

## THE FARMER WHO KEPT THE SABBATH

The season was rough and stormy. On the wild west coast of New Zealand the rain swept persistently across the country. Everywhere the farmers looked anxiously over their hay paddocks, and wondered when the weather would clear. When at last the rain stopped, haymaking began in real earnest. Day after day the sound of the machines filled the air. Hour after hour the men slaved to get the hay all in before the rain started once more.

Saturday came and another storm was brewing. The men were putting every ounce of strength into their work. It was a battle against time. When evening came there was still hay ungathered, and that on Paul Gregory's farm had not been touched.

The men looked over his paddocks in the gathering dusk. "If it holds good tomorrow we'll save it yet," they said hopefully, and cast an anxious glance at the threatening sky.

Paul shook his head. "I'm not getting mine in tomorrow, lads," he said.

"Not tomorrow!" they gasped.

"No, not on Sunday," he answered simply.

They looked at him in blank astonishment. It meant everything to get the hay in dry. "Why, man, you're mad!" they cried. "Can't you see the weather's going to change? Don't be a fool!"

Paul stood firm. No one knew just what it cost him. Even the jeers of his companions were not so hard to bear as the thought of those acres of hay going through another storm. Yet he felt sure he was right, and deep down in his heart he was certain that God would not fail him.

The men turned away in disgust. The whole position was impossible. If Paul refused to get his hay in next day, then he deserved all that happened to it.

"The chap's clean daft!" they said again next day, when the last of their own hay was gathered, and his still lay out on the ground. Already the heavy clouds were gathering, and the old familiar sound of the rain had started once more.

In his own home Paul looked out at the sky thoughtfully. A little rain would not do any harm, and surely it would clear soon. God held even the weather in His hand.

But the storm seemed to mock him. All Monday the rain pelted down on his ungathered crop. On Tuesday it poured again, and on Wednesday it was still raining. In the howl of the wind it seemed to Paul that he could hear the derisive laugh of Satan, and he fancied the sneers of his neighbors as they glanced out across his drenched paddocks, and looked with satisfaction at their own dry stacks. "That's what happens when a man's too religious," they would say.

But Paul did not fear. He knew he had done the right thing in refusing to work on Sunday, and he could leave the results to God.

After Wednesday came a burst of sunshine. The weather cleared as if by magic, and, as the days passed, Paul's hay was safely stacked, darkened, but still unspoiled.

The weeks slipped by. Autumn came and passed. The incident of Paul's stack had drifted into the back of people's memories. Then one night, at the beginning of winter, one of the worst storms the district had known swept over the land. It raged round the farms, uprooting trees, lifting sheds bodily, carrying debris far out to sea.

When the morning came the whole neighborhood was a picture of utter desolation. For al-

most twenty square miles not a haystack was to be seen—except one high on the summit of a hill—Paul Gregory's stack. It stood out clearly against the sky, a monument to the protecting power of the One who says, "Them that honor me I will honor."—Our Own Magazine.

## A SINGLE STANDARD

Rev. C. W. Butler

There is but one standard of life for all Christians. In teaching the Bible truth of two works of grace in salvation, we do not teach a double standard of life. Holiness as a heart attitude toward all known sin begins in the experience of genuine repentance. Holiness as the standard of life so far as conduct or our outward living is concerned begins with regeneration. God does not justify sinning in any measure or degree.

God's justification is holy. Before the faith by which we are justified can be experienced, we must in our repentance satisfy a holy God. No sinning as a habit, or sin as allowed for by us is compatible with our enjoying the smile and favor of a holy God.

"He that is born of God, doth not commit sin;" that is, does not live in the practice of sin. The verb commit denotes continued action, it therefore means, does not live in the habit of sinning. If one whose habit it is not to sin should in any single instance be betrayed into any sin, even this is not to be overlooked nor passed by, but he is to seek an immediate recovery from such failure by the use of Christ as our advocate. "These things write I unto you that ye sin not" and if any man sin, that is, if any man whose habit it is not to sin, should by any means fail, "We have an advocate with the Father Jesus Christ the righteous."

Our use of the Advocate is essential to keep us in a clearly justified condition and relation before God. In other words, no allowance is made for any other than a life of obedience to God, or of righteousness of life, or in other words, holiness as the sustained standard of our outward living. The definite experience of "true holiness" as a second work of grace does not raise the standard of our outward living to a higher level, but it removes inward sinfulness, empowers inward weakness and conditions the believer with the advantage of inward purity and power to live the standard of outward holiness without the inward struggle of civil war, and the lack of moral strength, which spiritual health supplies. We are under a standard as followers of Christ to live a life, which requires spiritual health to live. It is hard for a sick man to be well, but it is not hard for a well man to be well. Thus the prayer of Wesley:

"The seed of sin's disease, spirit of health remove,

Spirit of finished holiness, spirit of perfect love.

Oh, that it now from heaven might fall, and all my sin consume."

Come Holy Ghost, for Thee I call, Spirit of burning, come."

The first work of grace gives life, the second work of grace brings health. When a young preacher, as a candidate for entrance into my conference, I passed an examination on the Methodist Discipline upon which the examiner gave me one hundred. Notwithstanding the

success of this examination, I found out a few years later that I had utterly missed one very ly, "Methodist preachers are to insist upon holiness in all of its branches both inward and important paragraph in the Discipline, name-outward." I always believed in the outward branch of holiness of life, but I was for years utterly blinded as to the inward branch of holiness, that is, the definite inwrought experience which is received by faith, and is given in an instant by the wonderful initial work of the Holy Spirit in Christ's baptism. In outward holiness, we seek to obey the will and word of God up to the measure of light which we possess. In the experience of inwrought holiness, we are cleansed from inward sinfulness and renewed in righteousness, after the image of him that created us. There is an imparted gift of righteousness in this second experience. Rom. 5:17.

The moral fiber of our inner life is saved from the infection of original sin and new moral fiber is built into our human selfhood. Both of these epochs of grace are parts of one full salvation. Each part is perfect as a part of the whole. The same atoning sacrifice which makes possible our forgiveness and reconciliation with God, provides for our cleansing and renewing in our inner nature in the "righteousness and true holiness" of God.

There is therefore one all sufficient perfect offering for sin in the sacrifice of Christ, and there is one standard of life for all who follow him, but there are two acts of appropriating faith in him and two definite operations of the Holy Spirit in response to our faith to meet two very definite realms of need in our lives, each an essential part of that salvation which saves from sin here, and fits for final glory hereafter. "Be of sin the double cure, save from wrath; and make me pure."

The first essential to our obtaining the blessing is, "belief of the truth" and the final step is a humble and immediate dependence upon the blood for the experience. There is in connection with these conditions of faith, an abandonment to the perfect will of God for every interest of our total living, indeed a dedication of our all to him, at which point faith is enabled to act for the obtaining of the grace.

Dear reader, if you are not now in possession of this definite sanctifying grace, do not delay. Give it your first and continued attention until your quest is honored by a blessed realization. Holiness is the standard by which God created man. Holiness is the standard of recovery provided for man in redemption, and holiness is the standard by which God will finally judge all men.—Pentecostal Herald.

## EMPTY SEATS

There are more than fifteen times as many churches in the United States as there are motion picture houses. There is one church building for every 550 persons. The churches contain 55,000,000 seats, whereas the movie theaters contain only 10,500,000. And yet the total attendance at the movies is far greater than at the churches. The movie theaters open their doors far more often than the average church, and they do not have as many empty seats either. Is the carnality of the public altogether to blame for this shameful condition? No. If there were more church services, and if the power of God were more manifest therein, the people would go to church instead of to the shows.—Pentecostal Evangel.