

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

VOL. XV. (New Series.)

WOODSTOCK, N. B., APRIL 15, 1907.

(Semi-Monthly.) NO. 86

THE THEORY, EXPERIENCE AND LIFE OF HOLINESS.

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I once heard an evangelist, who had come to hold a union service in a town, where there was a strong band of "Holiness" workers, say that he had come for the purpose of preaching Christ, and not to advocate any particular view of sanctification. This assurance was sufficient to allay all the fears of the anti-second blessing folk, some of whom said "we believe in Holiness but not as some teach it." Needless to say no one received the blessing in that service although much was said about consecration. There is something in a right theory. Without the right theory of medicine one may occasionally effect a cure but he will never be more than a quack. Without the theory of music one may make a rattling tune but they cannot compose an anthem. The theory of justification by faith alone became buried beneath the debris of Romish superstition, and converting grace ceased to reach the hearts of men. When Luther got a mental grasp of the matter and a spiritual apprehension of this law of grace the theory was revived. Men preached Christ, not merely in a general way, but how a sinner might have his sins forgiven. There is only one true theory concerning forgiveness and that is God for Christ's sake forgives the truly penitent and trusting soul. He had to repent and forsake sin before he could believe, but his salvation was not purchased by his penitence, but by the blood of Jesus, who through the Holy Ghost accomplished the work when the individual did his part. So certain are we about the operation of this spiritual law that when a person fails to receive the assurance of sins forgiven when they seek, we can declare the future is on their part and not God's who never disappoints a trusting soul. The great conflict about Holiness is in regard to the theory. There is the purgatory theory, the death bed theory, the growth theory, the Pelagian theory, all of which are advocated by many devotees. No theory however occasions so much comment, arouses so much opposition and, praise the Lord, achieves such blessed results as the second blessing theory, or the teaching of the fact that entire sanctification is a second definite work of grace wrought instantaneously in the heart of a justified believer only on the conditions of complete consecration and perfect faith. It is true that many at all times in the church's history came into the experience without definite teaching as to the theory of Holiness. The knew not, many of them, what they had received, and often because they failed to have a clear apprehension of the working of this deeper spiritual law failed to keep the blessing. The seaching of scripture, the illumination of the Holy Ghost taught men that sanctification was not merely a happen so experience. That at its foundation there were laws which if complied with would bring the same experience of purity to every heart. So the Bible teaching is that every one after they are justified needs to be sanctified; that the heart is purified by faith, which is possible when the full consecration is made. The best of all, this theory is always sustained by those who go this way. The other day a lady said to me "I have often tried to be converted but

could not." I replied did you ever surrender to God as fully as you knew you ought? She replied, "No! I think I never did." There are many who seek to enter into justification but are not able. Why? Because they do not truly repent and yield to God and trust Him. So there are others who try the second blessing theory of entire sanctification and fail to get through. They say I tried to surrender and I tried to trust God but I did not get what some people say they did. What is the reason? Those who received, not only tried to do, but they did it. They not only wanted to consecrate, they did consecrate, they not only tried to trust, they did trust fully in the promise of God, and did you ever hear of such a soul being disappointed? Never!

But after all, theory is nothing in itself save as it leads to life and Holiness. But to get to a place we must have a road. Block up the road and people will miss the place which you describe. So clear scriptural theories of justification and sanctification means not only to preach Christ, but to clearly set forth the method of Christ's operation in the realm of grace, and to clearly declare to the restless, blind and hungry soul how the glorious benefits of Christ may be received.

It is true that theory remains in the head even after the life has departed from the soul. That soul that has been soundly converted never for-

matters even though he backslides. How sad to hear such an one merely on the basis of memory talking about the experience of grace! That which was once full of meaning now becomes cant because the individual has lost the life and has need to do the first works over again. So one that has been fully sanctified even though he backslide may not give up the theory. What can be more grating to the ears than the stereotyped phrase "I am saved and sanctified" when back of the words there is no life or power. It is true an important part of the theory of keeping the experience is testimony. I have little confidence in any who among Holiness people give a good straight testimony and when among others cover the experience in generalities. God honors the one that is true in every place. But the matter of testimony can be easily overworked. That is only a small part of the life of obedience and faith. The one who becomes truly grounded in Holiness finds his delight not merely in rapturous feelings which at times flood the soul, but in the sense of being in the perfect will of God. And the truest evidence one may have of his sanctification is not in the rapture of a camp-meeting, but in the completely submissive attitude of his soul when the battle presses hard when he is alone, and the peace and victory Jesus then affords. Such an one loses all confidence in the power of his own resolution or the power of circumstances to keep. The look is ever "to Jesus" and the process is moment by moment. A church where Holiness is constantly preached has many advantages to believers in the experience, but it takes as much grace to keep the soul there as anywhere. Holiness people have to be saved from one another. "We have this treasure in earthen vessels that the excellency of the power may be of God and not of us." A thousand in-

firmities and differences of opinion may open the way for the devil to find an entrance. To tone down and compromise may be the weapon the devil uses on the one who stands almost alone; self-confidence and lack of watchfulness may overthrow the one who trusts in environment and not fully in Jesus.

But after all is said concerning the theory and experience of Holiness, the thing that tells with the world is the life. No one can live so as to please everybody. But the one who is truly sanctified will reveal the fact in his relations with men. Such an one will be thoroughly honest in his business relations. A young Holiness preacher once let a man, who also professed the experience, have his horse for a short time with the understanding it should receive the best of care and to be worked moderately. At the end of two weeks he went for his horse and found that most of the flesh that had been hardened to its ribs for two years had disappeared. The condition told of very hard work and insufficient food. The preacher did not have any less confidence in Holiness, but he did not wonder why so many found fault with the business methods of that man and held him up as a "sample of Holiness." If selfishness be fully crucified it will manifest itself. It will take all the wire pulling out of the preacher that may lead to his getting a better place than he has or for the holding of the one he oc-

cupies. There is to be regulated, or abandoned even after the heart is purified! Reading, recreation, food, companionships must be regulated by the sanctified conscience and used with an end to produce the best physical, mental and spiritual results. And this is no bondage into which the spirit leads us, but the way of liberty where every thing is allowed that contributes to our highest good. This world will never be won by those who practise ascetic severities and isolate themselves from the activities of life, but it must be won by those who with glad hearts and shining faces, thrilling testimonies and holy hearts live above the sin that surrounds them and prove by practical results that such a life pays, "for Godliness is profitable unto all things having promise of the life that now is and that which is to come."

GOD'S WORKERS.

REV. C. H. WETHERBE.

There is much significance in the fact that in the history of many the most useful Christians in all past ages it has been demonstrated that their most productive work was done in places where they preferred to not go, and under circumstances which were decidedly offensive to them. In not a few instances the workers were put into the disagreeable places by the enemies of Christ, and hence the enemies of those Christians. It was so in the case of Paul when he was placed in prison. We may believe that his imprisonment was strongly against his own will. He was compelled to submit to the cruel ordeal. But consider the fact that his most important work for Christ was done in the very place which he loathed to be in. Important as was his work for preaching to the gatherings of people, yet of much greater importance to Christ's cause in all of the coming ages was his work in writing letters in prison, which not only served to

guide the lives and mould the characters of many Christians in those days, but which became a most valuable part of the Bible itself. It is safe to say that his work in those hated confinements was of far greater worth to the Lord's cause than was all other work that he did outside of prison walls. And yet all the while that he was engaged in that work he had no adequate conception of its outcome. It is most likely that his estimate of the work was a great deal less than that which he placed upon his work outside of prison. And much so was the case of John Bunyan when he was in prison. He was long kept there against his own influence. Indeed, if he could have had his own way he never would have been in prison at all; and yet his greater and most enduring work was done just there. His "Pilgrim's Progress" has accomplished infinitely more good to Christ's kingdom than all of his preaching did or could. And today many a child of God, kept in a place which was exceedingly distasteful to him or her, is doing a far greater work for the Lord than he or she can possibly estimate. Such Christian workers will have great surprises in the heavenly world.—Ch. Standard.

"MAKING IT EASY FOR GOD."

REV. S. E. QUIMBY.

In conducting a Bible class some years since the writer called attention to the fact that some of the Old deluge, and the passages of the Red Sea and of the Jordan, could be accounted for as natural phenomena; that being the method of manifestation of God's power; the miracle lying in the divinely wrought intervention coinciding with providential need.

At the close of the suggestion one devout sister remarked, "Now if you are done making it easy for God let us go on with the lesson."

Some recent attempts to deny the supernatural and to reduce evident divine interposition to the plane of naturalism are at least startling in their significance. This is to be expected from the avowed enemies of the Word of God, but when those in high ecclesiastical positions join hands with the rationalist, one seems to hear our Lord saying "How am I wounded in the house of my friends?"

One needs to proceed with great care if he undertakes to explain God's *modus operandi*. An attempt to account for the fall of the walls of Jericho by attributing it to the jar of the marching hosts, as bridges have sometimes yielded under the rhythm of synchronous footsteps; or to reason that loud shouting and the reverberations of rams-horns could strike the key-note of an encircling wall built on solid ground in such a way as to overthrow it, is a glaring instance of rationalism run mad. It is another illustration of the miracles of unbelief. It requires greater credulity to accept such a theory than to believe that a natural earthquake coincided with the cessation of the encircling marches by divine premanagement, or than to think that the walls were shaken down by the immediate exercise of God's power. Better the simple faith of the trusting sister than the utterly unscientific claim that tramps and blare and shout could harmonize together and find the musical pitch of a long solid wall.

Why this coquetting with rationalism? Why this desire to bow God out of the world? Do we receive any spiritual comfort by doing so? Do we have any better hold upon the unsaved? It is the Holy Spirit that convinces and draws. To think to command the respect and faith of the skeptics by descending to the level of their doubts is folly; to uphold them in their unbelief is a crime. Neglecting and refusing the Holy Spirit is one of the sins of Christian leaders. The Master promises "He will guide you into all truth." But what if we neither ask nor permit him to instruct us? He that leans upon his own understanding must fail. Pride of scholarship and reliance upon human wisdom are no substitute for the abiding presence of the Holy Spirit to enlighten and anoint. A person cannot be competent to study and interpret his word and to teach it to men unless he himself be controlled by the Spirit. The Spirit's anointing is not for the evangelist only, nor for the preacher merely, nor for the layman in every day life; essential as it is in each and every case; and especially does the student of the book of Revelation need the spirit to interpret his own word to the human understanding. Who knows the mind of God but God himself and those whom he instructs? Would not many of the critical assumptions and problems that are perplexing religious thought today be silenced or solved if thus us pray.—Christian Standard.

MISSIONARY CONCERT.

The Mission Band of North Head church held a very successful missionary recital on the evening of the 16th, ult. The church was packed to its utmost capacity and the audience were very attentive while the following program was being carried out.

Program: Singing, 'Christ is leading on,' by the Band; reading of scripture and prayer, by the pastor; singing, 'Give to the Lord,' by the Band; missionary recitation, by Helen Scott; 'A plea for missions,' by Gladys Ellingwood; singing, 'Loving helpers,' exercise, 'Tidings'; recitation, 'The heathen children,' by Nora Griffin; exercise, 'The boys missionary society, No. 1'; recitation, 'What Madie did,' by Annie Forsythe; duet, 'We are Little Helpers,' by Nora and Myrtle Griffin; exercise, 'The boys missionary society, No. 2'; recitation, 'Missionary pennies,' by Lee Scott; duet, 'All that dwell below the skies,' by Reta Bubar and Helen Griffin; exercise, 'The gates ajar'; singing, 'Jesus bids us shine,' by twelve little girls; recitation, 'The Finding of the Cross,' by Miss M. Osborne, B. A.; solo and chorus, 'Far from home and friends,' by Miss Florence Dalzell and Miss Bertha Griffin; recitation, 'A tot's remarks,' by Harold McLean; singing, 'Missionary music,' by the whole Band.

At the close of the program a missionary collection was taken up by three little girls, and the offering amounted to \$8.50 for our missionaries in Africa.

A vote of thanks was given to all those who took part in the program.

Mrs. A. L. Bubar and Mrs. N. McLean had charge of the meeting, and were assisted by Mrs. George Scott, Miss F. Dalzell and Miss B. Griffin.

The Mission Band is composed of 34 members, boys and girls, and they recited well. The girls were dressed in white and the boys in black, each one wearing a little badge. The singing was excellent. Another recital will be held in May.

A. L. B.

Nothing is eternal but that which is done for God and others. That which is done for self flies. Perhaps it is not wrong, but it perishes. You say it is a pleasure—well enjoy it. But joyous recollection is no longer joy. That which ends in self is mortal. That alone which goes out of self into God lasts forever.—Frederick W. Robertson.