

REVIVE US AGAIN

(Continued from Page 1)

Holy Spirit. To them, the great Captain encouragingly calls, "Sin shall not have dominion over you." "This is the victory that overcometh the world, even your faith."

Let us then cease to be engrossed by the world's mechanics and find life's emancipation through heaven's dynamics. The coveted power may be ours if we meet the conditions but self-sufficiency must give way to a sense of self-need and to the act of self-surrender. It is exceedingly difficult for us of this day who inherit the wisdom, experience and culture of the centuries, to lay aside our requirements and become as little children—humble, teachable and obedient. The gift of the Holy Spirit involves a great deal in the way of personal consecration, self-sacrifice and arduous service. It is not simply an estasy to be enjoyed, but a power to be used. "In this gift lies the only power for truthful service and for vigorous spiritual growth. To receive this gift changes the life of a disciple from an unhappy to a happy one. Without the gift of the Spirit, the services rendered, words spoken, and sacrifices made for Christ may often be crosses. With this gift, all service,—yes, and all sacrifice and suffering and self-denial, however great—is only joy."—American Holiness Journal.

THE ENTIRETY OF SANCTIFICATION

All believers are, in a measure, consecrated to God, just as all believers are, in a measure, sanctified. The spirit of consecration is a part of the new life imparted to the soul in regeneration; but in order to receive the full baptism with the Holy Ghost, the principle of consecration must be carried to completeness. Just as long as one's consecration is defective on any point, or in any degree, the experience of complete cleansing and filling cannot be received. The fullness of salvation is conditioned on perfect trust in Jesus Christ as a present Saviour, and on the other hand, this perfect trust is conditioned on the perfect yielding of self up to God. Hence, if there is any defect or shortage in the consecration, it most surely blocks the way to the entrance into full salvation. Every believer is consecrated, but not all in equal degrees. Some converted people, who are not yet fully sanctified, are much more yielding to God than are others, and have but a few more steps to take in order to reach the state of entire abandonment; whereas, others are so slightly yielded as to be a long way from it. Again, all believers are not equally yielded on the same points. Some will more readily yield on certain points than others. There are always one or two points which are the last to be yielded, and upon which the self-life has a death struggle but these points of death struggle are very different with different souls.

The three great lines of consecration are: (a) to be anything the Lord wants us to be; (b) to do anything the Lord wants us to do; (c) to suffer anything the Lord wants us to suffer. These embrace the subjective, the active, and the passive forms of our existence, and to consent to all these three things, willingly, without a reservation, is the perfection of consecration. As each soul passes

through these three things, there will come a panorama of possibilities and contingencies according to each one's condition, nature or environment, upon which the principle of loyalty will be tested. Some will find their complete yielding the hardest on the "willing to be"; others on the "willing to do"; and others on the "willing to suffer." Unless consecration reaches the point of entirety, the soul will slip back and be consecrating itself over and over again, a thousand times without gaining a distinct step of victory, of making any positive progress. We hear a great deal about reconsecrating ourselves, or making a fresh consecration, which is mere delusive talk and does not get the soul where positive results are brought to pass. When the soul is perfectly yielded to God on every point, and for all time and eternity as well, it can drive a stake down and hold its position. It has then got to the end of making good resolutions; it is then done with going over the same ground of giving up; it has reached the place of anchorage, and can then truly say:

"Tis done, the great transaction's done,
I am my Lord's, and He is mine."

A good illustration of entire consecration is that of tapping the train wheels. Many a time, as I have been travelling on a sleeping car, I have been awakened in the night by the hammer of the wheel-tester. At some principal station, where the engines are exchanged, a man will pass along the train with a flaming torch in one hand and a hammer in the other; with the light he first examines the wheels and axles under the coaches, then with the hammer gives a sharp rap on the wheels. If there is a single crack ever so small, in a wheel, it will be indicated by the defective ring of the wheel. That crack in a single wheel will stop the progress of that coach, and it must be sent to the shop for repairs; but when every wheel gives a clear ring, it can be sent on its journey at express speed. So in seasons of revival, at camp meetings or conventions, or with many a soul in retired life, God comes to examine the inner wheels of our moral being. With the touch of His Spirit He searches underneath, and the recesses of our hearts, the axle-tree of our will, the wheels of our motives and propensities, and with the hammer of His Word He taps on every wheel. And if there be a defect in our consecration, it will be indicated by some crack in some wheel which will fail to ring out clearly, "Thy will be done." This will stop the progress of the soul, and the great Master Mechanic will order us into the repair shop of grace, and when every wheel in us responds affirmatively to the stroke of His Word we are then again sent on our journey to the Celestial City on schedule time.

Some may ask, "How can I know when my consecration is entire?" The best answer is, "You will know it." There is a tremendous inner sense of giving up, of letting go, of getting through with your trying, and of cutting the last shore-line. There is an inward feeling that you have rolled yourself over on the Lord, and instead of trying to give up, you find yourself looking for something more to yield, and wondering at the littleness of what you have given. At the point where consecration is entire, perfect trust is spontaneous, easy, and natural.—Geo. D. Watson.

OBITUARY

On August 25th Mrs. Carrie Mowbray, widow of the late John Mowbray, died at her home in Benton, N. B., at the age of 77 years.

She leaves three sisters, five daughters, three sons, sixteen grand-children and sixteen great-grandchildren.

Mrs. Mowbray was a member of the U. B. Church at Benton, N. B., from which her funeral was held on Monday, Aug. 27th. Mrs. Mowbray gave a clear testimony that she was ready to go. By request Rev. G. A. Rogers officiated. He was assisted by Lic. Lloyd Smith. "Rock of Ages," "I Must Tell Jesus," and "Good Night and Good Morning," were sung beautifully. There were many floral tributes.

Interment was made in the Benton Cemetery.

To the sorrowing ones we offer our sympathy.
G. A. ROGERS

Mr. Israel Killcollins passed from this life on June 27th at the age of 73 years. A cancer was the cause of his death.

Mr. Killcollins resided in Fort Fairfield, Maine, and for a number of years has faithfully attended the R. B. Church. He was known as a kind and beautiful Christian man. The large attendance and the floral tributes bespoke the high esteem in which he was held by the people of his town.

He leaves his beloved widow and son, Warren, and a large circle of friends.

The funeral was held from the R. B. Church, Fort Fairfield, Me., on June 29th.

The Cogswell trio rendered beautiful selections.

Rev. H. S. Dow was in charge of the service. Rev. L. C. Good gave the message. Rev. H. L. Robertson and Rev. G. A. Rogers assisted.

Interment was made in the Riverside cemetery. May God bless the bereaved ones.

GUARD THE HEART

R. Barclay Warren

Physically, the heart may be said to be the most important organ of the body. Enclosed within a bony fortress, it keeps pumping its tons of blood each day without any interference from us, not even asking our consent. Out of it are the issues of life. When it stops, we stop.

But "heart" is used in the Bible as the seat of our moral consciousness: the seat of thinking—"As a man thinketh in his heart, so is he;" the seat of feeling—"Thou shalt love the Lord thy God with all thine heart;" and the seat of willing—"Do all that is in thine heart." The "heart" is indeed the essential self, the soul, the person.

God says, "The heart of man is deceitful above all things, and desperately wicked." This is the heart of man by nature. By grace man can have a new heart, a clean heart, a pure heart. To procure it we must confess our sin and turn to the Lord Jesus Christ for forgiveness and cleansing.

We must keep the heart with all diligence. That this fountain of our moral life should be pure is most important. It is primary. He who by the grace of God succeeds here will prayerfully guard the more external phases of his life. He will put away the forward mouth and the perverse lips. He will guard against looking with eyes of adultery. He will consider the path of his feet, turning neither to the right hand nor to the left and removing his foot from evil. Prov. 4:23-27.