

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.

VOL. XXI. (New Series.)

WOODSTOCK, N. B. NOVEMBER 15, 1910.

(Semi-Monthly.)

NO. 2

Honey Out of the Rock

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It is the mission and work of salvation to put a final end to every kind of evil and iniquity. It is the province of sin to destroy all goodness. It is the mistake of ignorance and fanaticism to advance some single Christian virtue or moral excellence at the expense of other spiritual qualities and attributes. The result is easily recognized and well known in the character and religious world as a moral monomaniac or veritable crank.

Starting out to be straight on one line, these individuals actually bend in their uprightness and are seen to be crooked another way. Refusing to compromise, which is all right, they become intolerant, which is all wrong. Passing from self-denial and proper self-restraint they become ascetics and monks. Avoiding lightness and frivolity, they land in the middle of an Egyptian gloom of spirit and darkness of countenance. Protesting against popery in the churches, they themselves become popes. Entering upon the unpleasant task of reproves, they end in being habitual faultfinders, and first-class scolds.

Such people seem to be profoundly ignorant of the beauty and power of character symmetry. Straight lines and angles, and not a curve or circle is to be seen in all the geometry of their religious experience and life. They abound in bayonets and cannon, but possess neither linaments nor splints and have not a single litter or ambulance in their train.

In vain for these personages, have noble and beautiful characters lived, illustrating the fact that

"The bravest are the tenderest
The loving are the daring."

In vain for them is recorded the fact that the most courageous and self-possessed man in a shipwreck after a six weeks' storm, was the same person who wrote the thirteenth chapter of I Corinthians. In vain for them Christ has lived on earth, showing that all the graces and virtues can reside in the same breast, and be carried about in the same human form; that it is possible to be absolutely fearless in heart, and yet perfectly lovely in character: to be sweet as honey in spirit, and yet firm as a granite rock in principle.

There are people who enter upon the Canaan life and make the same mistake that is mentioned above. The possibility of possessing the complete family circle of Christian graces seems to have escaped their conception, desire and effort in life. They adopt one virtue and raise it, sparing no pains in its education and development, and yet allow all other spiritual excellences to be neglected, and even to starve and perish in sight of their plump and rubicund brother.

The Bible has plainly stated that there should be honey in Canaan, but inspiration adds the words, "Honey out of the rock"

The significance of this expression, the great truth brought out in the combination of the two words, honey and rock, appears to have escaped the entire class and tribe of whom we are writing.

It seems that with the strange diversity and one-sidedness already mentioned, some people get their eyes on one word and some

on the other, and thereupon follow after their choice to the complete forgetfulness and exclusion of the other. Of course havoc is made with the intended junction of different qualities, and God's plan is defeated in the case of the extremist. A melancholy divorce is observed where heaven proposed a beautiful wedlock, and confusion and harm are bound to follow.

Some make Canaan to be all rock.

It is a sorrowful fact that we have in our midst people claiming the blessing of perfect love or sanctification, who do not seem to have a drop of honey in all their combi- position. They are exclusively in the rock business. Every time we see them they are throwing mis- siles at some one. Every time we hear from them they have been pelting somebody. Every time they put pen to paper, or type in front, or move tongue in pulpit or from platform, it is to stab, cut, skin, knock down, drag out and generally belabor everything and everybody in sight, and especially those who do not agree and follow with them in all they say and do. David used a sling, they manage catapults. The young shepherd had five stones in his script, they carry a million. They constitute with their multitudinous rocks the Meteoric Belt of the ecclesiastical sky. Shimei throwing rocks at the King of Israel is their pattern saint, and a raging volcano their mount of worship.

Who has not seen this kind of people? They act as if they would get into condemnation if they were kind, gentle and loving. They propose evidently to save men by putting them up in vinegar, and to get converts by knocking conviction in to them with personal abuse, and win them to God and duty by flaying them alive.

On the other hand there are people who seem to think that Canaan is all honey.

According to the idea of this class they would have the Scripture teaching to be that one was fairly swallowed up and buried in honey. Applying their misconceptions of holiness and perfect love, to life they would have everybody who professes the blessing to live in a candied or sugared state; and nothing but sugar or candy.

With them everything is right. They believe in endorsing and rubbing down, and patting, and smoothing everything that is taught in the name of religion, no matter how false the doctrine, and dangerous and misleading the error.

Perfect love with them is to smile, and bubble, and gush over every teacher and teaching, whether they come from Shiloh, Maine; Boston, Mass; Chicago, Illinois; or from the pit itself.

They think it is a complete violation of the law of love to condemn anything or anybody, no matter how faithless and dangerous and false they may be. With them all religions are right, whether they arrive from India, Africa or Utah. Moreover, the false doctrines believed in by different denominations, though they belittle the Holy Spirit and undecify the Son of God, are all to be smoothed with a tender approving touch as becometh their idea of love.

So with this kind of people it does not matter much what is offered the credulity, or faith of the community, it is to be received with warm, loving smiles and entertained with the confidence and

honor given to distinguished guests. Therefore from Unitarianism to Spiritism all alike find themselves beamed upon and made to feel at home by this wretched counterfeit of perfect love.

And this very moral fraud, this indiscriminate distribution of attention and favor, reminding one of a harlot, is horribly miscalled love! Instead of the perfect love taught by the Word of God it is a perfect cowardice, a wholesale compromise and habitual surrender of truth. Instead of Canaan honey, it is Egyptian molasses, with lumps of rotten wilderness manna floating on its surface and clogging the sickening stuff.

Some years ago there were gathered on a certain platform great religious occasion, a number of Christian ministers, Jewish rabbis and East India priests. The two latter made notable speeches in defence of their religions, which, if true, robbed our Lord of his superiority and divinity. Men for whom Christ died on the cross applauded these harrangues. Women clapped their gloved hands as they listened to words which dishonored and degraded the Saviour who had liberated and uplifted their sex. Christian preachers sat smilingly and amicably by the side of these heathenish and Christ-rejecting orators. The newspapers commenting on the occurrence said, "What a spectacle of human fraternity!" But when we read of the scene, we cried out, "What a spectacle of Christian disloyalty!"

We do not believe for a moment that if a woman saw her husband walking arm in arm with a man who was slandering and traducing her character, that she would ever dream of saying, "What a beautiful proof of my husband's love and devotion to me." Rather she would exclaim, "what a poltroon I have for a husband!"

God's message by his prophet to a king who had made affinity with one of his enemies was, "Do you love them that hate me?"

There is a love which the Almighty extends even to the vilest of sinners; and he commands us to be like him in that respect; but this love is not one of approval and companionship. The platform equality business is nothing but the rankest disloyalty to Jesus Christ, the Son of God.

The Bible insists on the combination, "Honey out of the rock!"

Why will we not be obedient? And why can we not have sense? God has joined the two together, and they cannot be divorced without harm and injury all around.

We live in a world so full of demands on our patience and longsuffering, that to do God's work properly we must be filled with love; but at the same time that very spirit of tenderness must be accompanied with the fixed principles of righteousness. Love must be embodied in truth. The honey must be in the rock.

On the other hand, when we oppose wrong and denounce sin, love and pity must go along with the denunciation and opposition. The rock must be dipped in honey, and as the stone flung by the consecrated hand pierces the head or heart, there should be a certain sweetness felt in the very blow, showing the victim that it was not hurled in hate or anger; that there was a hive of honey near which the rock was quarried.

The Saviour possessed the combin-

ation in its perfection. Who ever loved like him? And yet who could rebuke equal to him. But even while he condemned and doomed he burst into tears.

Paul had the combination. His epistles are marvels of tenderness, and yet he rebuked Peter to his face, and struck error and false doctrine death-dealing blows whenever he met them.

May we all obtain the beautiful and blessed combination. Not all rock, and not all honey. But honey and rock. Honey in the rock, and rock around the honey. There are few human doorlocks in heart and life that can remain closed before this rare and powerful combination.

There are many who have tried one word or way, and still remain shut out. The thing to do is to take another turn, and try the other word in connection with the one already used. We have somehow a little, tender, trembling suspicion that the door will give a delightful kind of a shiver and fly open, and the person with the combination will find a lov- admittance.

A Letter of Explanation.

FROM REV WM KINGHORN.

DEAR BRETHREN.—I have no apology to make to anybody for the experience God has given me, but I desire to leave this letter with you as a sort of explanation.

It has been quite a surprise to many of my brethren and sisters that after living so many years a profess- or of religion and a preacher of the Gospel I should now profess sanctifi- cation. In this respect I find my ex- perience like that of many other Christians and ministers who have entered into the fulness of blessing, men who have had more learning and greater success in the work of the ministry than I have had, such as Fletcher President, Edwards, Fin- ney and many more that could be named.

Now in regard to my present ex- perience I want to say this—that in seeking for and obtaining sanctifica- tion I did not know how any one would or could object to me 'loving God with all my heart, and my neigh- bor as myself,' Luke 10:27 and my brethren 'with a pure heart fervently I Peter 1:22.

In regard to my work as a minis- ter I have asked myself this question Will my profession of sanctification curtail my usefulness in the church or in the world? My reply is—In some instances it may. But this I do know—the promises of God made to me through His Holy Word have been fulfilled in my experience and my labor and work for Him have been made wonderfully easy. Indeed it is now a great pleasure to me to preach the blessed Gospel, whereas before it was a task and a duty and I was glad when it was over.

So I cannot see how any one should object to my experience or regard the doctrine of perfect love Luke 10: 27 as a hersy or despise me for "hold- ing the mystery of faith in a pure conscience." 1 Tim 3:9. I can say in truth, and this I feel deep within my soul, that I have in me the mind of Christ, Phil 2:5 and I am endeavoring to live a blameless life by faith on the son of God. And I would think it wrong to put anything in the way or make any objections about others who are disposed to seek and obtain a clean heart and bring forth and en-

joy all the fruits of the Spirit. Gal 5: 22.

In seeking sanctification I sought for the whole image of God to be created in me Col. 3: 10 and I have found in my experience that I have been changed from glory to glory even as by the Spirit of the Lord. II Cor. 3: 18.

In seeking to be wholly sanctified I had no conscious fears of doing wrong. Indeed this fulness of bless- ing has been to me the sweetest part of my Christian experience. I have lost my sectarian prejudices, but my love for church-home is as strong as ever and I pray that every member of the denomination which was once my choice may be sanctified—wholly spirit, soul and body. I Thes. 5: 23.

I find the most of Christians long for something more than they have and continually pray, "Create in me a clean heart O God, and renew a right spirit within me." Ps. 51:10. Can it be any harm for them to be clean inside and out? I John 1:9,11 Cor. 7:1 I am satisfied that in my own case it has helped me to see sin and temptation as never before. I could not have perceived that the baptism of the Holy Spirit would have made such a great difference in flood- ing the Scriptures with light and help- ing me to understand God's Word and to preach His glorious Gospel. I found that when I made a full con- secration of myself to God I was not my own, but His forever; and thence- forth I had no right to take myself off the altar at will and pleasure, as I had done before. (II Cor. 5: 14, 15.)

I am now proving in my experience the good and acceptable and perfect will of God. Romans 12: 1,2. Therefore, being made free from sin and become a servant to God I have my fruit unto holiness now, and the end everlasting life. Rom. 6:22.

sought to have the old man crucified, 'that the body of sin might be destroyed that henceforth I should not serve sin.' Rom. 6:6. I have heard many say that they sin every day in thought, word and deed, and I have been much alarmed for them in view of their condition, as set forth in God's word Hebrews, 10:26,27, I John, 3:4, 7,8.

Why do professed Christians per- sist in saying such things? Is it to appear humble? Or do they commit sin to keep themselves humble and prayerful. Alas, what a libel on the word of God!

Now, in reading God's word I found how this work of sanctification was done.

I By the Holy Ghost Rom 15:16 II Thes, 2:13; I Peter, 1:2

II Through the truth John 17:16.

III By the blood of the covenant Heb, 10:29, and the blood of Christ Heb, 9:14; I John, 1:7.

IV By faith, Acts, 15:8, 9, and Acts, 26:18.

The word teaches that the Holy Ghost applies the blood of Christ as the remedy for sin to the heart of the be- liever who has faith in the promise of God.

And so I record it here that accord- ing to my knowledge of the word of God and my experience, sanctification is instantaneous as well as entire; that it is that act of the Holy Ghost according to our faith by which sin is cleansed from the soul by the blood of Jesus Christ. It was gradual in preparing my soul to receive it instan- taneously.

I sought the baptism of the Holy Ghost for the definite purpose of hav- ing the carnal mind in me destroyed,

(Continued on page 4)