

bitions, and by the help of God, die I did, and soon found myself in the experience my heart had craved. Then I found it worked just as I had seen it work, and as some had said it would. At once I saw the teaching on almost every page of the Bible, and suddenly awoke to the fact that a large percentage of the hymns hung in my own church every Sunday taught the same experience.

So my first reason for believing and preaching the doctrine is because I found it to be true myself. I found that it exactly met my need and hunger, and I believe it will do the same for everybody. My second reason is because I came to see that holiness of heart was the central Idea of the whole Christian economy, and I could not interpret Scripture on any other mode of theory. I saw plainly that salvation was designed to perfectly suit my need; my need was two-fold, and the Bible told me of this two-fold remedy.

My third reason is the absolute fact that this doctrine produces the very best type of Christianity in the world. The more wholly sanctified people we have in our churches and camp-meetings the more distinguished they are for power and blessing and usefulness. I found that even enemies of the doctrine as such would admit this fact. An evangelist of national repute once told me in my own home that though he did not follow Wesley in his theology—the evangelist was Calvinistic—he would freely admit that “the doctrine of Christian Perfection as taught by John Wesley, had produced the finest saints the world has ever seen.” This would almost make me want to preach it if it were not true. Could God so signally bless an error?

So I preach it because it met my deepest need, I hear others witness to the same, and it is the plain teaching of God's Word.

TEMPERED TRUTHS

F. A. Dunlop

“Abide ye here and I will go yonder and worship.” The incident to which these words belong is a commentary on the act of divine worship. It shows worship as a tradition, a test, and a triumph.

Worship, a Tradition

Worship as a practice is as old as the race and as universal. God commands it and responds to it. “And God said, take now thy son, thine only son Isaac, whom thou lovest, and offer him.” Holy men, in all generations have had their altars, and places of worship. It is an essential part of man's religious life, David cried, “my heart longeth, yea fainteth for the courts of the Lord. Blessed are they that dwell in Thy house.” Jesus set us an example, and Paul admonishes. “Not forsaking the assembling of ourselves together.”

Pity the man whose circumstances or infirmities prevent the joys of public worship, but what shall we say of the thousands, who living in a land of churches, never enter nor desire to enter the house of God. I suppose they have their gods, but who are they, Maybe, in most cases his name is SELF. However, men deny themselves much of good and live in disobedience to God, who make no practice, nor take no pains to meet in the house of worship on God's holy day. Worship, not only private but public, is commanded and honoured by God.

Worship, a Test

The first test is that of bringing to God our best. Worship is more than communion, it is

also commitment. We seek God's best, He requires our best. “Cursed be the deceiver, who hath in his flock a male (a perfect offering) and voweth, and sacrificeth unto the Lord a corrupt thing; (less than perfect) for I am a great God, saith the Lord of Hosts, and my name is terrible among the heathen.” When we come to worship we must, as did Abraham, bring our Isaac. Too many of us bring the fag-end of nothing. For six days our strength has been given to other interests, and on the Seventh, we give both God and the preacher, a tough task keeping us awake. The fruits of our labors have been invested in God only knows what, and we have not but the fag-end—not nearly the tithe—to place before the Lord. And what about the spirit of our worship? Some people tell their pastor, “I was not at church Sunday, but my spirit was there,” (whatever they mean by that), while others had their bodies there, but where were their spirits? If we could induce them to talk in their sleep we might be able to answer the question, otherwise it is likely to remain a dark mystery. I think the text suggests a cure for most cases—“Abide ye here, and I will go yonder and worship.” In our mind and spirit, we take so much to the house of God that should be left at home. God said to His ancient people, “Will I accept such an offering from your hand?” Apparently, God is particular in this matter of worship. Worship is a test of faith. We are not only asked to bring Isaac, but sometimes we are asked to “offer him.” But if I do, what of the future? A man who has never met up with this in his worship, hasn't learned what true worship is. When you take what represents your future hopes, and lay that on the altar, you are not only worshipping God, but you are believing in God. It is said of Abraham: “By faith Abraham, when he was tried, offered up Isaac; accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure.”

It is one thing for men to “cast of their abundance into the treasury,” it is quite another, to put in the last penny—“all her living.”

Worship, a Triumph

How may we adequately speak of this? We cannot. It can only be understood in the doing. But the joy of Divine attestation: “Now I know that thou fearest God, because thou hast not withheld thy son.” The miraculous discovery of a substitute. “And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns.” Some people never discover what God has hidden away in “the thicket,” because they never put their Isaac on the altar.

“Abraham called the name of that place Jehovah-Jireh.” Meaning: “The Lord will provide.” I guess He never fails to do so. I never heard of Him failing, have you?

OBITUARY

George Corning passed away, March 14th, at Yarmouth, N. S. He had been in poor health for some time and his passing was not unexpected. The funeral service took place on Monday afternoon from the home of his niece, Miss Louise Sinclair, and was conducted by Rev. H. S. Mullen, assisted by Rev. L. T. Sabeau of Wood's Harbor. Quartettes sung by Mrs. H. S. Mullen, Mrs. Raymond Smith, Paul

Mullen and John Smith, Jr. were: “Rock of Ages,” “What a friend we have in Jesus” and “Abide With Me.” Committal service took place at Island Cemetery.

The many friends of **Major Isaac Jones**, of the Salvation Army, will be deeply grieved to learn of his death, which took place very suddenly at his home in St. Stephen, March 15th. Major Jones was held in high esteem as an officer in the Army and also by a wide circle of friends. For the past few years he has attended our Camp Meetings at Beulah and also at Riverside. He manifested a deep interest in our work and in the cause of Holiness. The life of the writer was enriched by a sweet fellowship with him. We were privileged to be with him at the time of his passing, and also to have a part in his funeral service. We pray that God's comforting grace will be granted to his sorrowing wife and family.

His son William Jones is a student at our Holiness Bible Institute.

E. R. WATSON.

On Feb. 16th, after a lingering illness, **David Garron**, of Upper Woods Harbour, N. S., passed peacefully away, at the age of 69.

The funeral services were conducted on the 19th by Rev. L. T. Sabine. Interment was at Upper Woods Harbour.

To the sorrowing relatives and friends the community extends sympathy.

ENTIRE SANCTIFICATION

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full view of the state of entire sanctification shows the heart as the temple rid of all its herds and flocks and money changers, and with the veil rent from top to bottom, the Holy Place filled with the fragrant incense of God's pure love, and the glory of God filling all the desires, the affections, the purposes and the thoughts. And all is under the sprinkled blood of the Lamb.

But though perfect Holiness is thus seated in the inner man (as Paul prays that their hearts may be established unblamable in holiness before God) yet it engages all the members as “instruments of righteousness unto God.” Hence the appended prayer of the text is not simply that the heart or soul might be kept thus pure and true and happy, but that “the whole spirit and soul and body be preserved blameless.” The idea that sin is located in our physical nature and is ineradicable until the body dies has no countenance whatever in Scripture; neither has the theory that our body sins though our soul is kept holy and we are not responsible for sins of our hand or tongue or eye. Our entire humanity is redeemed by the precious blood of Christ. Our bodies are the temple of the Holy Ghost. Entire sanctification fulfills the covenant sealed by oath unto our father Abraham, that we “being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him all the days of our life.” Holy living on earth is the necessary passport to the holy city in Heaven.

Lastly, we will remark that sanctification is instantaneous, and the faith by which it is obtained is an act. An all blameless preservation, with endless progression, is a process; and the faith by which it is maintained is an attitude and habit of the soul. Sanctification is an end to nothing but sin.