

The King's Highway.

And an highway shall be there, and a way, and it shall be called The Way of Holiness: . . . The wayfaring men, though fools, shall not err therein. Isaiah 35:8

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THE CARNAL MIND.

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Some of its Characteristics.

Another sad feature of the carnal mind is a lack of interest in the salvation of others. Little burden of soul is felt for the conversion of sinners and none at all for the sanctification of believers. Even when it is an admitted fact that the unsaved are on the broad road to ruin, there are few earnest efforts made to save them. The sentiment of the carnal heart, too often, is "If sinners don't want salvation, after the efforts I've made to help them, they can just go to hell. My conscience is clear in the matter. They will get enough of it by and by." These reflections are often followed by a sense of self-satisfaction and justification in which one almost feels glad that rebellious persons are to be punished, "because they did not listen to me." With the emphasis on "me." Under these circumstances the church and the means of grace are quite apt to be neglected. A spiritual dearth follows if not a state of complete backsliding. The reason for this is to be found in the fact that the "carnal mind is enmity against God: for it is not subject to the law of God. Neither indeed can be."

My friends, you cannot train the carnal nature into loving and serving God. So long as you retain it there will be more or less difficulty in retaining a zeal for lost souls. "Woe to them that are at ease in Zion." Entire sanctification brings a fiery zeal hitherto impossible. The carnal mind is just the opposite of this condition. Cold, icy, stiff and formal. No relish for warm, earnest testimonies, prayers, or sermons. Indeed, I have personally known pastors and some people who try to prevent and even forbid truthful unctious and testimonies on the full salvation line. A good straight sermon on justification or sanctification will put the "old man" into a state of uneasiness and if the preacher should repeat such a thing soon or invite seekers forward for the experience of holiness, the "old man" is up in arms. Such persons will frequently pray for "a baptism of the Holy Ghost," meaning a sort of good feeling in the soul, with an accompanying freedom of spirit and a momentary enthusiasm. Or the prayer may be for "a baptism of power." I am safe in saying that these baptisms do not come in this manner. God does not compromise his laws and methods to please carnal professors of religion. The above statement may be met by a frank denial, but will Brother Carnal please tell us how his prayers can possibly be answered, while he insists upon pouring ice-water upon every little fire God gets started? One is made heart-sick by the "thawing out time" found necessary in almost every revival meeting. With the heart cleansed and full of the Holy Ghost the believer lives in a revival state all the year: a prayer, a sermon, or the sight of a needy soul and he is ready for work. Bless the Lord!

Closely related to the characteristics noted above is a deep settled dislike or hatred for Scriptural holiness, both doctrine and experience. There is probably nothing which is more objectionable to depravity than a definite second work of the Holy Spirit which eradicates carnality. This need not surprise us, for if "the carnal mind is enmity against God," it

will be an enemy to the work of God. What various theories are afloat today on this subject. There is the Zinzendorfian, got-it-all-at-conversion theory, and the two nature theory, suppression but not eradication, Calvinism revived, and Mudgism—progressive perfection, and the no sin theory. The latter is a denial of the carnal mind—sin exists only as an act of a free, rational agent. A strong argument against these false views is that they do not bear proper fruit. The Saviour said "By their fruit ye shall know them." Who ever heard of anyone getting the experience of entire sanctification by following any one of these theories? "A strange position occupied by these teachers of strange doctrines," as one has lately said, "they may profess to have holiness but don't want holiness meetings. They consort with preachers and others who oppose holiness. They do not read holiness books. In their own meetings they never testify to holiness. In their protracted efforts they never call seekers forward for holiness. What a strange kind of holiness it is anyway." True! All opposition to Scriptural holiness is perilous. No doctrine in the Bible is guarded with greater care or taught with greater solicitude. Indeed the Bible may with propriety be called a treatise on holiness. As soon as a believer permits his carnal objections to holiness to assume an outward opposition in word or deed, he loses the support of the Holy Spirit and if he persists in such opposition he soon loses the witness of the Spirit to salvation. Spiritual death ensues as truly as did the Israelites die a natural death because of the rebellion at Kadesh Barnea. "Their carcasses fell in the wilderness." And so will yours, my brother, unless you push ahead into the Canaan of God's perfect love. Literally hundreds and thousands of hitherto good people have backslidden at this point. The wilderness route is strewn with holiness opposers. Be careful, my friend, be careful! lest you be found to fight against God. The Lord is very merciful and "waiteth to be gracious." He will give you plenty of time to learn and opportunity to get clear on this subject. Then he expects you to walk in the light. The man who would go to heaven without entire sanctification hasn't grace enough to take him to heaven. He will in about nine cases out of ten be found to have fallen from grace or else was never really converted. Both of these parties make vigorous "holiness fighters." May God convict them of their awful sinfulness and lead to a thorough repentance and confession of their sins.

I notice but one more element in this article, a greedy piggish disposition. The Lord knew what was in the heart of man when he gave the command, "Thou shalt not covet." Selfishness is very, very common in mankind. The world's mottoes are, "Look out for number one." "Every one for himself." You will meet this spirit in the home, at the table, on the street, in business circles, everywhere. Regeneration will repress it and place it in subjection to the will, but never eradicate it entirely from the soul. It requires the best piece of food at the dinner table, the most comfortable seat at the fireside. About two seats on the train or waiting room. At conference it seeks a place on the leading committees, and just must be heard, again and again. No

other business is half so important as that he has in hand. It has little sympathy for other mortals. "I have to look out for myself and family, you can do the same." It does not take kindly to missions or any other gospel enterprise which costs money or time. The pastor can work for his bread and butter as other men do, at least take a small salary and work for the remainder of his support. He would get proud or lazy if paid as other professions of like grade are paid. This characteristic is apt to produce a great tendency to the love of money. In that case its accumulation becomes a snare to the soul. The only safe plan is to call upon the Great Physician and have the malady healed. Then there will be pure delight in using your time, talents, and earthly means in helping needy fellow men.

SEARCH FOR THE TRUTH.

C. H. WETHERBE.

I affirm that no one can obtain the actual truth which the Bible contains, and also the real meanings of such truth in all of their comprehensiveness, unless he thoroughly divests himself of all thought of using the Bible to support some doctrines or practices, which he has dearly cherished. There must be a positive and complete sacrifice of all merely selfish considerations if one would be in a fit frame of heart to obtain a right knowledge of God's Word. We are to search for the truth as God has declared it, and as it really means, whether it accord with our views or not. I am well aware that there are hundreds of Christians who say much in favor of taking the Bible as their only guide in all matters of faith and obedience, and yet they will so arrange passages and so interpret them as to make them actually teach doctrines and practices that are positively contrary to the Bible as a whole. This is a false way of searching for the truth. It is a dishonest handling of God's Word. An honest search is what God requires of everyone. The Rev. Dr. A. C. Dixon of Boston, said in a recent sermon: "Commentaries are good, but not good as substitutes for independent search. When Alexander the Great stood before Diogenes, as he sat by his tub, the general asked the philosopher what he could do for him and the rather grim reply was, 'Simply get out of my light;' and any searcher has a right to say, 'Get out of my light' to everyone whose shadow comes between him and the truth. An oriental scholar, passing through an English monastery, noticed hundreds of volumes on the library shelves. He asked what they were. The reply of the attending Monk was, 'They are, for the most part, commentaries on the Bible.' 'Then the Bible must be thoroughly explained,' replied the scholar. 'These men have made clear its meaning.' 'No, no,' answered the monk, 'their commentaries have, to a large extent, mystified its meaning, for most of them came to it, not to learn what it taught, but to get its approval for what they believed?' And no employment however important, should stand between us and searching God's Word." Yes, and no kind of theory, however saintly and wise it may seem to be, should be kept between us and the very truth of divine revelation. For many years I have been casting aside such ideas and

doctrines as I found to be in conflict with divine truth, and one result has been the acceptance of many great truths which have given me a joy and a nourishment of soul that have immensely rewarded me. I never could have made the progress that I have made, had I not intently searched for the truth at the cost of everything which stood in my way.

TENDERNESS.

Lucy Rider Meyer tells of hearing that prince of evangelists, Finney, warning souls, in and out of the church, to flee from the wrath to come. Tears rained on the Bible before him; and when he sat down, he covered his face with his thin hands while his frame shook with grief.

The truly great are always tender-hearted. William of Orange, Lincoln Paul—each was the very soul of self-effacement and tenderness, though carrying loads that would have ground ordinary people to powder. The Prince of Orange, dying by the assassin's hand, had no thought for himself. He cried out, "O God, pity my poor people!" Lincoln was thoughtful of everybody else, though he knew that death hung over him every moment. Paul had no moan for his own sufferings, though they were four times as great as those endured in the flesh by our Lord himself. He warned sinners day and night with tears.

Our Saviour had the tenderest sorrow for the sins of his people. He wept over Jerusalem. Brutus' ingratitude gave Caesar his death-stab. The disloyalty of the Church hurt Christ more keenly than the scourge of the Roman, or the spikes of the cross. They misrepresented him. They doomed themselves to terrible and eternal loss. Fainting under the cross, he told the Jerusalem women, who followed him with their cries of sympathy, to weep for themselves, and not for him.

Tenderness with the fault of others will break the world's hard heart.—Jennie Fowler Willing.

YE RESTLESS SOULS.

Plenty religion generally settles the question of proprieties. A baptism of the Holy Ghost takes the parleying out of a man. Before Pentecost the disciples were great for asking questions. "What shall this man do?" "Who shall be greatest?" Will thou at this time restore the kingdom to Israel? But after the cloven tongues appeared, the disciples' tongues were silenced, except as "they began to speak in other tongues as the Spirit gave them utterance." Where is there questioning now? It is lost in the fullness of experience. One glorious fact overcomes all their theories. The same kind of baptism would satisfy querulous hearts today. Thousands of good persons are asking, "May I do this or that?" "Is there any harm in it?" "May I not dance?" "Can I not attend the theater?" "Must I be different from others?" What these restless souls need is God. One outpouring of the blessed Spirit in their hearts would justify them more than a thousand theatricals. John Fletcher's prayer would be a good one for them to offer:

"I feel an aching void in my soul, being conscious that I have not attained the heights of grace described in Thy word. I want power from on high. Turn out all that offends the

eyes of Thy purity. Suddenly come to Thy temple. Thou knowest I do believe in Thee. I want a full application of the blood which cleanses from all sin. I want a plenitude of Thy Spirit. O, baptize my soul!—Michigan Advocate.

A FEW POINTED PERSONAL QUESTIONS.

Dear Reader:

Will you go alone, shut yourself in from the world, then go down on your knees before God and ask yourself the following questions:

Does my life please God?

Am I studying my Bible daily?

Have I ever won a soul to Christ?

Is there anyone I cannot forgive?

Am I enjoying my Christian life?

How much time do I spend in prayer?

Am I trying to bring my friends to Christ?

Is there anything I cannot give up for Christ?

Just where am I making my greatest mistake?

How does my life look to those who are not Christians?

Am I doing anything that I would condemn in others?

How many things do I put before my religious privileges?

Is the world being made better, or worse by my living in it?

Have I ever tried to give one-tenth of my income to the Lord?

Am I wholly given to God?

EVANGELIST C. O. BRANSON.

"I HAVE LEARNED."

Have you ever thought that some day you will never have anything to try you, or anybody to vex you again? There will be no opportunity in that happy realm to learn or to show the spirit of patience, forbearance and long-suffering. If you are ever to learn these things you must learn them now; and, oh, when you shall see those glorious jewels shining in some one else's crown which were formed out of tears of sorrow and drops of blood, what would you not give to be able to live your life over again, and win the recompense which can come only from trial and suffering?—Bishop Simpson.

The pure in heart are those whose hearts God hath purified even as he is pure; who are purified through faith in the blood of Jesus, from every unholy affection; who, being cleansed from all filthiness of flesh and spirit, perfect holiness in the (loving) fear of God. They are, through the power of his grace, purified from pride, by the deepest poverty of spirit; from anger, from every un- or turbulent passion, by meekness and gentleness; from every desire but to please and enjoy God, to know and love him more and more, by that hunger and thirst after righteousness, which no engrosses their whole soul; so that now they love the Lord their God with all their heart, and with all their soul, and mind, and strength.—John Wesley.

"An aged believer once went to his pastor at night and informed him that a revival was about to commence. On being asked how he knew, he replied, 'I went into the stable to take care of my cattle two hours ago, and there the Lord kept me praying until just now. I feel that we are going to be revived.' And it was the beginning of a season of refreshing."—Sel.