

TEMPERED TRUTHS

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"We have fellowship". 1 John 1:7.

John writes in a tender spirit. His approval of their present grace is readily given. "I write unto you, little children," says the apostle, "because your sins are forgiven you for His name's sake. I write unto you, fathers, because ye have known Him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one." "Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father."

It seems quite evident from the above, that John entertains no doubt regarding the grace of pardon, and its co-existent benefits, having been enjoyed and maintained by these to whom he writes. I think however, that even a casual reading of the epistle will convince us that John claims for himself an experience, richer in fellowship than they have known, and which he longs to make known unto them. In fact it seems that this is the very purpose of the epistle. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with His Son Jesus Christ." Here, notwithstanding his acknowledged acceptance of their present experience in grace, he speaks of a kind of fellowship that he himself knows, and greatly desires that they too may know.

Now, as the apostle endeavors to present the ground-work for this fellowship he proceeds on a very sound basis of reasoning—the basis of likeness, or congruency. "This then is the message which we have heard of Him and declare unto you, that God is Light, and in Him is no darkness at all. If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth." John lays this down as an established fact. Working on the principle that two opposites will not mix, or agree, he shows the impossibility of light agreeing with darkness; or, holiness agreeing with sin. "If we say we have fellowship with Him, 'the Light', while we ourselves are 'darkness', we lie, and do not the truth". Paul, in his 11Corinthian letter, drives home his message by this same forceful argument. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" etc. Now, if total darkness bars all possibility of communion with total light, then partial darkness must necessarily hinder communion somewhat. Hence the necessity of righteousness joining righteousness and light meeting light, if free, easy fellowship is to be realized.

Be it understood that John is seeking fellowship here between God and man—God who is holy, and man, who by nature, is unholy. If a basis for such fellowship is to be found it must of necessity be found in likeness. God, who is holy, must become like man, who is unholy, or man, who is unholy, must become like God, who is holy, according to a set law, operative in the physical, social, and moral spheres, is the only possible ground for unhindered fellowship. And this is precisely what John declares the atonement of Christ is ready to effect. Sinful, unholy man, can through the atonement of Christ be cleansed from all unrighteousness. Verse 9. If cleansed from All unrighteousness, there is no unrighteousness left that he is not cleansed from, hence, he is holy. Then, if holy, he has a likeness

with God, and having this likeness with God there is naught to prevent ready fellowship.

All this, John shows them, is to be brought about by a definite Divine plan—a plan worked out between God and man. God reveals the plan, man adopts it. In other words, God gives the light and man walks in the light. The 7th verse reads: "But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all sin." God, therefore, gives the light. The light reveals man's need. Reveals himself to himself. The revelation makes known not only his sinful acts, but his sinful self. "If we say we have no sin we deceive ourselves." However, the light also reveals our sinful acts. "If we say, we have not sinned, we make him a liar, and His truth is not in us." John further shows, that the light which reveals the need, also reveals the remedy. "If we confess our SINS, He is faithful and just to FORGIVE us our SINS, and to CLEANSE us from all unrighteousness." Here, in the atonement of Christ, the sinner finds pardon for actual sins of commission, and cleansing for the sin of his heart. This is the Divine order by which sinful men may be raised to holiness of heart, or heart holiness. This is the basis for fullness of fellowship.

In the 7th verse, again, John shows how the holiness obtained by the two distinct experiences of the 9th verse, is maintained. It is by a continued obedience of mind and heart to the unfolding will and purpose of God, and the continuous efficacy of the atoning blood. The "cleansing" of the 7th verse is a present, continuous, cleansing. "The blood of Jesus Christ His Son, CLEANSETH us from all sin." Here then, we have a means by which holiness can be effected and also perpetuated. Consequently, "We have fellowship".

The idea of an imputed holiness, only, will not meet the challenge of the Word here. If the believer is not made actually holy in heart, then the whole argument of the apostle is faulty, for absence of likeness would still exist. Man, with a corrupt nature, though seen through the holiness of Christ would still be corrupt, and the fellowship that is sought on the basis of likeness is not a fellowship between a holy God and a holy Christ, but God and Christ with man. Christ is not only the Procuring Cause, but is Himself, an interested member of the Godhead. The fellowship that John knew, was "with the Father and with HIS SON JESUS CHRIST". Equal with each. Hence, the same requirement of conditions. The nature of the Son, is no more compatible with sin than is the nature of the Father. "Be ye holy, for I am holy", is the language of the Trinity. Imputed righteousness seems not to answer the purpose here; it must be actual, present, positive.

Reader, do you know this actual cleansing? The Holy Spirit desires to make real in our hearts what Christ made possible for us on the Cross. Herein is the fulfillment of Christ's petition: "I in them and Thou in Me, that they may be made perfect in One." Herein is Fellowship, indeed.

OBITUARY

Ellsworth C. Manning died at his home at Martinon, Saint John County, on April 9th, 1946, after a lengthy illness.

Surviving are his wife, two sons, two daughters, mother, two sisters and one brother.

Mr. Manning was a member of the Reform-

ed Baptist Church, although inactive for some time. We are glad to learn that previous to the time of his passing he professed to love God.

Funeral was held from his home at Martinon. Service being conducted by Rev. G. A. DeLong. Interment was at Greenwood cemetery.

To the sorrowing ones we extend deepest sympathy.

Mr. Leslie Plummer died at the Fisher Memorial Hospital in Woodstock, N. B., on February 11th. He had been in failing health for some time. During his illness he had been visited by several of four brethren. He died trusting in His Master.

Mr. Plummer lived in Maine for a number of years. While there he attended our church in Fort Fairfield and our camp meeting at Robinson, Maine. He was a friend of our denomination, in his will he remembered the work in a tangible way. While he is gone his works will follow him.

He leaves one brother, W. R. Plummer, Woodstock, N. B. The funeral was held from DeWitt's funeral parlor on February 14th. Rev. G. A. Rogers officiated and Rev. P. J. Trafton assisted. The male quartet of The Holiness Bible Institute rendered two beautiful selections.

To sorrowing hearts we extend sympathy.

On May 27th the town of saugus, Mass., lost one of its oldest residents in the passing of **John A. MacLeod** at the age of 82 years.

Mr. MacLeod was born in Cape Breton, N. S. He and his wife moved to Saugus, Mass., about fifty years ago. When the church of the Nazarene was organized in that place they became charter members.

Mr. MacLeod had a very friendly disposition and thus made many friends. He seemed to draw closer and closer to his Lord as he neared the journey's end.

He had been failing for some time especially since his serious operation last July. He has been tenderly cared for by his daughter, Mrs. G. A. Rogers, assisted by her sister, Mrs. F. Dahlberg. Unfortunately Mrs. Rogers was away for a much needed rest when his passing came. Mrs. Dahlberg was by his side to do all that human hands could do. His prayer was to go.

His beloved wife predeceased him four years ago. Besides one sister, Mrs. Marion Butler, he leaves two sons, Daniel and Melbourne, and three daughters, Mrs. Frank Dahlberg, Mrs. Roy Davison and Mrs. G. A. Rogers.

The funeral service was held from the Nazarene Church on May 31st. Rev. James Cubie officiated. The floral tributes and the attendance were silent testimonies of the high respect in which he was held.

To sorrowing hearts we offer sympathy.

NO FIRE!

Many preachers fail, not because they lack knowledge, but because they lack unction. They are orthodox, but they never take fire when they preach. Their sermons are all brains and no blood. They have plenty of thought but no feeling. It is true that one may stand like a lifeless fingerpost, pointing the way along the road where he neither leads nor follows. It is true that God, in His sovereign mercy, may bless others by one who is not himself blessed. Yet commonly it is that which proceedeth from the heart of the preacher which penetrates and affects the heart of the hearer, like a ball red-hot from the cannon's mouth.—*Author Unknown.*