

The King's Highway.

Andian 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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Sainthood Limited and Degraded.

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In both the Old Testament and the New the people of God are called saints—not a select few, the elects electorum (the elect of the elect), but the whole number. What is a saint? The word is derived from the Latin sanctus—holy, pure, upright, sinless, set apart for God, and exclusively his. "Let all thy saints shout aloud for joy." It is in the New Testament constantly applied to the whole church as consecrated to God and sanctified by the Holy Spirit, at least initially, and all its members are exhorted to attain, or rather obtain, the supreme degree by perfecting holiness in the filial fear of the Lord.

Unfortunately, to the great detriment of the piety of the church, this adjective began to be applied to only a part of its members—to the heroic martyrs. In this way a new test of sainthood was set up—suffering persecution for Christ's sake. So great was the honor of sainthood arising from the endurance of pain, that when persecution ceased in the age of Constantine, those who coveted the name of saints began to persecute themselves with hair shirts, self-flagellation, and other methods of self-torture, such as long and frequent fastings, the hermit life, and the monastery in the desert. The two-fold evil of this was that love, the central element of Christian character, was of no account, and a purely selfish and spurious sainthood came into fashion for the few. The mass of church members ceased to apply the term "saint" to themselves, or to regard purity of heart and life as at all obligatory on the rank and file. The evil was intensified by the introduction of the worship of the dead saints. This, beginning with the admiration and veneration of the earliest martyrs, has ended in the canonizing of the saints and their legalized adoration, with prayers beseeching their intercessory offices. The occasion on which the whole list of saints by name are to be invoked are prescribed by the Pope, one of which is the laying of the corner-stone of a church edifice, such as I once attended. A large number of priests were present, one of whom would intone a half score or more of names of the saints, and, while pausing for breath, the group of priests would intone this Latin invocation: *Ora pro nobis!* (Pray for us!) Now and then a pre-eminent name was specified, and to him alone was the prayer made: *Ora pro nobis!* The fact that no one can be canonized whose friends cannot prove that he wrought at least one miracle in proof of his sanctity, must be a great temptation to fraud and falsehood. The assumption of the omnipresence of the saints implied in this prayer, which may be simultaneously offered in Europe, Asia, and Africa, is the incorporation of polytheism into Christianity.

Then, again, it is assumed that there are no saints but dead ones. The lamentable effect of this perverted ideal of sainthood in degrading the moral and spiritual character of the church is beyond our computation. In like manner the word "religious," used as a noun by Romanists, is limited to those who adopt the "counsels [not commands] of perfection, chastity, poverty and obedience." The phrase, "He (or she) is a religious," means

that the party is a monk or a nun. Even the priest is not a "religious," but only a secular, if he is not a member of one of the religious orders. The millions outside of these are neither saints nor religious, nor are they expected to be unless they can work a miracle or take monastic vows. This disastrous state of things comes from a limitation of general scriptural terms and their consequent perversion.

We now raise the inquiry whether something of the same kind is not slowly debasing Protestantism. How frequent the expression, with a sneer rather than a tear in the voice: "You know I don't pretend to be a saint, though I am as good a Christian as the average." Here is the pernicious assumption that Christianity and sainthood are different, and not, as in the language of Daniel Webster's eulogy of the United States: "Liberty and union now and forever, one and inseparable." Is it not true that the disuse of a fundamental element of the gospel in the pulpit belittles it in the estimation of the people out of whose belief it will drop, if this disuse continues through one generation? Is it not true that sainthood, wrought by the Holy Spirit in the new birth, is the very corner-stone of the temple of Christian character? We are painfully impressed with the fact that a majority of our Protestant preachers do not accept sainthood but they emphasize morality instead—a quality not named in the Bible, and which can make a fine appearance on the plane of nature entirely outside of the sainthood of regeneration, which includes righteousness on the lofty plane of newness of life inspired by the life-giving Spirit. The regenerate life is the saintly life, which, preserved in, is eternal life. He who has been born of God is not sinning; and he cannot be sinning because he has been born of God, implying by the perfect tense that his sonship continues.

The word "holiness," of the beauty of which the Psalmist sings, is studiously shunned by many Methodist preachers and laymen because in their estimation it has fallen into disrepute. The heritage of all is carelessly given up to a few who continue to use this precious scriptural term. "A holiness man" is regarded as no man at all, because now and then professed holiness has been used as a mask by some man designing evil, or by some fanatic, or schismatic, one out of a hundred who use it properly. Most of all, the words "perfect" and "perfection" have suffered degradation. Perfection of love is required of all God's people even in the Old Testament as well as in the New. This is the gospel of both Moses and Jesus. Are we justified in abandoning the use of this term and the state of grace it connotes simply because some have applied it to the doctrine of absolute perfection in this life? To do so, by taking a doctrine designed to bless all and applying it to a few, the effect in Protestantism will be the same as in Romanism. Both parties—the many and the few—will be damaged, but the few, in this case, far less than the many.

Let every pastor address his flock as saints, and insist, if they are not Christians, and have no hope of heaven; for, without sainthood, holiness, at least initial, no man shall see the Lord. This kind of preaching will accord with that of the apostles, and will lift up to its proper place a vital theological term.—Zion's Herald.

Christ In the Heart.

This is what Christ promises to those who are willing to yield themselves to Him—that He will dwell in them, will take up his abode in their hearts. No man can change himself; he must have help, and this help Christ stands ready to give. It is this which makes Christianity so different from other religions. It tells us of a divine power within us that can change and purify the life. In that wonderful passage in which Paul, writing to the Corinthians, compares men to mirrors reflecting an image, we get the secret of the possession of this presence. It is the contemplation of Christ's character, the admiration for his gentleness and goodness and love and compassion which brings us nearer to Him. We bring to him a nature full of evil propensities, of ill thoughts and ways, and we see how great is the contrast. But as we dwell on the beauties of Christ's character and long to be like Him, we are drawn still closer to him and a new power begins to work in the soul. The evil that was once so pleasant and the sin that was so dear, become repulsive. They are alien to the new nature that is within. Loving and reverencing Him we do the things that please Him, so that at last we are able to say, as Paul said, "I live; yet not I but Christ liveth in me." Redeemed from sin, emancipated from the power of evil habit, we become like unto Christ and His power sustains and develops our spiritual life.

Alcohol Produces Susceptibility to Disease.

In his late lecture before the members of the British Medical Association in London, Professor Metchnikoff, the eminent Polish medical expert, gave conclusive evidence as to the baneful potency of alcohol in producing susceptibility to disease. Immunity to the attack of disease germs, he stated, was ultimately dependent on the action of the white blood cells, which ordinarily attack and resist invading germs of disease, but which are paralyzed, and remain passive, under the effect of alcohol.

"Alcohol," stated Professor Metchnikoff, "even in very dilute solution, renders the white blood corpuscles helpless and prevents them from combating deleterious germs which they would otherwise successfully resist and repel. The suspension of the co-operative work of these important defenders directly induce disease.

"It is a striking fact that, in almost every case, the failures to check the development of hydrphobia in persons sent to the Pasteur Institute were found to occur in alcoholic patients.

"The efficient methods used to protect rabbits against the disease known as anthrax completely fail if the animals meanwhile have been dosed with alcohol. When the white cells are examined under the microscope, they are found to be entirely paralyzed. A host of other microbes besides that which causes anthrax are found to be similarly advantaged by the paralysis which alcohol induces in the defending army of the body.

"Besides its deleterious influence on the nervous system and other important parts of the body, alcohol, therefore, has a harmful action on the white blood cells, the agents of natural defence against infective microbes."

Shocked At His Own Likeness.

There is a story of a sensible, matter-of-fact woman, who, after suffering untold anxieties on account of her husband's intemperate habits, one day called in a photographer to take a likeness of him as he was sitting drunken and imbecile in his chair.

In due time the finished likeness was laid beside his plate on the breakfast table.

"What is this?"

"Yourself, sir," was the reply that told the anguish of a loving heart, and the decision of a soul that was willing to risk something to save a husband from intemperance and perdition.

The curtain drops here. The man for the first time saw himself as he appeared to others. It was a bitter lesson, but it was effectual.

The ancient Greeks were accustomed to compel their Helots, or slaves, to drink themselves drunk, and exhibit their drunken antics as an example and warning to their sons. In modern times the process has been reversed, and servants have been the witnesses of their masters' shame, and sometimes the imitators of their bad examples.

A man in Maryland, notoriously addicted to intemperance, hearing an uproar in his kitchen one evening, felt a curiosity to know what was the cause of the unusual merriment. So he went quietly where he could see them, though they could not observe him. He beheld his servants indulging in the most unbounded roars of laughter, at a couple of Negro boys, who were mimicking their master in his drunken fits, showing how he reeled and staggered—how he looked and nodded, and hiccupped and tumbled. The picture which these children of nature drew, and which had filled the rest with so much merriment, struck him so forcibly that he became a sober man, to the unspeakable joy of his wife and children.

No sensible man wishes to make an idiot of himself, or is pleased to become the laughing stock of fools. Yet this is the fate of multitudes who entering the paths of moderate drinking, go down to unfathomable depths. Boon companions may laugh and jeer, but wives and children weep.—H. S. Hastings, in the Safeguard.

Too Good to be True.

In Montclair, New Jersey, lives a man with whom we would like to shake hands. That which is told of him seems too good to be true. A lot of rowdies under the dress and guise of athletes persisted in playing a game of base ball in his field on Sunday, and when he protested they laughed at him, and when he emphasized his protest they threatened him with bodily harm. Then Mr. Haupf went to his barn and released a full grown bull. The animal walked into the field among the red shirts and stockings and shortly the athletes and spectators were not in that field, except one, the catcher of one of the clubs, and he was helped over the fence by the bull, reaching safety with but a few scratches. We would like to congratulate William Haupf and his noble bovine majesty.—Wesleyan Methodist.

"Christians are called saints, for their holiness; believers, for their faith; brethren, for their love; disciples, for their knowledge."

Sowing The Seed.

The faithful pastor does not always see immediate results from his modest and painstaking pastoral work. Only after many days, maybe, it is that he beholds the fruition of his sowing by the wayside.

We have recently seen an account of a beautiful illustration of this in one of our exchanges. It is a simple narrative but has the essence of a wonderful encouragement. At a revival meeting conducted by an earnest pastor a young lady came forward and made confession of Christ and asked to be received into the church. The young lady seemed to recognize the pastor, but the pastor did not recognize her. After the service he had a talk with her and learned her name and also the story of an incident, both of which he had entirely forgotten. And this is the story: "Do you not remember how, soon after you came to Antrim, you came to see a widow and her little girl in the cabin back of the old hotel?" said she. "Yes," he said. "It was cold weather. They had but one room, a few lumps of coal and a few sticks of wood in the fire-place; and I prayed with them." "I was that girl," said she, "and though I have never seen you since, I have never forgotten that prayer that you offered for us that day, and the words of that prayer were what led me to give my heart to Christ, though this is the first time I have had an opportunity to profess it."

It was not the eloquent argument or the strong appeal, but the simple act of a routine pastoral duty simply and sincerely performed that disposed the heart to receive the waiting and willing Christ. Oh, if only the many discouraged and disheartened pastors knew the glorious results which flow oftentimes from the faithful but unostentatious performance of their simplest duties!—Methodist Recorder.

"Our Father"

Our Father. The word "Father" signifies that we are alike with Christ in His humanity, and that God is our Father. He is the eldest Son. He is the Son of God by nature, we are His sons by adoption through His goodness, therefore He bids us call Him our Father. It is a word of much importance and confirms our faith when we call Him our Father. Therefore our Saviour when He teaches us to call God Father, teaches us to understand the fatherly affection which God bears towards us; which makes us bold and hearty to call upon Him, knowing that He bears only good will towards us, and will surely hear and answer our prayers.

Let us not rest content with the thought that we are taking an equal share with others in the work that is being done, or that men are satisfied with our efforts in Christ's service, or even point to us as examples. Let our only desire be to know whether we are bearing all the fruit Christ is willing to give through us as living branches, in close and loving union with Himself; whether we are satisfying the loving heart of the great Husbandman, our Father in Heaven, in His desire for more fruit.—Andrew Murray, in The Mission Record.

I wonder what would be the result if we as a nation appreciated our debt to Christianity and resolved to pay it?—Rev. Benj. Bean.