

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 SIFTER AND FAN.

There is a great difference between a sifter and fan. They do directly opposite things. The Bible states that the former is used by the devil and the latter by Christ. There is never an interchange or exchange. The character of both forbid it, and the work both are doing would not allow it.

The sifter, as we all will recollect as children, was filled by the cook with meal and then treated to a rapid handshaking. The result of this was that the meal escaped, and only bran was left. This last article, we recall, was thrown out of the kitchen-window on the ground for the chickens to peck at.

In like manner Satan takes a man or woman and sifts them. The idea is to get all the good out of the individual and leave only the bad; to shake out the meal, and leave the bran. It is a sickening sight to see a man undergoing this manipulation of the devil's sieve, and behold health, virtue, truth, honor, purity, and every other good thing gradually departing, until at last nothing but the bran of a wasted life, blighted reputation, and undone character is left. We have seen people who had been so thoroughly sifted by Satan, so brought down to bran alone, that it looked like nothing remained for the adversary to do but to knock what was left out of the kitchen-window of hell into the pit for devils to scratch and peck at.

The devil's sieve is a fearful thing. Christ said that the great adversary endeavored to ruin Peter that way. "Simon, Satan hath desired thee that he might sift thee as wheat; but I have prayed for thee that thy faith fail not." In the short time that the enemy was allowed to handle Peter, he had some terrible victories over him, and brought him to the brink of ruin. There are others who do not escape as did the apostle, but are finally and forever undone.

The winnowing fan which Christ is represented as using does the direct opposite of the sifter. A pile of wheat, mixed with chaff, is laid on the floor, and the fan is turned upon it with its strong air current. The result is that the chaff is blown away, and the golden, solid wheat remains. The sifter got rid of the meal and kept the bran; the fan gets rid of the chaff and retains the wheat.

This is Christ's plan and blessed loving work on the souls which belong to him. His omniscient eye sees that in the wheat of devoted religious character there can be downright chaff. And he sees this among the sanctified as well as the regenerated.

We do not mean by chaff that actual or inbred sin is left, but things that are not best or wise, things that can be removed or improved. Habits, customs, notions, mannerisms, odd ways in particular and general, and certain performances taken up, practiced and exacted of others, that are above the Word, beyond the Word, and not in the Word.

It would require a much larger article than this to mention and describe the various chaffy things that can become mixed up in the wheat of Christian life, and that should come out, and that from many honest, Christ-like souls is coming in.

One thing is certain,—that we cannot pick this chaff out of each other. It would be an endless job, and one

that would be resented anyhow. Meanwhile we would be removing the trashy stuff from the life of our brother, he would be doing the same office for us, and there might be a misunderstanding. According to the Bible, it takes Christ to do this work. He blows it out with His winnowing fan. He wants all wheat in His followers and not a particle of chaff. How we ought to love Him for this, and bless God for the steady divine breath that is to blow out of our lives every unwise, foolish, and questionable thing. I repeat that we can have a sanctified heart, and yet can be improved in manners, habits, notions, and many other particulars. Against these things Christ, who has already, with His Holy fire, burned up inbred sin, now directs the great winnowing fan of His grace, and they go! Thank God, all of us have both seen and felt some of them go!

I know a brother who was genuinely sanctified, who tried to drive people by abuse into the blessing of perfect love. The Lord turned His fan upon him, and blew the cudgel out of his hands, and he now tries to persuade men into the higher experience. We all recognize among God's people a disposition to exaggerate, especially in description of church work and revivals. Every meeting is described as a "tornado," a "cyclone," or a "flood." The town is said to be "moved as never before," to be "shaken from center to circumference," and "turned upside down," etc., etc. The actual figures of conquest are not given. Perhaps they would not exactly agree with the other statements about cyclones and tornadoes. The feeling left in the mind after such a letter is that the whole work has been done, and nothing else is left for any one else to do. The writer, in common with many others, has erred on these lines, it being so easy and natural to think, when our hearts are on fire, and a lot of holiness people are shouting around us, that the whole country is surrendering to God.

A few months ago we read a letter in one of our church papers from a young preacher, in which he stated that the whole southern part of the State was aroused about a certain Holiness College, and great numbers of young men were coming, etc., etc. The southern part of the State had a population of a million, with a large number of towns. The young man we speak of had been to two or three small communities, and yet wrote as he did. The college register thus far has failed to record the arrival of the southern part of that State.

Against all exaggerated language Christ directs His winnowing fan with the words "Let your conversation be yea, yea, nay, nay; for whatsoever is more than this cometh of evil."

Again we know of several godly people who have a way of breaking in upon another person who has been called upon to pray in public, and of keeping up such a verbal clamor that the one who was asked to lead in prayer can not be heard at all. We once held a meeting where not a single prayer was heard for days on account of this strange interruption. As for responses to prayer and ejaculations of praise and joy coming from those around who are listening, we all like and rejoice in. But this was a loud voiced, verbal drowning out of every prayer offered in the church, except that of this honestly mistaken brother.

The winnowing fan needs to be turned on this unwise habit, while

the apostle writes, "Let all things be done in order."

Still again, I meet a religious body of people all over the land that in prayer and exhortation have adopted a whine. As a peculiar nasal utterance it belongs to this denomination. I have never heard any one else adopt it or try to make it their own. Once heard, it can never be forgotten. The people themselves are excellent, and have the solid wheat of a good religious experience, but have mixed up with it this chaff of human addition. God has given us our natural voices, and why we should renounce them, so to speak, in worship, and get to whining the instant we come into His presence and commence praying to Him, I utterly fail to see. The winnowing fan is certainly needed here; not to remove inbred sin, for this has been burned out by the baptism with the Holy Ghost fire, but to blow away a needless, senseless, and hurtful custom.

The writer knows a number of God's sanctified children who have placed themselves before this fan of Christ, and said, Take out of me and my life, O Lord, everything that is not best and wise. I want to be like you in all things.

It is certainly blessed to see the winnowing-process going on, and to behold these men and women becoming more spiritually lovely and attractive all the time. They get so loving, gentle, patient, discreet, level-headed, restful, and Christ-like that we rejoice to meet and be with them. We find ourselves wishing that all of God's people were like them; fierceness, combativeness, argumentativeness, offensive peculiarities and mannerisms, unscriptural notions and practices all given up, the chaff gone, and the beautiful, golden wheat of modest, humble, faithful Christian life and character left for hell to be amazed at, earth to admire, and heaven to rejoice over.

May the good Lord turn His winnowing fan upon us all! If we are all wheat, we have nothing to dread or lose. If we have chaff, it ought to go. We wonder how many will say Amen.—From Heart Talks, by Rev. B. Carradine, D. D.

SUNDAY SCHOOL LESSON FOR MARCH 19.

Healing of the man born blind. John 9, 1-11.

Place of the lesson in or near Jerusalem.

Persons, Jesus, his disciples, a blind beggar, people of Jerusalem. The time is uncertain.

Blindness was and still is very prevalent in the East, caused by the glowing sun, white sand and habits of uncleanness, but perhaps being born blind is as rare there as in our own country.

While Jesus and his followers were passing along the road they evidently noticed this man who sat begging. The disciples asked a question giving us some insight as to the curiosity of the mind of that day and also some hint at least to their being effected by the belief of transmigration of spirits. "Who did sin, this man or his parents?"

The Jews believed strongly in the evils of the parents being visited on their children. We ought to be holy that our lives may be a blessing to the coming generation. There is no doubt that many a child has suffered because of the sin of his parents but I do not think the rule is positive. The man was in need and it was not a great deal of importance where the blame lay. What could be done for him was of all importance. Jesus sees in this case an opportunity to show forth the power and the glory of God. We need to learn the lesson we need not cultivate the spirit of inquisitiveness but the spirit of helpfulness. In as much as we can help lost souls and get them to the light of life we are showing forth the glory of God.

Verse 4.—I must work—while it is day. Jesus teaches the importance of doing our best for lost and helpless

ones as we have opportunity. There is no time to waste waiting a better opportunity. We must do what we can while we can. Opportunities for getting salvation and for doing good are solemn in the extreme.

Verse 5.—I am the light of the world. This is true as to the natural physical world but it is true in a divine sense in the moral world which without him must be wrapt in darkness and gloom. Blindness is a solemn type of the condition of the sinner. In whom the God of this world hath blinded the minds of them which believe not. 2 Cor. 4:4 Jesus in his person and by his gospel brings a blessed light that can shine into the heart and give the light of the knowledge of God.

Jesus made clay and anointed the eyes of the blind man. This perhaps is not meant so much to give any method as to physical healing although it is generally a safe method, but is meant to teach the great truth that God uses means in saving and helping men, and the clay in the hands of Jesus, suggests the earthly in the service of Jesus. "Go wash"—Jesus tests his faith now. The blind man had felt the touch of Jesus and the anointing with clay, this all was enough to arouse expectation, and as hope would rise in his mind, he must bear the test of faith. It meant much to the blind man to be asked to go some distance and wash. Numerous excuses might have been given for hesitation but none was offered. He believed and obeyed, happy for him that he was willing to evince his faith by obedience. If all who are blinded by sin would give up their excuses and obey God they would all obtain. His obedience brought sight, he went and washed and came seeing. Many questioned as to his identity, and would rather believe him to have been some one else rather than to have acknowledged Jesus as healer and Lord as is seen in subsequent reading. The change is marked in him and so it is in every one who gets their eyes opened. Sight meant to him new life, so does salvation mean to us. While others questioned as to his identity he was certain, and his testimony is, "I am he." We are the same persons though we are made new creatures in Christ Jesus. We will always possess our personality in time and eternity. Judgment day will be all the more terrible for the ungodly because of this fact and the more glorious for the righteous.

He knew what was required of him, what he did and what he received. We need more definite experience these days. Preachers and evangelists need to demand more of people in accordance with the gospel in seeking salvation than the ordinary method of standing or signing a card. Loose methods in religious work do not give definite results hence so many people who are professed followers of Jesus without a testimony.

We will omit writings on the review. The great central truths in all the lessons are Jesus the Son of God, eternal, creation; the word made flesh, Jesus the Saviour, healer, benefactor, water of life, emancipator, light of the world, source, fountain and giver of eternal life.

M. S. TRAFTON.

OPEN SWITCHES.

Not all prayers get through. Many are side traced. In this time of spiritual war Satan considers prayer to be contraband goods and hinders it by every means possible. He throws open the switches along the main line and the consequences are very gratifying to himself but exceedingly disastrous to others.

Side Track No. 1.—Regard for Iniquity. An unwillingness to cut loose from the follies and un sanctified pleasures of life robs many people in effectiveness in prayer.

Ps. 66:18. If I regard iniquity in my heart the Lord will not hear me.

Prov. 28:9. He that turneth away his ear from hearing the law, even his prayer shall be abomination.

Also Isaiah 1:15; Jno. 9:31.

Side Track No. 2.—An unforgiving Spirit. Many professed Christians have no power or effectiveness in prayer because of petty hatreds and unforgiving slights.

Mark 11:25, 26. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Side Track No. 3.—Selfishness.—Too much prayer savors of policy. The Lord searches out every motive.

Prov. 21:13. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

"James 4:3. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

Our adversary seeks to make void our prayers by many devices. Great earnestness, watchfulness and sincerity are demanded in effective praying.—Sel.

A PRAYER IN THE PILLOW.

One night the mother of two little girls was away at bedtime and they were left to do as they would. "I am not going to pray tonight," said Lillian, when she was ready for bed. "Why, Lillian!" exclaimed Amy, with round eyes of astonishment.

"I don't care; I am not going to. There isn't any use." So she tumbled into bed, while Amy knelt and prayed. The little prayer finished and the light extinguished, Amy crept into bed. There was a long silence; then Lillian began to turn restlessly, giving her pillow a vigorous thump and saying crossly: "I wonder what is the matter with this pillow?" Then came a sweet little voice from Amy's side of the bed: "I guess it's cause their isn't any prayer in it."

A few minutes more of restlessness and Lillian slipped out of bed and knelt in prayer. Then all was quiet and peaceful, and the two little girls slept. Is there a prayer in your pillow when you go to sleep at night?—Ex.

HEART-SEARCHING QUESTIONS.

1. Do you enjoy the experience of entire holiness? If not, are you seeking?
2. If you profess entire sanctification, does your experience agree with I Cor. 13
3. Is your whole soul on fire for God, and the salvation of a lost world?
4. Have you constant communion with God?
5. Have you more power, faith and love than when you were first sanctified? If not, why not?
6. Did you ever win a soul to Christ? If not, can you give a good reason why?
7. Are you a terror to evil doers?
8. Are you so living that your life—both in spirit and in act—is a constant rebuke to the unsaved?
9. Would you be willing to have your heart and all that is in it, held up before the gaze of the whole world?
10. Have you a single eye to the glory of God in everything you do?
11. Could you look into the flaming eyes of God, and tell Him that you are walking in the light, as He is in the light?
12. Are you living from day to day, so that with the apostle Paul you can say to your family, friends and neighbors: "Ye are witnesses and God also, how holily and justly, and unblameably we behaved ourselves among you that believe?" 1 Thess. 2:10.

The great fault with much modern religion is shallowness. It does not begin right. There is much stress laid on holiness. If people have right repentance they do not oppose holiness. The idea of living without sin is what most opposers strike out. But true repentance stops all sinning at once and forever. One sin unrepented sinks the soul to hell. There they never repent.—Vanguard.