backslide while pressing forward. In conversion (using the term conversion as a synonym for regeneration, justification, or the new birth) the soul emerges from death into life, and from darkness into light; (1 John 3:14; 1 Pet. 2:9); and in order to maintain and retain this life there must be an obedient walking in the light as the Spirit illumines the pathway, and reveals the will of God. Disobedience is sin. He has said, "If any man draw back, my soul shall have no pleasure in him." Heb. 10:38. However, "If we walk in the light, as he is in the light, . . . the blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John 1:7. The reader will note that this cleansing takes place after the person has been translated out of darkness into light, and then only on condition that we walk in the light. Because a sinner abides in darkness, he cannot "walk in the light, as he is in the light." And since all evangelical denominations in their credal statements acknowledge the remains of sin in the heart of the regenerate; and since all regenerated persons soon discover this fact, it is evident that this cleansing from all sin must take place as a second, or subsequent experience to regeneration, as a preparation and fitness for heaven. Hence in writing to young Hebrew converts, the inspired Apostle said, "Follow peace with all men, and the sanctification, without which no man shall see the Lord." Heb. 12:13, R. V.

At this juncture we are frequently told of certain loved ones who had died very triumphantly, who had never professed this sanctification; and the inference is, that if they could thus die triumphantly without sanctification, why might not they do likewise?

In the first place, we must hold to the fact, that heaven is absolutely holy, and that nothing unholy will ever enter there. This is the plain teaching of the word of God. In the second place we must remember that all authoritative Dictionaries and Lexicons agree in saying, "Sanctification is the act of divine grace whereby we are made holy;" therefore we must conclude that all who have entered that heavenly city have been sanctified and made holy sometime, somewhere. While they may never have professed to be sanctified they nevertheless were sanctified and made holy before they passed through the gates into the city. That many have entered heaven who never professed sanctification we readily admit; but that they entered heaven without sanctification we can never admit.

There are three explanations that may help us at this point:—

a. The fact that many have had the experience who had never heard the teaching, and did not know it as a doctrine, did not use the terms and phraseology that we use, we do not doubt in the least; we have met such. However, they did know of a time and a crisis in their lives when they met their Lord, and came to a very definite experience of grace in their hearts and lives. This may have been so with your loved ones.

b. Others have doubtless received the experience of sanctification while on their deathbed. Not that dying, or death sanctified them; death has no saving virtue. "The last enemy

that shall be destroyed is death." 1 Cor. 15:26. But through the ministry of suffering, while lingering on a bed of pain, after a great struggle and much prayer they made the complete consecration, gave up all, saying, "Thy will be done;" were sanctified wholly, and went shouting through the gates into the city. Any one doubting that they were sanctified wholly can readily prove the matter to his own satisfaction by simply making the same complete consecration they made, and trusting Jesus to do the rest, just as they did. However, no one should defer the matter to a dying bed, as they might be stricken suddenly, and not have any dying bed; nor can a person reject the light, and refuse to be sanctified, and thus disobey God, and remain justified. "Now is the accepted time: behold now is the day of salvation." 2 Cor. 6:2.

c. There is doubtless such a thing as an unconditional sanctification; but this is not for such as have had light, and opportunity to be sanctified, and have rejected the same. "This is the condemnation, that light is come, . . . and men loved darkness rather than light." John 3:19. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin." John 3:19; John 15:22. Thus we see that light is the measure of our responsibility. Unconditional sanctification is for infants, and such as are mentally irresponsible, and therefore incapable of either accepting or rejecting the same. Since there is no condemnation on a justified soul that is obeying God, and has his heart and mind and will set to do all the will of God, and is walking in all the light he has received,—we are happy to believe that such an one may have the unconditional covering and cleansing of the blood of Jesus for inbred sin, just as he has for infirmities, and to him, unknown "sins of ignorance." God could scarcely hold a person responsible for something they knew nothing about. But he who has had opportunity for knowing, and wilfully and deliberately rejects the same, comes into condemnation because of his disobedience. Certain it is that no one ever has entered heaven, and never will, who has refused to be made holy.—The Pentecostal Herald.

A young artist in England was painting a lost woman of the streets. So real was the look of abandonment, sin and despair that even the artist himself was challenged. The vision reached past his artistic ability and challenged his very soul.

"I can paint this, and yet—I am doing nothing to help," he said half aloud.

He did help, and went into the slums of London to do social service work. Then he came into active Christian service, became a minister in the Church of England, and was finally its missionary bishop in Africa.—Selected.

JOHN WESLEY'S BIBLE

One of the treasured possessions of the Wesleyan Methodist body in England is John Wesley's Bible. It is a little, thumb-marked book, in shabby, tattered leather cover, and is usually kept in the safe of the Methodist Book Room in London. It used to be the practice of each Wesleyan president, says Methodist Times, to carry the Bible with him everywhere he went. It has been in every town, village, and hamlet in England. It was recently handed to Dr. Scott Lidgett as a symbol of the Wesleyan Methodist Church on his induction as first president of the United Church.—Alliance Weekly.