

person spoken of in the preceding context, antecedent also to whom the article HIM can relate. The wisdom and present dispensation of the Lord Jesus is to send His messages to us by persons like ourselves; and it was the desire and zeal of the apostles, faithfully to deliver the messages they had received. The message relates to the nature of God, whom we are to serve, and with whom we should desire all possible communion. "That God is light and in Him is no darkness at all," asserts the excellency of the divine nature. He is all that beauty and perfection that can be represented to us by light; self-active, uncompounded spirituality, purity, wisdom, holiness and glory; there is no defect or imperfection, nothing contrary to absolute excellency, no instability or capacity of any decay or defect in Him; for in Him is no darkness at all. Or we may call it the moral perfection of the divine nature; what we are to imitate, or what is more directly to influence us in our gospel work. And so it will comprehend the holiness of God, the absolute purity of His nature and will: His penetrative knowledge, "especially of our hearts," His justice and jealousy, which burns as a most bright and vehement flame.

Thus it is the prerogative of the Christian revelation to bring to us the most noble, most grand, and agreeable account of the blessed God; such as is most suitable to the light of reason, and what is demonstrable thereby; most suitable to the magnificence of his works round about us, and to the nature and office of him that is the Supreme. What more comprehensive or perfect conception of him could be concluded in one word than in this? "The message," God is light and in Him is no darkness at all.

(2) A just conclusion to be drawn from the message, and that for the consideration and conviction of professors of religion.

(a) Of such professors as have no true fellowship with God: "for if we say we have fellowship with Him and walk in darkness, we lie, and do not the truth." To walk, in scripture, is to order and frame the course and actions of our moral life, subject and obedient to the divine law. To walk in darkness is to live and act according to such ignorance, error, and erroneous practice, as are contrary to the fundamental dictates of holy religion. Now as to such, their practice gives their profession and pretences a lie. They belie God: for He holds no heavenly fellowship or intercourse with unholy souls. They belie themselves for they have no such communication from God nor accesses to Him.

(b) Of such as are near God; "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."

As the blessed God is the eternal, boundless light, and the Mediator is from Him, the light of the world; so the Christian institution, "the true Church," is the great luminary that appears in our sphere, and shines here below, a conformity to this, in spirit and practice, demonstrates fellowship or communion with God.

They that so walk, show that they know God, that they have received the spirit of God, and that the divine impress or image is stamped on their souls. Then we have fellowship one with another, they with us and we both them and both with God, in His blessed and Infinite communications to us, and this is one, that His Son's blood, "or death," is imputed or applied to us. "The blood of Jesus Christ

His Son cleanseth us from all sin." His blood applied to us discharges us from the guilt of all sin; and so far we stand righteous in his sight, justified, not only so, but His blood has procured for us the means of eradication of that inner foe and sin that entered the very inner man because of man's transgression in the beginning. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. 13-12.

"For this is the message, that ye heard from the beginning that ye should love one another, and this is the evidence, that light has come into the world, and in our hearts; darkness has gone, and we have fellowship one with another, and communion with the Father, Son, Holy Ghost, and we know we have passed from death unto life." Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like Him: for we shall see Him as he is.

And every man that hath this hope in him purifieth himself, even as He is pure." I. John 3:1-2-3.

LETTERS FROM OUR PASTORS

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that the God of Abraham and Elijah still lives and works in our midst.

Both these men proved themselves to be men of God by preaching under the anointing of the Holy Ghost and power, and we are looking for further results because of God sending them our way to labour with us. We give God all the glory for what we have seen.

B. D. PRICE

Millville, York Co., N. B.,
Sept. 19th, 1949

Dear Highway Friends:

A line from this part of the Lord's Vineyard.

We want to take this opportunity to thank the good folk of our churches on Grand Manan for their thoughtfulness as we were about to leave.

Both the churches at Seal Cove and North Head gave us a generous purse of money. Also we would thank the Youth for Christ on Grand Manan for a fine offering they gave us. All this has made it possible for us to be able to get to our new field of labor in good order.

To these good folk many thanks and to our Heavenly Father be the praise.

Since coming here to Millville we have found that Holiness folk are just the same wherever they are found.

These good folk know how to welcome a new pastor and supply his needs.

Our only prayer is that we will be able to supply the pastoral oversight that they deserve.

Brother Parks and former pastors have done good work on this field and their efforts are easily seen.

We have started a week-night service at Hawkins Corner, also a Sunday School. Both are well attended.

Mrs. Owens and I are conducting revival campaigns in all our churches this fall. We are now at Nortondale with good attendance. When you are praying, pray for us, for we will be in meetings for the next three months.

Six churches to keep a shout in the camp. Glory to God.

REV. and MRS. OWENS

THE HARMONY OF HOLINESS

(Continued from Page 1)

the fall. He must have a Redeemer who could restore the soul to the moral image and likeness to God. This fact puts our sanctification in the redemptive will of God in Christ, for we read: "Lo I come . . . to do thy will, O God." Then says the apostle, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Jesus has redeemed the race by the offering of Himself once; and by this one offering has made it possible for the unholy to be holy, and thus to harmonize with the holy law of God's perfect will.

God writes His law in the holy heart, and that unwritten law becomes the motivating law of life. Sin is in conflict with the law of holiness, but sanctification is the work of God in the soul, terminating this inward conflict with His holy will. Carnality is hostile to God, but cleansing is harmony with God. Indwelling sin is obdurate, but a delivered soul is obedient. The sanctified are the "Elect . . . Through sanctification of the Spirit unto obedience."

God's will is a law that holds redemption or retribution. We must be pure, or perish; it is in fact, holiness or hell. All efforts of men to evade this alternative are futile. We should face it humbly, honestly. The only reason for a soul being lost in hell is the lack of holiness. The only reason a soul is saved to heaven is holiness. There is not a holy person in hell, neither is there a sinner in heaven. Their respective rewards are determined by the law of God's will requiring holiness.

Sanctification Is the Righteousness in the Will of God

That God's will is our righteousness is so evident from the word of the Scriptures that it requires no proof. But the issue of the opposition to sanctification is a denial of righteousness being identical with sanctification. Without a doubt these truths are identical in one thing, and that is holiness. Righteousness is purity, and sanctification is purity. A righteous person is holy, and a sanctified person is holy.

I have heard from preacher and laymen, from radio and rostrum, the cheap chatter that sanctification is nothing more than a setting apart. Such persons are not advanced in thinking beyond the Old Testament use of the term sanctify. If a table or a temple, a vessel or a thing, were sanctified, it could mean only set apart, since these have no moral capacity, and have no evil.

But the sanctification of a person is a matter of more than setting apart to sacred services. It is more, in that it must include purity of heart. Furthermore, setting apart is a human act of dedication. Is it not a fact that such a human act would require no atonement of a suffering Savior? He suffered without the gate to sanctify the people with His own Blood. Is the meaning and measure of this sacrifice only a dedication of men to service? Blind leaders of the blind may not see this, but it is too significant to be so lightly treated.

Faith sees the fulness of His finished work in the heart. A purging never was possible to any worshipper under the ritual of the law, but a purity now is possible to the believer who looks unto the Lord. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." Of this we may be sure, God never will become one with an unholy person,

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