

moment seal our sanctifying faith, by sending us a fulness of His sanctifying Spirit; if this, I say, is the case, does it not follow, that to deny the possibility of the instantaneous destruction of sin, is to deny that we can make an instantaneous act of faith in the sanctifying promise of the Father, and in the all-cleansing blood of the Son, and that God can seal that act by an instantaneous operation of His Spirit?"

The Work of God

There is a tense in Greek that indicates an act and implies a process. The act is definite and complete, and it establishes a subsequent and consequent order. That is the tense used of the sanctifying act of God. It is a definite experience, specific in character, and verified by the assurance of the Spirit. It is a second work of grace involving a crisis, making an end and establishing a beginning. The act initiates a new order, a new stage of development, and a new inheritance of maturity. The son comes of age. The experience equips and endows. No state of grace is static, no growth in grace is final, no work of grace is unrelated.

We do not grow into the experience of sanctification, but we grow in it; there is no perfection beyond which there is no perfecting. The holy have their fruit unto holiness. The branch in the vine is cleansed, that it may bring forth more fruit; the call to holiness is a call to a holy life. It is a tragedy when "holiness" people are not holy people.

The act of God in sanctification is followed by the word of God in holiness of character and life. "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints"—I. Thess. 3:12-13.

Nothing surprised nor distressed John Wesley so much as the number of those who entered into the blessing of entire sanctification and lost it. The same disastrous experience is with us. The moral failures are largely responsible for the unbelief that despises the blessing. The strain of trying to live the holy life is intolerable if the life itself declines. It is only possible with God, and the conditions of life and growth are constant and uncompromising.

If the experience is not to end in disappointment and dishonour, there must be the work of God that establishes in holiness. The garden of God can suffer no neglect. Holiness involves diligence in cultivation, watchfulness in discipline, attention to nourishment, and exercise in Godlikeness. The perfect must go on unto perfection, and the sanctified must perfect holiness in the fear of the Lord. The God that sanctifies can keep, and His keeping is as complete as His sanctifying. He keeps the spirit holy. He keeps the soul unspotted. He keeps the body sanctified, as becomes the temple of the Indwelling God.

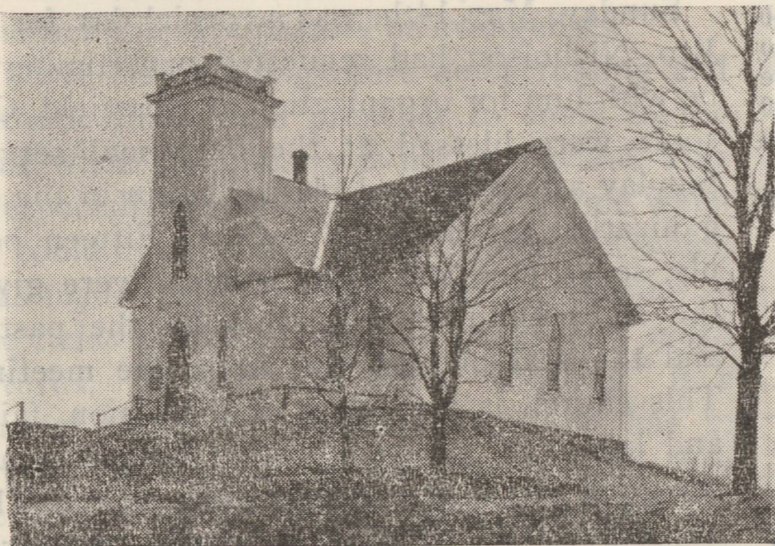
This whole subject is hopeless until it is approached from the God-ward side. Man cannot make himself holy. He cannot keep himself holy. God can sanctify. God can keep. "Faithful is He that calleth you, who also will do it."

"Jesus, the First and Last,
On Thee my soul is cast;
Thou didst Thy work begin
By blotting out my sin;

Thou wilt the root remove,
And perfect me in love.

"Yet when the work is done,
The work is but begun;
Partaker of Thy grace,
I long to see Thy face;
The first I prove below;
The last I die to know."

NEW CHURCH AT MARYSVILLE



"Olivet" Reformed Baptist Church of Marysville, N. B., pictured above, was acquired by Rev. F. A. Watson and our people at Marysville for only \$6,000. The former building, which had served our Marysville people for more than fifty years, was sold for \$3,000, and in less than three months \$2,000 more was raised toward the amount needed to pay for the new building. Brother Watson and the people of our Marysville Church have paid denominational budgets in full while caring for this extra financial obligation.

This new church is a splendid building and a fine asset to our denominational work. It possesses a good-sized auditorium and commodious Sunday School facilities. The auditorium was redecorated last year and a new lighting system was installed. The work of our Marysville Church is advancing and further advances are anticipated.

LETTERS FROM OUR PASTORS

Seal Cove, N. B.

Dear Highway Family:

We feel that we should give a report of our work on this circuit.

This spring we had a fine revival meeting with Rev. Robert Woods, of Hamilton, Ont. Although we didn't have the move for which we worked and prayed, yet God was with us. Hearts were under conviction and several came for forgiveness and cleansing; others came clean cut for God with a determination to press onward.

During the past several months a great spirit of expectancy has been on our church. Each Sunday for a month prior to our Quarterly we had seekers at our altar—ten in all receiving definite victory, mostly young married people.

We baptized seven and seven united with the church.

The Quarterly came on with the same spirit of prayer and faith, twenty-five seeking God in saving grace or sanctifying power.

Last Sunday night nine were at the altar, with God meeting their needs. All gave clear testimonies of victory.

We plan on another baptism shortly.

During this time all departments of our church work have been advancing. Our Sunday School has been growing with a record attendance of one hundred and ninety. Our attendance in our services has made it neces-

sary to lay plans to enlarge our place of worship—either to expand the present church or to build new.

On Wood Island a spirit of faith exists upon our people. We conducted a week's special meetings ourselves, with eight bowing at the altar of prayer. We go on every Saturday night for a preaching service as well as every Sunday morning.

We are moving ahead under the banner of holiness. Pray for us that we shall see an even greater outpouring of God's spirit upon us. "There is much land yet to be possessed."

Yours for God and holiness,

RONALD T. SABINE

FAITH AMIDST FAILURES

J. B. Chapman

A recent writer asks, "Is not faith just as indivisible as love?" Now we all know that love for God involves love for our fellowmen, and that whoever says he loves God whom he has not seen is plainly challenged to prove his profession by loving his brother whom he has seen. But may not one have faith in God and not have any faith in his fellowman? Did not Paul frequently assert his want of confidence "in the flesh?" Perhaps we may answer all these questions by saying it is much easier to have faith in God than to have confidence in men, but the challenge of one who would be useful is that he believes in man whom he has many reasons to doubt.

I have examined Paul's remarks about his want of confidence in the flesh, and am convinced that he did not mean by this that he did not believe in and have faith for men. Rather his thought was that the mere fleshly man—the carnal part of man—is untrustworthy. But above it all, Paul did believe in men, and he sought to appeal to them in spite of their prejudice and their surface objections. Men might be much troubled by false teaching, but Paul believed there was a nucleus of common sense which may be made to prevail. He addressed the faithful governor as "most noble Festus," but he also labored patiently in the hope that he might reach and win the weak, fickle, wicked Felix, and his faith arose to such sublime heights that he could cry to the depraved Agrippa, "King Agrippa, believest thou the prophets? I know that thou believest." Indeed it was Paul's faith in and for the most wretched and fallen of men, coupled with his undimmed love for souls for whom Christ died, that enabled him to go forth with the message of the gospel to "the regions beyond."

Loss of faith in men is evidence of defeat in one's efforts to save souls, for one cannot labor much for those in whom he does not believe, and one cannot gain the faith of those in whom he has no faith. Just look about and see those who say "the days of revivals are past," and you will find that those who hold to this doctrine are not promoting revivals. Examine the case of those who boast that they suspect everybody, and that they are not taken in by any, and you will find that others do not turn to these in their times of need, stress and sorrow. Doubt, as well as faith, is reflective and contagious, and those who doubt will in their turn be doubted. Happy is the man who keeps his faith intact; who believes in God without reserve, believes in his fellow workers, and believes in the possibilities of the weakest and most wayward, for such a man will himself be believed, and this mutual faith will enable him to serve.