

trials. "Ye shall be tried for ten days." Then comes a period of release. Peter was released by an Angel. Paul and Silas by an earthquake from prison bonds. Let us keep trusting God for our Sister, that soon God will say, "'Tis enough"—and send the deliverance in such a time and manner by Angel or earthquake that God Himself will receive all the glory. Amen.

God is reviving the Altona field—heathen are seeking God. Pray much for us both as we endeavor to labour for our Master together.

Yours for souls,

GRACE.

**FREEDOM FROM WORRY**

George Muller

Philippians 4:6, 7

"Be careful for nothing;" that is, "Be anxious about nothing." No anxiety ought to be found in the believer. Great, many, and varied may be our trials, our afflictions, our difficulties, and yet there should be no anxiety under any circumstances, because we have a Father in heaven who is almighty, who loves His children as He loves His only begotten Son, and Whose very joy and delight it is to succour and help them at all times and under all circumstances.

Therefore, anxiety should not be found in the children of God, but we should attend to the exhortation given us in this verse: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

Here notice particularly the following points:

1. "In every thing," that is, not merely when the house is on fire, not merely when the beloved wife is dying, not merely when our children are on the brink of the grave, but in the smallest matters of life, bring everything before God, the little things, the very little things, what the world calls trifling things—everything—living in holy communion with our heavenly Father, and with our precious Lord Jesus Christ, all day long. And when we awake at night, by a kind of spiritual instinct again turning to him, and speaking to him, and bringing our various little matters before him in the sleepless night, the difficulties in connection with our family, our servants, our trade, our profession. Whatever tries us in any way, speak to the Lord about it. And in like manner, our joys, our easy days—speak to the Lord about them, and ask him to help. Ask him to help regarding everything.

2. "By prayer and supplication," taking the place of beggars, with earnestness, with perseverance, going on and waiting, waiting, waiting on God.

"With thanksgiving." We should at all times lay a good foundation with thanksgiving. If everything else were wanting, this is always present, that he has saved us from hell. Then, that he has given us his holy Word—his only begotten Son, his choicest gift—and the Holy Spirit. And, therefore, we have always abundant reason for thanksgiving. Oh, let us begin at this!

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." We shall have the peace of God. And this is so great a blessing, so real a blessing, so precious a blessing, that it must be shown experimentally to be entered into, for it giveth understanding. Oh,

the peace of God, how exceedingly precious this blessing!

See therefore how we get this peace of God, through attending to this exhortation, that in everything, in the most minute affairs of life, we let our requests by prayer and supplication with thanksgiving, be known unto God. And further, that we seek to the utmost to avoid anxiety. Oh, let us lay these things to heart, and the result will be, if we habitually walk in this spirit, we shall far more abundantly glorify God, than as yet we have done.

**THE YOUNG DISCIPLE**

The Supreme Command

Rev. L. S. Hoover

Text: Be ye holy (I Peter 1:16).

Holiness is the life power of the moral world. It is not merely an attribute of God, it is God. It is the very essence of God's nature, therefore it is the moral order of the universe and the moral norm of the race.

At the center of the universe absolute holiness sits enthroned as absolute authority in absolute control of all things.

When we speak of commands we open up the whole range of right and demand. The question of authority immediately arises and must be settled. Until this question is settled moral obligation is undetermined and all commands are futile.

The existence of God as the Supreme Being settles this question. Holiness is a living law in the person of the living God. God as the Supreme Being has a right to face a guilty race with the demand for repentance and full conformity to the moral norm of the race.

Holy will is the only will competent to rule. Since it does rule as absolute authority it logically follows that all wills must be brought into absolute submission to the will of the Holy if moral order is to prevail.

Therefore the command of the text becomes the supreme command. It becomes so, first because it is issued by absolute authority and second because it includes and supersedes all other commands and rises to the highest peak of moral obligation.

However, some people have many strange notions as to what it means to be holy. So it becomes necessary:

(1) To explain the meaning of the command.

Negatively it does not mean mental perfection or faultless conduct. As Christians we shall not be thus until we are glorified. Nor does it mean a change in our psychological makeup. Peter was impulsive and quick to act, while John was slow and easy going even after Pentecost. Nor does it mean conformity to the various notions which some have of Holiness.

Some people imagine that to be holy means that we must abstain from — eating pork, drinking coffee and wearing neckties. Others say we cannot wear tan shoes or flesh-colored stockings. Others assert that cuffs on men's trousers are an evidence of worldliness. Others imagine that sleeve lengths in women's dresses must conform to their notions to the exact inch.

Others think it wrong to have more than one instrument of music in public worship. How will they be comfortable in heaven with ten thousands of them. While still others insist that we must have some gift of gibberish called tongues and speak in unintelligible non-

sense or we are not holy.

These and other fanatical notions too numerous to mention have brought great reproach on the cause of God and the experience of holiness. They have caused a spiritual nausea in the minds of some fine folk who otherwise might have obtained this glorious experience. "It's the queer that queer it" with many.

The word peculiar in the Scriptures does not mean eccentric or freakish; the command of the text does not mean any of these queer things. God does not want us to be fads, freaks or fanatics. Holiness is quite the opposite of all this. It is the sanest thing in the world.

Because many have preached their notions of it, many fine folk and preachers have been and are being prejudiced against holiness. Prejudice is being down on something one is not up on, or that one doesn't understand.

To be holy means to be cleansed from all inbred sin by the baptism of the Holy Spirit and perfects the soul in love all in the one instantaneous operation. It is not notions about meat and drink but righteousness and peace and joy in the Holy Spirit. It is Christlikeness. It is sanctification by faith alone in the atoning blood of Christ. It is a second work of grace (II Cor. 1:15) for all believers. John 17:20, Jesus said, "Neither pray I for these alone, but for them also which shall believe on me through their word." John 17:17, "Sanctify them." Holiness is conformity to the moral norm and order of the universe. It is purity, wisdom and abundant life. It is perfect love toward God, our neighbor and our enemies.

Having seen the real meaning of the command let us notice:

(2) Some reasons why we should obey it.

(a) It is the only way to get rid of inbred sin and obtain maximum fruitage in the Holy Spirit (John 15:2).

(b) Because the Greek of the text infers that if we fail to obtain it we shall misrepresent God. A terrible experience indeed.

(c) Because absolute authority commands it, on pain of penalty of eternal death for failure to obey. Failure to obey this command is rebellion against the holy. It is sin.

(d) It is the requirement for entrance to heaven. Heb. 12:14 rv "Without the sanctification no man shall see the Lord."

Holiness never did mean fanaticism or speaking in unintelligible gibberish.

Let us preach Scriptural Holiness and many will accept it.—Selected.

**WEDDINGS**

Hunter-Wilcox

At the Reformed Baptist parsonage at Saint John on June 9th, 1949, Miss Maude A. Wilcox, of Seal Cove, N. B., and Gerald B. Hunter, of Coldbrook, N. B., were united in marriage by Rev. P. H. Green.

**OBITUARY**

On May 21st, 1949, Mrs. Susan Case Whitman was called to her heavenly home at the age of 84. Sister Whitman was one of the few remaining charter members of the St. John Reformed Baptist Church, and while she had no immediate relatives, we all miss the cheer of her presence. Funeral services were conducted by Rev. P. H. Green on May 24th.