

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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AFTER EASTER, WHAT?

BY MRS STAFF CAPTAIN BRENGLÉ.

"What did Jesus do after He was crucified?" I asked a bright child one day.

"He laid in the grave three days, and then He rose up again," was the quick answer.

"And what then?" I went on.

"He stayed on earth forty days, and then went up to Heaven," came without hesitation.

"And after that what happened—on the day of Pentecost?"

But the child's face lost its look of keen interest. "I do not know. I haven't been told that."

There are thousands of God's older children who haven't been told of that wonderful day, or of its vital relation to themselves—the day to which Good Friday, Easter and Ascension Day, uniting earth and heaven as they did, all tended and pointed—the day when all the long line of promises, beginning with Adam's hope and ending with Jesus' farewell, culminated in a transcendent human experience of God—the day when "God manifested in Christ Jesus" came first to dwell in human temples.

On that day, my comrades,

THE HOLY SPIRIT WAS POUED OUT

in floods for you and me to fill our tiny souls full—full of the nature of God. On that day began those free baptisms of the Spirit by which common creatures like us—men who dig and toil, and women who scrub and sew—could get hearts like Jesus, could get rid of self at once and forevermore, and have Jesus living in us without interruption.

A woman asked me lately if the Holy Spirit wasn't in every converted soul, and quoted that verse, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" to prove her point.

The Holy Spirit dwells in every converted man while He is allowed to, but with every rising of an evil temper, every entertaining of an evil thought; in short, whenever self, or the devil, comes in, He has to leave until He can again have the place to Himself, "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?"

Jesus expressed this with even greater clearness when He said to the unsanctified apostles: "He dwelleth with you and shall be in you." And on Pentecost this promise was fulfilled.

Comrades, you were once dead in your sins, and you have risen through Jesus into newness of life; but have you had your personal day of Pentecost? Have you received the resurrection power of Jesus, which His Holy Spirit alone can bring?

We talk much in the Army about "clean hearts," and very sensible and right it is to do so. But why does God cleanse a human heart?

WHAT IS THE PRACTICAL USE

of a clean heart? What is the imperative necessity of a Christian having a clean heart? Some of you have never thought of that part of it. We need clean hearts for Jesus to live in, by His Spirit—that is what is meant by the baptism of the Holy Ghost. If our hearts are clean Jesus can stay in them; and that is what He wishes to do; and that is what He lived, died, rose, and sent down the Holy Spirit in order that He might do.

A clean heart is one made ready for the Holy Spirit by the destruction of everything in it unlike God. Malice is unlike God; envy and backbiting are most unlike Him; temper and pride and self-seeking could not be found in Jesus, and if they are found in us, must be taken out. Foolish joking, worldly-mindedness,

covetousness, self-indulgence, dirty habits and unclean thoughts are entirely foreign to the nature of Jesus, and must be got rid of, if they are in us.

How? Take them to God; ask Him to destroy these things out of your nature, root and branch; and trust His word that He does it now, and then you will be made ready for the indwelling of the Holy Spirit.

And He will come. Not as a third work of God in your heart, but as a natural result of the perfect, cleansing work there. The heart is cleansed in order that He may come in, and when the work is accomplished, He comes in.

That is the sequel of Easter Day, comrades.

That is the whole plan of God for you, and if it has not yet been carried out in your experience let it be so now. When you pray "Thy will be done," remember that "This is His will, even your sanctification," and then, by surrender and faith, "Let the dear Master come in."

BE FILLED WITH THE SPIRIT.

REV. A. LOWREY, D. D.

But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.—Gal. v. 22, 23.

Much is said these days respecting the office and presence of the Holy Spirit. Many, indeed, claim to be filled with the Spirit, and some to be exclusively led by Him into all truth. It is well to examine this subject and see if the claim is valid. It is easy to assert, not so easy to prove.

The question is, how may we know that we are filled with the Spirit? The question is variously answered, but not always satisfactorily. One says: "He breathes upon me, and I feel delightful sensations." Another: "I feel deeply impressed, after prayer it may be, to do this or that, and I take the impression as the voice of the Spirit." Another: "I have great liberty in my religious exercises, and see some fruit of my labor." Another: "My prayers have been answered in a miraculous manner on behalf of the sick."

Now, all these results may attend being filled with the Spirit, but not one of them is an absolute proof that we are the subjects of that great baptism in its fullness. Delightful sensations may spring from various sources, and it is possible for them to arise from causes that are not religious or even moral. The German metaphysician, Hartman, suggested recently that all art should be banished from the churches, because people are too apt to accept the aesthetic emotion as a substitute for the religious emotion.

Impressions may be self-created or accidental. Liberty in speaking may result from good conditions or artificial stimulus. Fruit may follow the labors of an godly man. God sometimes blesses the truth for its own sake, independently of him who proclaims it. There were those in Apostolic times who preached Christ even of envy and strife, and yet Paul rejoiced because the effect could not be otherwise than good. He says: "Whether in pretence or in truth Christ is preached, and I therein do rejoice, yea will rejoice, for I know this shall turn to my salvation, thro' your prayer and the supply of the Spirit of Jesus Christ."

Truth spoken by sinners may be taken and wafted into good and honest hearts, just as good seed may be lifted and floated into good soil by a destructive tempest, or the commotions of a malarious atmosphere.

So prayer or manipulation on behalf of the sick may be answered by virtue of what is called the gift of healing, which does not involve pre-eminent holiness, or even ordinary piety in some cases. There is a magnetism or peculiar power over the will of the patient that, under favorable conditions, can work wonders.

How, then, shall we know beyond all

question that we are filled with the Spirit? I answer, by that fruit which belongs to the Spirit, fruit which can be produced by no other agent. It is not, however, a religious product in general, but that kind of fruit which the Holy Ghost alone can generate. Nor is it external fruit, but internal and purely spiritual.

In contrast with the works of the flesh, the inspired author says: "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Here, then, is the infallible test. He whose soul is brimful of these elements, whose experience is made up of these factors, whose life is governed by these principles, whose character is made beautiful by these jewels, and whose spirit is impregnated and sweetened by the Divine fragrance of these flowers, has a right to claim that he is "filled with the Spirit." He will not be wanting in sweet emotions, sacred impressions, large liberty and marvellous success; but these will be the ever-varying accompaniments of the stable, underlying qualities, which the Spirit has planted deep within.

Nevertheless, the fruit of the Spirit is not a latent good, a dead and buried fossil. These nine properties are the sprouts, and ramifications of a single seed—the Divine Spirit—but they, like all seeds of second growth, are, in turn, germinal, and are designed to go on reproducing harvests without limit.

No man, filled with the Spirit, can be barren; because fertility is in the Spirit's fullness, and must germinate. That Christian who sits down under a monkish cowl to brood over his holiness and nurse his misanthropy, is like a seed whose gist has been eaten away, or like a stalk without pith—dry and hollow.

The proof, then, that we are filled with the Spirit is twofold. First, our hearts are the seat of this entire list of Divine affections, called the "fruit of the Spirit." For where the Spirit is, He produces.

Second, the life is green, thrifty and blooming with the visible reproduction of those internal seed properties. A man who claims to be filled, and has not these accompaniments, is mistaken. As well talk of a sieve filled with water. A Christian filled with the Spirit, who is not loving is not joyful, has not the peace of God that passeth all understanding, is not long-suffering towards the erring and the sinful, is not meek under provocation, is not gentle towards others, is not good to the core, has not an overcoming faith, and is not temperate and well-governed in all lawful indulgences, is a contradiction. As well call a crabapple luscious, a lemon sweet, or a hornet lovely. Let us bring ourselves to the test and demonstrate that we are filled with the Spirit by the fruit of the Spirit.

Do not say, as too many do, my religion is a heartwork and therefore invisible. The sap of a tree is unseen, but oh! how beautifully manifest are the foliage, the flowers and the fruitage. A religion that has no outward manifestations has no inward vitality.

Prayer, to be profitable, must be thoughtful.

Get out of the habit of lecturing people with your eyes closed, commonly called prayer.—*Ex.*

Bro. McDonald has a holiness meeting on Wednesday evenings in his home, 25 Campbell Park, West Somerville, Mass.

Moderation is a delusion, and a snare, and a lie. No man becomes a drunkard without going through the garden of moderation.—*Rev. Thomas Dixon, Jr.*

If alcohol were unknown half the sin and a large part of the poverty and unhappiness of the world would disappear.—*Prof. Edward A. Parks, M. D., F. R. S.*

THE SUPREME QUESTION.

No. 4.

With this number we conclude this article.

Yes, Protestants profess to deny a purgatory. But really do not the most of us live as though we expected there is such a place. And do not those Protestants who deliberately deny the doctrine and experience of entire sanctification by faith—the only sanctification possible to man—do they not create at once the necessity for such a place, or remain eternally shut out of heaven. Surely so.

Yes, we deny purification by purgatorial fires as taught by Rome, and a great many of us also deny the purification of the heart by the baptism of the Holy Ghost, since we believed, or subsequent to our regeneration. But what do we hold forth to the people as the substitute for purgatory? Purification by growth, or by development, or by works, or by suffering, or at death. In fact, we substitute anything and everything rather than accept the Pentecost experience of having our hearts "purified by faith" (Acts 15: 8, 9)—the purification which comes through and by the baptism of the Holy Ghost, as a second definite experience in the soul, receivable by faith, subsequent to regeneration.

And so the great Protestant church goes on denying and ignoring not purgatory alone, which is a small matter, but the great doctrine of holiness, *entire sanctification by faith*—the only fitness possible for the soul to have and enjoy this side the judgment. Yes, denying entire sanctification by faith subsequent to regeneration, the great Bible experience for all ages and all time, and instead, magnifying the old theological ghosts of Antinomianism, of "dying grace," of "baptismal regeneration," of "non forfeitable standing in Christ," of "wholly sanctified at conversion," of "growth into holiness," of "sanctification by suffering." Oh! how long will these delusions, which are but shadowy projections of Roman Catholicism, darken the pathway of Christian experience and betray the confidence of Christian faith? When will the Christian Protestant community, on the all-important doctrine of entire sanctification, as well as on other matters of Christian experience, draw the line somewhere between themselves and Roman Catholicism? We profess to be unmistakably pronounced on the doctrine of *justification by faith*, and it is right to be so; but, alas! when we come to confront the old Bible doctrine of *sanctification by faith*, our indefiniteness of testimony reveals at once our ignorance of that blessed experience. Is it not sadly true—is it?

Let us define. Sanctification by growth, or works, or suffering, means—going on to nowhere and getting there. Sanctification at death means—getting it anyway, whether you be a Herod or a Nero. Is this not Roman Catholicism, rank and simple? Yet there are Protestants who advocate a death-sanctification, and regard it as an improvement on the purgatory of Rome. Is the dogma of sanctification at death, as taught by reprobate Protestants, to be considered less a denial of the atonement than the dogma of sanctification by purgatory, as taught by Rome? Protestants profess to deny the latter. Why, in the name of reason and common sense, do they not repudiate the former? Oh! how ridiculous is the attitude of that Protestant pulpit who claims that Christians can never, in no state of grace in this life, be made free from sin, but that sin, in some form, must remain in the soul until death, thus declaring either for a death-sanctification or a purgatory. What a tremendous farce perpetrated before the world in the name of religion!

We earnestly beseech the great Pro-

testant church to seriously consider the present drift of their teaching on the central doctrine of the Bible—*entire sanctification by faith*. The great arms of the Roman hierarchy are being extended to-day as never before to draw us into the grasp of its power. We are surrounded by and have taken on, unconsciously to a large degree, its forms and ceremonies and teachings. There moves with and watches every step we take a professedly religious element that is bidding higher to-day than ever before, not only for our schools and liberty, but for our Protestant Bible as well. If we yield the one we may have to give up the other. The price of our liberty and holy religion is always eternal vigilance. If it is wise and safe to be true to the principles of Protestantism in respect to our liberty and the privileges we enjoy under a Christian civilization, ought we not a thousand times be more vigilant and watchful in regard to the teachings of our holy Christianity? Beloved, may we faithfully uphold before a needy humanity the standard experience of our Holy Bible—*entire sanctification to God, here and now.*

A. L. BUBAR.

THEY ARE OUR BROTHERS.

They were digging a deep drain once in East London, near Victoria Park. Some of the shoring gave way, and tons of earth fell down upon several men at work there. There was much excitement. A man stood on the brink earnestly watching the men digging out the earth. Presently a woman came up, put her hand upon his shoulder, and said, "Bill, your brother is down there." Oh, the sudden change! He threw off his coat, sprang into the trench, and worked as if he had the strength of ten men. Beloved, if we could realize that the perishing ones of earth are our brothers, how gladly would we work with all our strength for their salvation, how gladly would we deny ourselves that they might have the Bread of Life, how in agony of prayer should we plead for the lost.—*Sel.*

GIVE PLACE.

The Holy Ghost is the person to carry on the work of the church, and when He is ignored the church does no work, but occupies her time in pleasure and play. This is the mistake of the church to-day. Trying everything else but Him. Without the Holy Spirit, no church. A company of men and women formed into an association for the forms of worship and service does not comprise the church. A real church, His church, can be formed and sustained only by the Holy Ghost. There was no church until the descent of the Holy Spirit. John, Peter and James might have formed a club, or an association, before Pentecost, but it would have been a rope of sand; no strength, no power, no continuity; but with the Holy Spirit the nucleus, the centre, the heart and life, the gates of hell cannot prevail against her. His work abides. His people stand fast. There is no real church, never mind her wealth, numbers or culture, that does not receive the Holy Ghost. He is the head of the church militant, as Jesus is the head of the church triumphant, and it is in vain to endeavor to transmute them. Give to Him His proper headship, and victory and triumph in the church, and the nation, the world is secure and sure. You cannot honor Him too much; you cannot receive Him too much. You make no mistake in awarding Him complete control. Make way for the blessed Holy Spirit.—*Stephen Merritt.*

About the hardest man to get along with in the church is that one who drives away more people than a faithful pastor can attract.—*Sel.*