

# 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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## SECRET AND PREVAILING PRAYER.

The great majority of professors never pray in secret at all; then a less number go through a form because they feel it their duty; consequently brings it relief of conscience; then still a less number enjoy secret prayer but do only enough of it to keep saved and free from condemnation; lastly, there is still a less number who go beyond this and know how to hold on and prevail with God.

Yea, the majority of holiness professors have never heard the secret of prevailing prayer. In every generation there have been only a few, one here and there, who continually outgrew themselves, outstripped their sluggish brethren, and kept up a record of making rapid strides growing in grace.

Spasmodic efforts will not produce lasting results. Some get stirred up on this line, and do well for weeks or months, but influenced by others, or having compared themselves with the generality of professed Christians, they finally slack up on their oars, and though they may still hold their aggressive, penetrating power has departed.

It seems it is not in some souls to keep up a steady aggression without the help of others. It is so easy for them to come to a standstill, and feel contented with the thought that they are not degenerating, rather than being propelled forward by an irresistible desire to test all the possibilities of grace. They are too easy-going and aimless in their make-up; they do not stir themselves and push out, only as surroundings compel them. Such souls may finally get to heaven if they have some one to accompany them and keep them from settling down in the lap of carnal ease, but they will never amount to much as soul savers.

No one becomes a mature saint in a day or week. It requires time to be changed from glory to glory, from faith to faith, until our whole behaviour and lives are lost and swallowed up in God. True, the work of pardon or purity is instantaneous, but the moulding and fashioning into the image and likeness of Jesus goes on from the altar to the throne.

One reason why souls do not have a relish or delight for approaching unto God in secret prayer is that they do not want to look at the thing which He invariably calls their attention to; that thing which grieves the spirit, and separates between them and His shining face. It is a pretty sure sign of being backslidden in heart when you do not love to look forward for an opportunity to get alone with Jesus.

Do not be in a hurry to get through tarrying in the holy of holies. After you get complete victory over all the rush and noise, then you are only getting into a proper attitude for God to draw near and speak His wonderful secrets. Many times you are about to rise from your knees when another floodgate is opened that deluges your soul. We are commanded to bring all our "tithes into the storehouse" and prove God. May not this apply to one-tenth of our time in prayer and meditation, as well as anything else?

It pays to hold still and wait upon the Lord. Satan is aware that he who does this is sure to renew his strength, so he sets himself to fill that mind with cares, wandering thoughts and a thousand suggestions; if one is

successfully resisted, and put aside, he will put something else in its place, and in every way possible, try to divert the mind.

"He may try to accuse you of some wrong for he is the accuser of the brethren; and since in the presence of God the praying one wants to be entirely honest, he will perhaps be induced to dissect the accusation of the devil and assure himself that his motives are right and that he did no wrong. This is all the devil wants. He will get you to dwell on some imagined wrong until you lose for the time all desire for real earnest prayer, since you cannot do the two things at once. As a last resort the devil may tell you that you cannot afford to spend much time in your closet. This sounds reasonable to the inexperienced, but it is a great mistake. We must take time for secret prayer. Time spent alone with God is always profitable, besides, work done for God cannot be effectual unless we keep in close touch with Him."

"One of the holiest men that ever lived expressed his regret that he had spent so little time with God and so much time with men and things. We all commune with God too little, and are too much engrossed with distracting cares. Daniel knelt before God three times a day. David in his better years had seven regular seasons for prayer each day. Jesus was much in prayer. Robert Murray McCheyne allowed that he ought to spend the best hours of the day in communion with God. 'It is my noblest and most fruitful employment,' said he, 'and is not therefore to be thrust into a corner. Secret prayer is the key to success in public Christian work. Fifteen minutes with God is the best qualification for an hour with men. Rapt communion with the Divine begets holy trust for contact with the human. They that wait upon the Lord shall renew their strength.' The mightiest Christians that ever lived, like Jacob, Moses, Paul, Peter, Luther, Fletcher and Asbury, were often and long on their knees waiting for the baptism."—The Repairer.

## HEART PURITY.

REV. S. RICE

In our Pentecostal tent meeting now in progress in Chicago, on the north side, we had a remarkable instance and illustration of vast difference between teaching the baptism of the Holy Ghost for heart purity, primarily, instead of for service as so many are doing. A brother, a leading member of the Joyce M. E. Church, came into the meeting and took an active part, claiming to have received the baptism with the Holy Ghost a few months previous. After hearing the emphasis put upon heart purity he came under very pungent conviction for a clean heart. He was so wrought upon that he remained at home one evening to pray instead of going to church with his wife. The next day, down town, in one of the big stores at his work, the victory came, and he realized that the blood of Jesus Christ cleansed him from all sin. He was so blessed and happy that he went to the phone and tried to reach me to tell me the glad tidings, but failing in this he phoned to Sister Wallace, of his church, who had also recently received full salvation, that God had given him a clean heart. Coming to the meeting in the evening and walking forward to face the con-

gregation as soon as the testimony meeting was opened, he thrilled the people with his account of the deep distress he had passed through on account of his conviction of inbred sin, and the glorious victory that had come to his heart that day by complete cleansing.

Here is the vital point in this great question of salvation. Any teaching that excuses or overlooks sin in the heart will not be seriously opposed by Satan; and may become popular, but is, nevertheless disastrous.

There is not much opposition to the teaching of the baptism with the Holy Ghost for service, or to the suppression theory; but when you talk about eradication or the destruction of the "old man," Satan is aroused with all his emissaries to antagonize the truth.

How much more pleasing it is to the carnal mind to seek and receive some kind of a blessing or power that will enable one to do great things and show off than it is to groan and agonize and die to inward sin! It is a cheap and beautiful way to "bear the cross;" but it "spares Agag."

The religion of Jesus Christ is essentially a heart religion. Any teaching that overlooks this may be popular, but it is vitally wrong.

"Keep thy heart with all diligence, for out of it are the issues of life." "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." The "way everlasting" is heart purity.

"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart the mouth speaketh."

The third blessing theory, and the "seeking power" teaching, and all such teaching come from a failure to see that heart purity is the great central truth of the gospel.

Sin is the disturbing element in the universe and in the human heart. The aim and object of the whole scheme of redemption is to save men from sin. Any doctrine that permits sin to remain in the heart tends to defeat the plan of God in redemption.

What does Satan care how much one gets blessed emotionally, and how religious and consecrated he is, if he will only permit the root of all sin to remain in him so that in the supreme moment of trial he can operate on that lever, the carnal mind, and cause him to show off impatience, anger selfishness or pride instead of the "mind that was in Christ."

The only safety is in a pure heart. As long as sin remains in the heart there is danger. It is like storing powder in the basement.

The doctrine of sanctification or heart purity is, as Mr. Wesley says: "The doctrine the devil peculiarly hates, and he is constantly stirring up both his own children and the weak children of God against it."

Satan is not only stirring up the people against this truth, but he is constantly inventing devices to deceive the people and trun them away from the truth.

Here are some that he has invented and has been ringing the changes on for years: suppression, growth, death, purgatory, etc., etc. One of his Satanic majesty's latest inventions is "Zinzendorfism," or the doctrine that

there is no subsequent saving work of grace, but that when people are converted they are entirely sanctified. "This doctrine," says Wesley, "was never heard of for seventeen hundred years in the Christian church." And Brammell called it the devil's "big gun," and prophesied that he would have trouble with it, which has come to pass.

While people stick to the simple idea of heart purity there is seldom if ever any trouble with fanaticism.

It is only when side issues are brought in or secondary matters are pressed to the front.

"O, for a heart to praise my God,  
A heart from sin set free—  
A heart that always feels thy blood  
So freely spilt for me.

"A heart in every thought renewed,  
And full of love divine;  
Perfect and right and pure and good,  
A copy, Lord, of thine."  
The Standard.

## WE PREACHERS.

Some years ago I was engaged with a brother pastor in a protracted meeting. The work pulled hard, there seemed to be little or no conviction. No one came to the altar, and the meeting was practically a failure, so far as visible results were concerned. I was just getting in a state of mind to tell the people in very plain language where they were all going to, but stopped to think and thought this: "What if Moody was here." It was in the days of his great power. What deep interest would be here. How these sinners would be pouring into the inquiry room, and calling for private interviews." I mentioned to myself a number of other evangelists who seemed always to have victory, and said, "What if Bro. C. or Bro. J. was here in my place, how different the conditions would be." These reflections were a great means of grace to me. It saved the Christians a scolding and a prophecy tossed at the sinners, that the devil would eventually get all of them. It would be well for us ministers, especially us evangelists, to stop now and then, when we are enumerating the obstacles in the way of revivals, to ask ourselves if we are entirely out of the way? Let us reflect, and ask ourselves if there is not some other brother who could do the work we are failing to do.

It is painful to hear a man get up and rant about for sometime, tell a number of poor stories, make a half dozen propositions, worry and bore the people until they are ashamed to look up, and let them in and scold the sinners for not coming to the altar, telling them they have rejected the gospel, when the gospel has not really been preached. The sinners go off insulted, the Christians go off ashamed, and the preacher goes off with his righteous indignation, dangerously near the anger point. "He that winneth souls is wise." May God grant us this wisdom. Amen.

Some times it is stupidity and stubbornness, and not deep piety that hinders a man in his work. A man may pick up some notions, and get fixed in them, and imagine they are convictions fixed in him by the Holy Spirit, and mar his whole ministry with them. It is the gospel which is the power of God unto salvation, and not some cranky notions. Let's preach the plain gospel of Jesus Christ of a free and full salvation from all sin, and not our own notions and conceits. What is more painful than to meet a preacher who has given up the gospel, and is ding-doning the people with a lot of notions.—Pentecostal Herald.

## SANCTIFICATION IN EXPERIENCE IN LIFE.

That many profess sanctification who have never known anything of its power in the life, is a fact which is painfully evident to every really sanctified soul. We have heard the stereotyped form profession of, "Saved sanctified, healed and kept." thrown off with the flippancy of a ballad song, until we have felt the rasp upon our nerves, and the test to our patience almost to the breaking point. As we grow older, and maintain clearer conceptions of what it really means to be "sanctified wholly, throughout body, soul and spirit," we become more and more careful about the use of terms expressive of our experience. To have a clean heart filled with the Holy Spirit, is to possess a gift of God, tremendous in its sweep and blessedness. Thank God, there is an ever increasing number who possess it, who know they possess it, who manifest the fruit of it in their lives, and whose being is absorbed with the one idea of persuading others to secure it. But, alas, we fear that the majority of those who profess give little evidence that they possess it. This is of course true with regard to professors of religion generally; but we believe that much greater harm comes from a false profession of sanctification, than of justification.

John Wesley gave the subject of holiness or sanctification long, patient and prayerful study, we are satisfied he had clearer conceptions of this blessed experience than many writers in any age. In answer to the question, "By what 'fruit of the Spirit' may we know that we are of God, even in the highest sense?" He replies, "By love, joy, peace, always abiding; by invariable long suffering, patience, resignation; by gentleness, triumphing over all provocation; by goodness, mildness, sweetness, tenderness of spirit; by fidelity, simplicity, godly sincerity; by meekness, calmness, evenness of spirit, by temperance, not only in food and sleep, but in all things natural and spiritual." Let us test ourselves by this straight edge rule.—Way of Faith.

What about the holiness preacher who will not help his brother pull the hill of victory on a hot Sabbath afternoon? But he sits on the platform and looks disapproval, and sulky. He gives no uplift, no cheering amen, no hearty sympathy. What about such a brother? Has jealousy crept into his heart? Is he envious? Does he want to help Satan defeat the meeting? Let's help one another in these great camp-meeting conflicts. Rally at the altar call and help press the battle to the gates. How it strengthens a fatigued brother in the struggle of preaching to show him a face of sympathy and spirit of love and helpfulness. If you can't do it, go on to the altar where you belong.—Sel.

The minister of the gospel who awakens in the human breast hungerings and thirsting after righteousness, who points out the highway of holiness, who stirs the hearts of his hearers to pant after God, in the fulness of His saving power, is serving his generation, and glorifying his Maker. But no man can accomplish this who arrays himself against the doctrine and experience of a pure heart.—Sel.

How little soever the thing be, if it be loved and regarded inordinately, it defileth the soul and hindereth the enjoyment of the supreme good.—Kempis.