

The King's Highway.

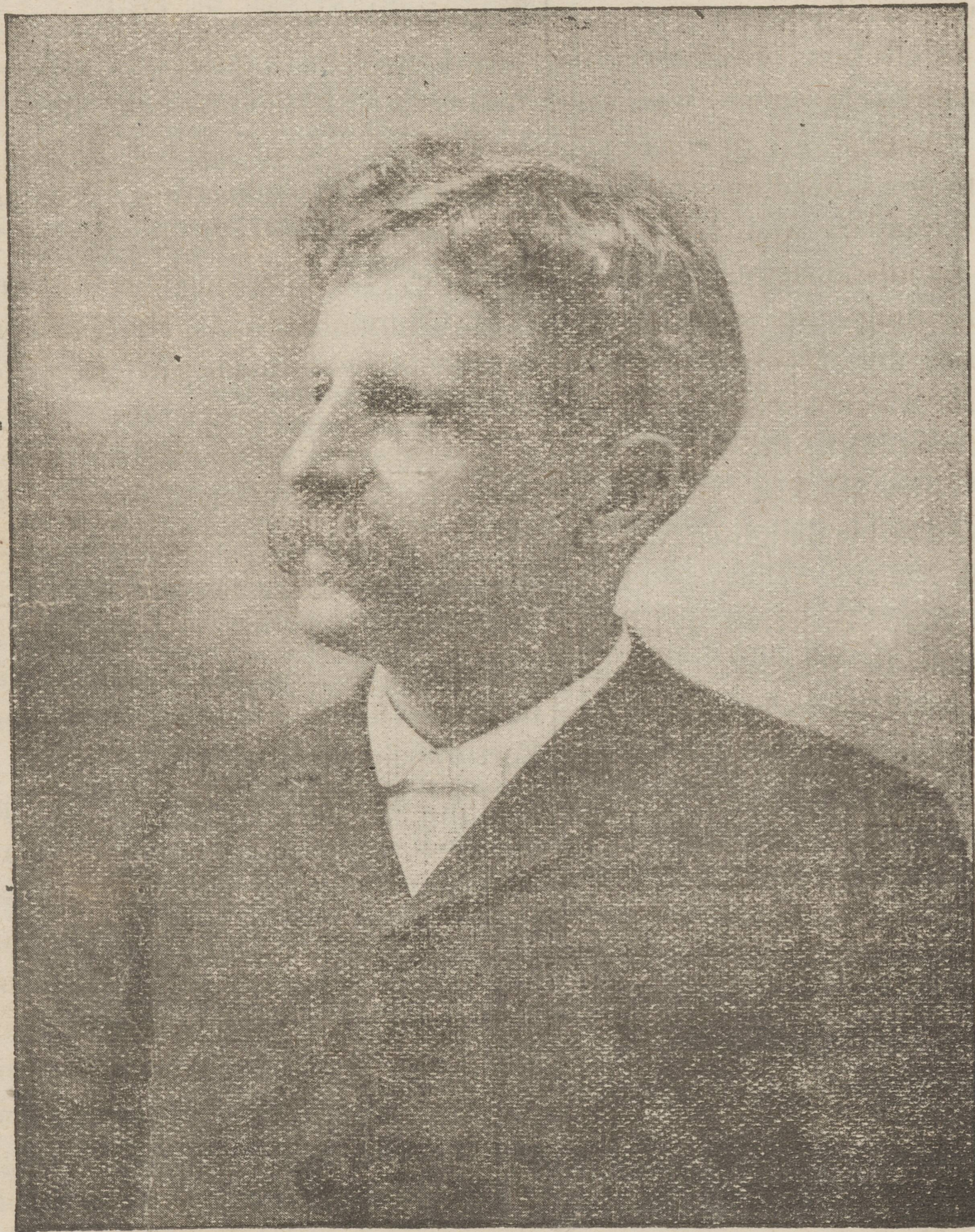
And an highway shall be there, and a way, and it shall be called The Way of Holiness:

The wayfaring men, though fools, shall not err therein. Isaiah 35:8

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REV. B. CARRADINE, D. D.,

All will be delighted to hear that Dr. Carradine is to be at Beulah Camp Meeting July 8-17.

FILLED WITH THE SPIRIT.

(FROM GOLDEN SHEAVES.)

By Rev. B. Carradine D. D.

The blessing which is named in the caption of this chapter was typified centuries before its fulfillment at Pentecost in an occurrence at the Temple of Solomon.

The Scripture tells us that after the completion of the building, the priests and Levites retired, and just as the doors were shut, suddenly the glory of God descended and filled the whole sanctuary. So it is with the human temple. There is a life-emptying, a complete withdrawal of self, a closing of the door on the past, then a humble, prayerful, expectant waiting, when suddenly the glory of God fills the soul, and the man knows that he is not only cleansed by the blessed incoming, but filled. We meet a large number in the land who profess this grace, but the lack lustre eye, the stern melancholy face, the absence of spiritual joy and responsiveness show that in their cases self never went out; and if the door was shut, it was not closed to all on the outside; something evidently remained on the inside. When this is the fact, the great deliverance from inbred sin, and the filling of the Holy Ghost never takes place. People in such instances may have the profession, but not the possession.

Once in New England a boy was walking along the road, while a pet pigeon fluttered around and above him. Sometimes the bird was near and again it was at quite a distance. Then it would spring in the air and follow the lad, alighting a few feet from him, only to be left behind again as the boy walked rapidly onward.

I thought this was a fair illustration of the way of the Spirit with some Christians. He follows and flutters about them. The Holy Dove descended upon Christ and was not seen to leave Him. But with most of God's people the alighting and remaining or indwelling is not desired nor allowed. Where it is permitted the evidence of the spiritual occurrence is unmistakable, and just as Christ went from the banks of the Jordan in the power of the Spirit, so will it be with those who are Spirit-filled. Their face, spirit, words, deeds and life will all declare that something has happened. Something of an epochal nature has taken place. There has been a spiritual occurrence which is as notable and real to the Christian as regeneration was to the uncovered.

When Christians, who claim this grace, testify that they have the same "ups and downs," the same dumbness of tongue,

with the old-time uselessness and powerlessness, they show either profound ignorance of the Bible on one hand or a delusion arising from false and incompetent teachers on the other.

We heard of a boy who had been insulated on a stool and so charged with electricity that if any one drew near and extended a hand or finger, sparks would fly from the body of the lad and an electric shock would be instantly felt by the approacher.

We have known people who were so filled with the Holy Ghost that you could not be in their presence a minute without receiving sparks, waves and even shocks of divine power from them.

We recall holy men and women so filled with faith and the Holy Ghost that when they touched people with their hands at the altar where they knelt as penitents and seekers, they would sweep instantly into the blessings of pardon or purity and leap to their feet with radiant faces, and glowing testimony to the work which God had done. Something in the presence and touch of the Spirit-filled servant of God stimulated the faith, fired the soul and caused the mourner to fairly bound into salvation. A worldly girl once witnessed this peculiar power exercised by a consecrated man. As the preacher, with unctuous word and gentle movement of hand, went down the altar, bringing down relief and deliverance to fully half of the weeping line of penitents, that relief being frequently expressed by shouts and cries, the young lady observing it all, said: "I would not let that man touch me for all the world."

The only point we could make from this little occurrence is that even a woman of the world marked the spiritual influence of which we are writing.

A few months ago we heard a preacher telling of a ship of war which was dispatched with soldiers by the Chinese government to save the lives of a number of missionaries that were in jeopardy in a province where there had been an uprising against them. The vessel had hundreds of miles to go from one harbor to another, and but little time to do it in. A speedy arrival meant the salvation of the lives of a number of innocent men and women, while delay meant their torture and death.

A gentleman who was on board said that all steam was crowded on, oil was poured on the fuel, the fires roared and crackled in the furnace, and the vessel fairly leaped through the waves. He said that the flames streamed from the big smoke stacks in the day, and at night

they looked like long scarlet banners. Every timber creaked, the engines groaned and throbbed like mighty monsters under the deck, the whole ship shook and trembled as if in mortal agony, and the speed made was phenomenal.

At the end of the trip, the castings were discovered to be burned out, leaks had sprung, and the vessel, injured in many ways, had to go into the docks. But the beautiful blessed point of the narrative was that she got into port in time to accomplish her mission and save the lives of scores of noble men and women. It was certainly blessed to go to pieces in such a work.

As we consider this illustration and apply it to the spiritual life, we can see ground for the old proverb, "It is better to burn out than to rust out." Better to go into the dock for repairs from such an achievement than to be tied up clean and white at the wharf. There is a great gap and difference between a dock and a wharf.

When we see Spirit-filled men and women we think of that war vessel burning its glorious way across the sea. Time, personal ease and comfort, and all else is disregarded in the endeavor to get souls saved. Many call the flaming life one of misguided zeal, pronounce the whole work of the man suicidal, and prophesy gloomy things. Perhaps some do shorten their lives, or break down nervously from an overtaxed brain and body. They may cut short their days on earth or may be invalidated, superannuated, or shelled, so to speak, from the old-time active labors. In other words, they may be put in the docks. But then they did something before they got there. They did not remain at the wharf criticising ships that went to sea. They were not in the holiday business of church picnics and singing and peachy conventions. They went out to save immortal souls from an endless death, and did it. They got there on time and in time. They warred against the devil and defeated him. They won amazing victories. They got the souls they sailed after. They may be now broken down from the work, but they did something before they broke down. They may be in the docks for repairs, but they are there not because of inaction, but action. They did not rust out, but burned up. They did not rot at the wharf, but beaten by wind and billows, and riven by shot and shell they sailed into the dock followed by the blessings and prayers of thousands whom they had found, and saved by bringing them to the Son of God.

A COSTLY ESTATE.

"What is the value of this estate?" said a gentleman to another with whom he was riding, as they passed a fine mansion surrounded by fair and fertile fields.

"I don't know what it is valued at; I know what it cost its late possessor."

"How much?"

"His soul."

A solemn pause followed this brief answer; for the inquirer had not sought first the kingdom of God and His righteousness.

The person referred to was the son of a pious laboring man. Early in life he professed faith in Christ, and he soon obtained a subordinate position in a mercantile establishment in this city. He continued to maintain a reputable religious profession till he became a partner in the firm. Labor then increased. He gave less attention to religion, and more to his business, and the care of the world choked the Word. Ere he became old he was exceedingly rich in money, but so poor and miserly in soul that none who knew him would have suspected that he had ever borne the sacred name of Him who said: "It is more blessed to give than to receive." At length he purchased the landed estate referred to, built him a costly mansion, sickened, and died. Just before he died he remarked:

"My prosperity has been my ruin." What a price for which to barter immortal joy and everlasting life; yet how many do it!—Sel

THE PEACE OF HOLINESS.

REV. JOSEPH H. SMITH.

What John Wesley has said is true: "Many temptations addressed to Christians are aimed at nothing else than a disturbance of their peace, or an interruption of their joy." Satan evidently knows how to estimate the effects of a peace experience as well as strife in a Christian home or church.

Upon the other hand, see how the Holy Spirit prizes peace. See how it is placed in Scripture, parallel with and as a part of holiness itself!

"Follow peace with all men and holiness without which no man shall see the Lord." "The very God of peace sanctify you wholly."

"My peace I give unto you." "Endeavoring to keep the unity of the Spirit in the bond of peace."

"The peace of God . . . shall keep your hearts and mind through Christ Jesus."

"First pure; then peaceable." Indeed, this conjunction or identification of peace with holiness is so striking and so constant that we are bound to recognize them as inseparable. So that to find perfect holiness is to find perfect peace; and to preserve perfect peace is to perpetuate heart purity. We will think then together a little about the elements of this peace of holiness.

Let us first divide the subject thus and say that holiness is both peaceful and peaceable or peace-making. But let us look at these in inverse order.

Some insist upon charging that holiness breeds strife—that it will stir up discord, that it causes factions, and divisions and strife. Now all that gives a semblance of truth to this, is that real aggressive holiness work does sometimes expose factions which already exist; but that are covered with cloaks of compromise, formality, and fear. For alas, much that poses as church unity and peace in these times is but a hollow sham and hypocritical substitute for the same. Or, again, the testimony of holiness may sometimes throw the opposite elements upon the defensive, to maintain their ascendancy in spite of a lesser experience. And in these respects holiness, like the Prince of Peace, may come to bring a sword. But it still remains that "the ways of righteousness are the ways of peace." That travelling in the way of holiness requires that one have "his feet shod with the preparation of the gospel of peace." And a chief study of a holy man is, "as much as in him lies to live peaceable with all men." To this end, he will often forego his rights, take joyfully the spoiling of his goods, hold his tongue even when he must hear his own name defamed or many facts or truths misstated. He will at any cost, "Endeavor to keep the unity of the Spirit in the bond of peace."

Moreover, he acquires a larger degree of success in this peace making of holiness: Many "fusses" are avoided because he is out of the fussing business and it is a business that can not be carried on without a partner. The contentious come to respect his presence and his policy of self-sacrifice and feel ashamed to quarrel before him.

Many storms are averted at home and in the church by the pacific currents of a single holy life. Even beyond this, in municipal, and national affairs the prayers and peace making counsel and influence of the Spirit

filled men may often prevent blood shed. And when Paul directs that prayers, intercession and giving of thanks be made for all that are in authority it is "that we may lead a quiet a peaceable life." Peace and order are much more favorable to evangelization than war and agitation.

But, we pass from the peaceableness and peacemaking to—THE PEACEFULNESS OF HOLINESS. This phase of the experience is a fulfillment of that old and precious promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." This analyzed is (1) peace, (2) perfect peace, and (3) perpetual peace. And this will mean a peaceable freedom from anxious care. So that though beset with obligations, tribulations, annoyances, and disappointments one may say with John Wesley: "I have a thousand cares; but they set as lightly upon my heart as these thousands of hairs set upon my head. I feel the one no more than the other." Yet in a variety of ways, will the great arch enemy of peace and righteousness assail the soul, and seek to draw it out of its resting place. But if we observe carefully and regularly the directions in Phillipians 5:6, we will ever prove the truth of the words which follow: "And the peace of God which passeth all understanding shall keep our hearts and minds through Christ Jesus."

Secondly, the peace of holiness delivers us from fear. Indeed this is the grand proclamation of Luke 1:75, 76. "That he would grant unto us that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him all the day of our life." And John announces as a matter of fact that "Perfect love casteth out fear." The tormenting fear of judgment; the life long bondage to fear of death; the fear of what man can do unto us, together with the fear of the future, the fear of want, etc., are all banished by the rule of peace in the soul.

Thus are our hearts being trained for a world where there is no strife; a life that has no cares and an eternity which has no fears. The world has nothing like this to give. Hence it is vain to seek peace in property, in pleasure or in power. Neither can the world rob us of this peace, whether by its perturbations, its troubles or its strife; for it is written: "In the world ye shall have tribulation but in me ye shall have peace." And the secret of it all is not in straining ourselves to keep ourselves peaceful; but in placing ourselves under the keeping power of peace.

For He tells us: "The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." Glory!—Pentecostal Herald.

Don't blame your parents or your environment. Sin did not begin in a slum; it began in a garden. I'm not sure that the people in the suburbs are any better than the people in the slums—some of them, I know, are worse. You can't cure small-pox by putting the patient in clean sheets. You can't change the nature of a pig by putting him in a parlor—the parlor will change before the pig. So, if you are not right with God, don't blame your environment.—Gipsy Smith.

If we were children of Pentecost, living up to our spiritual times, heart's ease would bloom just within our gate, and the weary wayfarer would be stopped by its perfume, and would question us as to the secret and manner of its growth.—J. W. Jowett.