

By nature we have no holiness,—it belongs to the Lord. The Holy Ghost, who is God, implants a spirit of holiness in the children of God. He is the author of all righteousness and holiness.

If we attempt to define the holiness in which one worships God acceptably, we could perhaps better tell what it is not, than what it is. It certainly requires the absence of all corrupt offerings, and is a perfect spiritual and real conformity to righteousness in the joy of supreme love. No corruption can be tolerated where the ground is holy, as Moses at the burning bush is taught. No defective offering can be accepted as we come to the holy mount; no vileness of nature can approach unto the God of holiness.

How then can a vile sinful mortal of the dust and of corruption come into the holy presence of God, which forever repels and drives away all unholiness; before whose face the heavens and earth are unclean? It is done by the imputation of the obedience and sprinkling of the blood of Jesus, which slays and crucifies the body of sin and death in us, and imparts holiness unto us in spirit. Hence we are chosen in him that we should be holy and without blame before him in love. The Holy Spirit takes the things of Jesus and brings them to us, and guides us into all truth. A religion that is not inspired and controlled by the Holy Ghost is of nothing-worth before God. Those who have received the holy Ghost are doubly blest. They are sensible both of their corruption, and of the holiness of God, and of his service. In its place a good sign of a birth of the Spirit is the discovery in us of a body of sin and death making us wretched. We also have joys the world knows not of, joy in the Holy Ghost.

As sin brings forth death as its certain wages or reward, spreading misery and ruin in its course, so holiness issues in eternal life and ever blessed peace and joy. Where there is no corruption there can be no sorrow nor death. God is holiness and where his holiness is communicated there is no death. A wonder of wonders is that God should dwell in us, but he does, and that is the holiness we long for. Hence the longing desire of sister Harding is for holiness, wishing to be like the Lord, and hence her consciousness of unworthiness.

As the Holy Ghost, by his wonderful touches of divine life, quickens us and changes us into the image of Jesus the corruption still remaining and lurking within becomes the more hateful, as well as the more conspicuous to the individual himself. At times we are so in the spirit that we wist not what we are, and are not conscious of our vileness so much, or our attention is so captivated with the glory of God that he filleth all in all.

But the particular force of the

text under consideration is an exhortation made by Peter to the strangers scattered abroad (christians) to be holy in all manner of conversation, because God is holy. That is, the general and particular conduct of a christian in both word and deed, in thought and desire, in character and action, should be holy.

The Israelites were not allowed to eat or offer in sacrifice any thing unclean. All creeping things, such as go on all fours, or on their bellies, cleaving thus to earth, the law forbade their eating. So now the christian's thoughts and desires must not feed on the perishing things of earth, but his affections should be on things above where Christ sitteth at the right hand of God. The lusts of the flesh, which crawl on the earth and feed on dust, must be denied, because God is holy. Nor can his offerings be accepted if they are maimed. They must be the first-born thoughts and desires prompted by the renewed spirit of the mind, for these are holy.

The God that led Israel out of Egypt is holy and there is no other God. He showed this to Israel in his terrible judgments on Egypt, hence they were to have no other gods before him: So the christian of this day is to worship God in Spirit and in truth, having no confidence in the flesh, and must ascribe salvation to God alone, who is glorious in holiness, fearful in praises, doing wonders.

The promises and comforts of God are an abundant encouragement to holy living. Christians should endeavor to cleanse themselves from all filthiness of the flesh and spirit, because of the fear of God, by keeping their bodies under and denying ungodliness and worldly lusts, and by living soberly, and righteously, and godly in this present evil world, because the holy God dwells in his people, for they are the temple of God: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," 2 Cor. 7: 1.

That every man keep his body under, mortify his lusts; that no man defraud his brother in any matter; for this is the will of God, even your sanctification. Also that christians love one another in deed and in truth; that each one walk honestly towards them that are without, and provide things honest (for a living) in the sight of all men. Live in such a way that all men must regard it honest. "For God hath not called us unto uncleanness but unto holiness," 1 THESS. 4: 7.

Likewise the context in Peter presents the same important view, and commands christians to the most loving devotion to holy living while in the flesh. We should from the love of true holiness manifest the indwelling of this principle of life, by our righteous conformity to the teachings of our heavenly Father.

God is holy, and we profess and

hope he has called us to holiness and virtue—profess that he has created us in Christ Jesus unto good works, therefore let us prove that we are thus called by perfecting holiness in the fear of the Lord.

Furthermore there is great reward in living after the Spirit. There is no death in this, but peace, life and joy in the Holy Ghost. But we are so infirm: flesh is weak although the spirit is willing: our mind or desire is to holiness, and we hate sin, yet we groan within ourselves. But he is holy who hath called us, and his holy faithfulness will perform the blessed work unto the end, and not forsake us, but perfect that which concerneth us; therefore faint not. Fear not, *thou worm Jacob*, for the Holy One of Israel is thy Redeemer.

Ye are even now come unto the holy mount of God: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first-born which are written in heaven and to God the judge of all, and to the spirits of just men made perfect. And to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel," HEB. 12: 22, 24. Therefore what manner of persons ought we to be in all holy conversation? If at the first mount the *mount* so trembled that they could not endure, how should our conduct be, when we have come to God the judge of all who is a consuming fire.

In the gospel the grace and mercy of God are especially dwelt upon as motives for offering *ourselves* as servants unto God. "I beseech you therefore, brethren, by the *mercies* of God, that ye present your bodies a living sacrifice, *holy*, acceptable unto God, which is your reasonable service," ROM. 12: 1.

It is reasonable service to present our bodies a living, (not dead) but living sacrifice, and this is acceptable to God because it is holy service when rendered in faith.

The more the truth is received, and the more we walk in the Spirit, being conformed to Christ by the renewing of our mind, the more we enjoy that good, and acceptable, and perfect will of God. Thus we add to our faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. These are comforting and unmistakable evidences of election, and prove our calling and election sure to us: and so an entrance is ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Arm yourselves, brethren, therefore with the same mind, and cease from the flesh. "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain

conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

ELDER James Wilson's Post Office is—BANKS, WAKE COUNTY, N. C.

THE supply of "Naaman the Syrian" is exhausted.

WILL all correspondents, when they write concerning any subscribers, always give Post Offices, Counties and States, of old subscribers as well as of new ones?

THE Toisnot Union met, in a full representation of joyful brethren, at Wilson, and held a harmonious session, greatly enjoying the preaching and each others company. We had a large number of visiting preachers from the Skewarkey Union, and we much enjoyed their ministration of the word.

Our next Union is appointed to be held at Moore's M. H. eight miles from Wilson, on the road to Tarboro, and will commence on Saturday before the 5th Sunday in May.

The Skewarkey Union will meet at Peach Tree, Franklin County, commencing on Friday before the 5th Sunday in May.

When God shines the veil is rent, love disperses the gloom, peace succeeds confusion, meekness follows upon hastiness, sorrow is exchanged for rebellion, and sympathy for the Lord instead of enmity. Long have I gone up and down in this balance, and here I am to this day, nor will times ever be better with me; every time the prince of this world cometh, he is sure to find something in me to stir up and work upon as his allies: and nothing but death will ever cure or cleanse me of them.

But the whole work of God remains with me, all God's work shall outlive the spawn of Satan, "Grace shall reign." If we fall it raises us up, if we backslide it restores us, if we get dead it quickens us, if sin gets the mastery it undermines it, if we contract guilt Christ's love and our sorrow disperse it, and if we stand fast it is God's grace keeps us; if we get shut up, grace lets us out, if into chains, grace makes us free again. God's eternal love, which is the fountain of all grace, shall reign through the obedience of Christ unto eternal life.

As sure as ever any fiery trial cometh upon thee, so sure will the Holy Spirit give thee some hint, or item of it, before it comes, or else alarm thee to fear, to look out, or to expect something as coming on, to prepare thee to receive it, without being overmuch alarmed and dismayed at him. "Behold," says God to Moses, "I come unto thee in thick darkness." "The thing that I greatly feared is fallen upon me," says Job "and that which I was afraid of is come unto me," Job, 3: 25. "The Holy Ghost witnesseth in every city saying, that bonds and afflictions abide me," Acts, 20: 23,