

observance of any other rule for holy living, but we rather urge the still more punctilious observance thereof, in the meantime. But we do lovingly urge upon you a more careful examination of the work of the Spirit in this connection. For we assure you, not only on the strength of Christ's teachings, but also of our own personal experience, that there is a more excellent way.

DIFFICULTIES EXPLAINED.

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Will a justified person surely be received into heaven, in the event of death, though previously he has not attained unto perfect love?

Yes.

Is it then true that without holiness no man shall see the Lord?

Yes.

Is it also true that a justified person is not saved from all sin at the time of his conversion?

Yes.

Is it true that whatever is lacking in a justified soul will be supplied in the event of death?

Yes; *if he be obedient*, and is going on to perfection.

Can this be done without *superseding faith*, or *ascribing cleansing to death*?

Yes.

How can these things be? How can these apparent contradictions be harmonized?

I proceed to explain:

Justification includes adoption and regeneration. They are a unit and coetaneous, though each conveys a different idea. Justification signifies the pardon of sin, the blotting out of guilt. It puts the subject into a new relation—a relation of peace and friendship with God. It consists in surrender and reconciliation to God.

Adoption is the act of taking a pardoned sinner into the family of God. It is to take an alien and stranger, and put him into the relation of a child. Before this gracious act is done the sinner is held off and treated as a foreigner—an enemy and child of Satan. The Saviour said to certain wicked persons, "Ye are of your father the devil." (John viii. 44.) They were redeemed as all are, but not incorporated into the family of God. They were pitied and loved as lost souls, but not cherished as dear children. But when adop-

tion takes place, God sets His heart upon us, He introduces us into His family and invests us with the rights of children. He makes us heirs to all the Father's estate. And to this fact the Holy Spirit certifies and prompts us to exclaim: "We have not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs of God, and joint heirs with Christ." (Rom. viii. 15.)

Adoption is an exalted relation, and very full of comfort. It is at this point we sing:

"My God is reconciled,
His pardoning voice I hear,
He owns me for His child,
I can no longer fear."

Regeneration is a *new creation*. "If any man be in Christ he is a new creature." It is a work of quickening that touches all the dead faculties of our being and puts a new element into them—an element of life. The new birth is as real, perceptible, and great as the natural birth. It begins a new life—life in Christ. It is initial holiness, and, therefore, the commencement of sainthood. But this new creation is no more the *completion* of holiness, than the life and death of Christ were the completion of the world's salvation. Other crowning works in both cases remain to be done. By the new birth *much sin is destroyed* and all sin is subdued. But *some sin remains*, and that which remains continually rises and seeks the mastery.

Now the regenerate are under vows and covenants to seek at once the extirpation of all remaining sinfulness. Two considerations bind him to do this: First, God commands it; second, the believer has engaged to do it. God says to *believers*, not to *sinners* primarily, but to those who are born again: "*Be ye holy*; follow peace with all men, and holiness, without which no man shall see the Lord." The Christian *pledges* himself to do it. By sacramental engagement he promises to renounce sin, Satan and the world—to come out from among them and be separate, and touch not the unclean thing—to cleanse themselves from all filthiness of the flesh and to perfect holiness in the fear of God.

At this point God promises to receive *them*, and says: "If we confess our sins, He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." (1 John i. 9.) And also declares that if we walk in