

purifying in its nature and work.

If we read the third verse of the fourth chapter of Thessalonians we will find that this high and heart-cleansing experience is the will of God for His children. Paul's words are unmistakably clear on this point. "For this is the will of God, even, **your** sanctification.

We find also that Sanctification as taught by the Apostle in this chapter is related to our living here on earth. In the first verse Paul writes: "Furthermore we beseech you, brethren, and exhort you by the Lord Jesus Christ that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more."

For this is the will of God even your Sanctification. Thus making Sanctification the standard of our daily walk.

Again: Paul holds out to Christians the experience of Sanctification as God's provided remedy against all forms of intemperance and unbalanced living. Paul takes into consideration the natural propensities of mankind and recommends to each believer the sanctifying grace of God as the principle by which all our desires and appetites must be governed. The following statement is too clear to require further discussion. "For this is the will of God even your sanctification, that ye should abstain from fornication. That every one of you should know how to possess his vessel in sanctification and honour."

Again, in this same chapter, Paul suggests to us that sanctification greatly assists the believer in the practicing of the second commandment. "That no man go beyond and defraud his brother in any matter." Where sin is eradicated, and the "unfeigned love of the brethren" exists, there is little danger of doing other than fulfilling the "Royal law." The lack of this experience and consequent heart condition to govern aright in the hour of testing has caused many of us to act in ways that have "cut the keen edge" from our testimonies as far as some people are or ever will be concerned. Oh, that we might all be wise and learn, if not from God's word, from our past experiences how practical and essential is the work of sanctification in our hearts.

And lastly, Paul points out to us here in this connection that sanctification is the act of God's grace in our hearts by which we may attain to God's eternal purpose for His people, namely: Holiness.

We could read this chapter thus and get the true meaning of the Apostle's letter: For this is the will of God even your sanctification for God hath called us unto holiness.

Sanctification strictly speaking is not holiness any more than a surgical operation is health—but it stands in the same relation to holiness as a successful operation does to health. It is the operation on the heart, performed by the Great Physician, of which holiness is the result. "The circumcision of the heart." Sanctification is the act, holiness or health is the outcome.

Therefore we conclude that since holiness is God's eternal, unchanging purpose for His people; and is essential to our seeing God; and is our "passport" into the eternal city; and can only be realized through the gracious work of the Holy Spirit in His Sanctifying power. Some folk better quit their arguing and fighting; others their hedging and twisting; others their bickering and sourness. Then humbling themselves under the mighty hand of God go in and get the Blessing, "lest coming suddenly He finds them wanting."

F. A. DUNLOP

OBITUARY

Blessed are the dead which die in the Lord.—Revelation 14-13.

Mrs. Amy H. Hand

The many friends of Mrs. Amy M. Hand, widow of the late Augustus W. Hand, were shocked to hear of her sudden death at Woodstock on Monday, December 20, after an illness of four days. Her husband predeceased her two and a half years ago.

She was a daughter of the late John and Elizabeth Hale Tedlie and was born at Lower Brighton 61 years ago.

Deceased was a woman of high ideals and noble Christian character. In her youth she was a member of the Reformed Baptist Church at Lower Brighton. Later she was a member of the congregation of the Advent Christian Church at Woodstock. She is survived by three sisters, Mrs. Annie Hovey, Miss Mamie Tedlie and Mrs. Maurice Haley all of Houlton, also several nieces and nephews.

The funeral was held on Wednesday afternoon at 2:30. The officiating clergyman was Mr. Milton Burt of Keswick. He was assisted by Rev. L. T. Sabine of the Reformed Baptist Church.

Interment was made in the family lot in the Methodist cemetery.

The floral tributes were many and beautiful, showing the high esteem in which the deceased was held.

Austin Barker

Austin Barker, invalid son of Mrs. Edgar Bryant, by a former marriage, passed away at his home in Lower Brighton on Sunday, Jan. 9th, aged 29 years. The funeral was held at the home on Tuesday, Jan. 11th, conducted by the writer. Interment was made in the Lower Brighton Cemetery.

H. C. MULLEN

Mildred Evelyn Hovey

Mildred Evelyn, four-year-old daughter of James and Mona Hovey, of Hartland, passed away at the Fisher Memorial Hospital, Woodstock, early Saturday morning, January 1st. Her death was the result of accidental scalding at her home a few days previous. When first taken to the hospital she gave hopes for recovery, but later suddenly grew worse and passed peacefully away.

She was a member of our Sunday school and was a bright and winsome little girl, and a great favorite among her brothers and sisters. She will be greatly missed from the home circle. It was a very sad funeral. The funeral was conducted by the writer assisted by Rev. G. L. Giddings of the United Church. Interment was made in the Hartland cemetery. To the sorrowing parents and family we extend our heartfelt sympathy.

H. C. MULLEN

ACTS OF SYMPATHY

An act of kindness, a word of sympathy, may render the whole line of life different from what it would otherwise have been. There are crises in many a life when the course it shall take for weal or woe depends upon a slight influence—almost a single word. How careful then should we be that our influence may at all times be in the right direction.

Life appears to me too short to be spent in nursing animosity or registering wrong.

PRECEPT OF PENTECOST

By Rev. Floyd L. Skinner

"Be ye holy." (1 Peter 1:16)

Every true command carries with it an obligation to obey. Webster tells us that an obligation is a duty forced upon us by authority, appreciation or association. Let us consider our obligation to seek the baptism with the Holy Ghost from these three angles.

I. Authority. Authority springs from ownership. We have earthly possessions which we feel at perfect liberty to command. Our horse or dog is under our jurisdiction and we expect obedience from him regardless of his likes or dislikes. But our ownership is limited. Fire destroys our property. Death robs us of our loved ones. Even our own bodies must be subjected to federal conscription during war.

Not so with the ownership of God. We are His by creation. He made us from nothing. Nothing belongs to nobody, hence our Maker has no competition and needs no security. His ownership is absolute, making His resulting authority unlimited. Nothing can interfere with the favor or penalty which He chooses to bestow upon those who obey or disobey His commands.

If we regard our limited ownership as sufficient reason for us to command and expect implicit obedience from our seeming possessions, how much more is the unrestrained ownership and authority of God, binding us, His creatures, in absolute submission.

II. Appreciation. The first step of appreciation is admiration. We are formed to admire certain good actions in others. Mercy, virtue, love and sacrifice deepen our regard.

But when these actions are intended for us, the application of the purpose turns admiration into appreciation and we feel obligated to return the favor. Thus gratitude compels us to feel appreciative, even toward animals which befriend us.

How much more is our debt of appreciation to the Son of God who freely gave Himself for us, suffering the penalty of our sins and bearing the fullness of eternal wrath that we might be freed in pardon. This obligation of gratitude to Christ exists whether we acknowledge it or not, and must be faced now through salvation or at the judgment bar of God.

III. Association. The above statements apply to saint and sinner alike, but in a more peculiar sense the Christian is obligated to God. It is true that we all "live, and move, and have our being" in divine presence. This is forced relation.

Christians, however, have a voluntary fellowship with God, resulting from a willing repentance, prayer, faith and obedience. For this reason their Creator has pardoned them, through Christ, and they know by experience that divine commandments are "not grievous." They know what obedience to previous commands has procured for them in love, peace, joy and contentment, therefore they are the more obliged to continue their obedience.

Furthermore, the fact that Christ has made every provision necessary for us to meet the obligation faces us with the question, "How shall we escape if we neglect" to obey His voice and "Be ye holy"?—Free Methodist.

When love and skill work together, expect a masterpiece.—Ruskin.

It is not enough to know; we must turn what we know to account.—Goethe.

The winner is he who gives himself to his work, body and soul.—Charles Buxton.