

selves to the cross, very few of us know what it means to live the crucified life. There is utterly a fault among us on this point. And for lack of teaching on the crucified life, we have for the most part, remained shallow and immature. For lack of emphasis upon the crucified life, our Christianity is sadly lacking in depth.

Self-Sparing

Any saving of self is a "coming down from the cross." Any taking of an easy way where spiritual principles are involved is a "coming down from the cross." All efforts to excuse, defend, protect, vindicate or save SELF is, in effect, a "coming down from the cross." Self-pity is coming down from the cross. Self-pity is a form of self-defense. It means that you think you have been wronged and you are sorry for yourself. When you give in to self-pity, you have come down from the cross. Submitting to resentment is a coming down from the cross. Resentment is self-defense. Self-vindication is a coming down from the cross, for vindication is self-defense.

What troubles have resulted from efforts at self-vindication. Whole churches have torn apart and souls have been damned because we could not refrain from seeking to vindicate self. You have to come down from the cross in order to vindicate yourself. Vindication is self-defense. REFUSING TO ACCEPT BLAME YOURSELF, AND PLACING IT UPON OTHERS — IS COMING DOWN FROM THE CROSS. You know how hard it is to be blamed for something, and how easy it is to throw blame at others. That is a form of self-defense and is a coming down from the cross. Undue efforts to explain ourselves is the same thing. We have not the faith to do as Jesus did: Commit our souls unto God as unto a faithful Creator.

Carnally Contending For My Point of View

Self-justification means that we have come down from the cross. To take offense at a real or supposed slight is to come down from the cross. Most, if not all, criticism is a form of self-defense and self-justification and is, therefore, a coming down from the cross. Party spirit, which is nothing more than contending for my spiritual group or point of view, resulting in a definite reflection upon the intelligence or sincerity of all who do not agree with me, is only a subtle form of self-justification and saving of self.

Death To Sin—Death To Self

The cross is not only to put away that which is in direct contradiction to God, which we call the carnal mind, but it is to remove also all the life of nature and of self, which could not come under the classification of rebellion against God, which nevertheless, since it belongs to self instead of God, cannot be used of God and must therefore be set aside. Geo. D. Watson says relative to this point:

"There is not only a death to sin, but in a great many things there is a deeper death to self—a crucifixion in detail, and in the minutia of life—after the soul has been sanctified. This deeper crucifixion to self is the unfolding and application of all the principles of self-renunciation which the soul agreed to in its full consecration. Job was a perfect man and dead to all sin; but, in his great sufferings, he died to his own religious life; died to his domestic affections; died to his theology; all his views of God's providence; he died to a great many things which in themselves were not sin, but which hindered his largest union

with God.

"Peter, after being sanctified and filled with the Spirit, needed a special vision from Heaven to kill him to his traditional theology and Jewish high churchism. The very largest degrees of self-renunciation, crucifixion, and abandonment to God, take place after the work of heart purity. There are a multitude of things which are not sinful, nevertheless our attachment to them prevents our greatest fullness of the Holy Spirit and our amplest cooperation with God."

Infinite wisdom takes us in hand, and arranges to lead us through deep, interior crucifixion to our fine parts, our lofty reason, our brightest hopes, our cherished affections, our religious views, our dearest friendship, our pious zeal, our spiritual impetuosity, our narrow culture, our creeds and churchism, our success, our religious experiences, our spiritual comforts; the crucifixion goes on till we are dead and detached from all creatures, all saints, all thoughts, all hopes, all plans, all tender heart yearnings, all preferences; dead to all troubles, all sorrows, all disappointments; equally dead to all praise or blame, success or failure, comforts or annoyances; dead to all climates and nationalities; dead to all desire but for Himself.

CORRESPONDENCE

FROM A FRIEND OF THE LATE
P. J. TRAFTON

Vancouver, B. C.,

April, 1951

To the Editor of The King' Highway:

I am sure you will pardon my belated letter. You will not, I hope, think me intrusive at such a time if I write you a few lines to tell you of my very deep sympathy and sorrow for your bereavement. Nothing that one could say in such circumstances can adequately express the feelings which all entertain for you in the great loss of Rev. P. J. Trafton to the church and the dear family, but it will be some little consolation for you to remember even in deep grief that he was so greatly loved and respected by all, and that we sincerely mourn the loss of a great man of God, who had endeared himself to every one. If I was a scholar I would put some outstanding color in my lines but in my humble way will do my best in a few brief lines. Well, just a few words of the empty chair: Our very, very dear brother. His ministry did not end in gloom and failure, but on a glad note of spiritual triumph. Let us have faith then that there are no dead; let us face our empty chairs with faith and courage, happy in the knowledge that when we love, we love for eternity. Thus we shall enjoy a spiritual companionship that is deeper and more intimate than any intercourse between those who whisper to each other from houses of clay. We shall tread the common ways of life hand in hand with those who have passed beyond our vision. We shall see that well loved smile on the face of every flower. On the breath of every wind there will be the echo of a sweet familiar voice, and we shall commune with the beloved spirit in the contemplation of every good and lovely thing. Our dear Percy's lips will speak better since they have not lost their silent smile. His eyes see greater things since they have preserved their delight in small ones, and his feet walk over the clouds since the clouds

no longer hide the truth. His body has put on immortality because God is not the God of the dead but of the living, and we shall receive him more glorious because we shall meet him in our Father's land . . .

Trusting that time may serve to lessen your great sorrow and heal the terrible wound you have sustained, I am, with true sympathy,

Yours sincerely,

J. E. WRIGHT

Dear Mr. Dow:

I was glad to find out just how we stand in our debt to our Highway. We are behind \$4.00 and appreciate your patience and will certainly pay just as soon as possible.

We get a great blessing from our Holiness paper and think it worth paying for, and we want to keep it coming to our home. We will pay just as soon as possible.

Thank you and may God bless you.

MRS. D. F.

OBITUARY

Mr. Joseph Mosher, of Presque Isle, passed away very suddenly at the Presque Isle General Hospital. Made the remark in his home that he felt the best that day he had felt for six months, took a stroke a few minutes later, rushed to the hospital and in a few hours had passed away.

He leaves to mourn, his wife, one son, Beecher; one daughter, Rhoda, one brother, Thomas.

Brother Mosher was a friend to all, and highly respected in the community, and will be greatly missed by the pastor and all who knew him.

Service was conducted by the writer, and assisted by a ladies' trio from Spragueville.

To the sorrowing ones we extend our sympathy.

REV. H. O. McGEORGE

The Church of Presque Isle suffered a great loss, with the sudden passing of a very saintly woman, Mrs. Wallace Kierstead.

Sister Kierstead died as a result of a heart attack, having attended the funeral of her brother-in-law, and on the way home, half way from the street to the house, passed away.

The numerous floral tributes, and funeral well attended, spoke well of her in the community

Sister Kierstead had a great concern for the Church, and love for the souls of the unsaved.

She leaves to mourn, a husband living in Presque Isle.

May God comfort and sustain the bereaved.

REV. H. O. McGEORGE

Mr. Stanley Knox, one of the first to attend the Church at Presque Isle, and to become a member, passed away several months ago after a long illness.

He embraced the doctrine of holiness, a very faithful member, a great supporter of the work, and until his illness was always on hand, to push the battle for God.

His prayer was, Lord give me the task no one else wants to do. He often mentioned Brother Dow and Brother Rogers, and Brother Hartley Mullen.

He died happy, shouting the praises of God. He left to mourn, his wife, eight sons and three daughters.

God bless the sorrowing ones.

REV. H. O. McGEORGE