

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., SEPTEMBER 29, 1906.

(Semi-Monthly.) NO. 71

NO TIME TO PRAY.

"No time to pray!"
Oh, who so fraught with earthly care
As not to give to humble prayer
Some part of day?
"No time to pray!"
'Mid each day's dangers, what retreat
More needful than the mercy-seat?
Who need not pray?
"No time to pray!"
Must care of business' urgent call
So press us as to take it all,
Each passing day?
What thought more drear
Than that our God his face should hide,
And say, through all life's swelling tide,
"No time to hear!"

—SEL.

PENTECOST.

REV. J. W. HILL, SR.

Christ prays for their sanctification, unity and preservation, but not for their conversion.

They had not received the baptism with the Holy Ghost until Pentecost. Had they not been the children of God, they would not have received this baptism then.

No unpardoned sinner is eligible to the baptism with the Holy Ghost.

The post-pentecost converts did not receive the baptism with the Holy Ghost when they were converted. The revival at Samaria was genuine. The people gave heed to the Word. They believed the preaching of Philip concerning the Kingdom of God, and the name of Jesus Christ. Unclean spirits were cast out. Many were healed and there was great joy in that city. The converts were baptized and received into the church. Tidings of the revival reached Jerusalem, and the apostles sent Peter and John, who, when they had come down, prayed for them that they might receive the Holy Ghost. For as yet he had fallen upon none of them. Then they laid their hands upon them, and they received the Holy Ghost. On examination, they discovered that Simon was not converted—that his heart was not right in the sight of God, and that he was in the gall of bitterness and in the bonds of iniquity. Of course he did not receive the Holy Ghost. He was not eligible. The baptism with the Holy Ghost is a post-conversion experience. Simon wanted the baptism not for purity but for power, that he might perform exploits. The cleansing up comes first.

RESULTS OF THE BAPTISM WITH THE HOLY GHOST.

The baptism with the Holy Ghost has a saving function, which the witness of the Spirit does not have. Baptism always means cleansing. The first result of the Pentecost baptism was to purify the church. Baptism with the Holy Ghost and fire compels this conclusion. Fire consumes, purifies, and refines. The pre-pentecostal church needed cleansing from selfish, carnal ambition and moral cowardice.

Malachi employs pentecostal symbols. He says, "The Lord whom ye seek will come suddenly to his temple," that he shall be like a refiner's fire and like fuller's sope. The prophet is talking about final processes.

The refiner's fire is not to make gold and silver from the ore, but to refine them, taking out all the dross and fitting them for the highest usefulness. The refiner sits watching the seething lava in the refinery until he can see his image reflected.

Fuller's sope is not to make cloth,

but to give it the finishing touch, purging out all dust, and furling up the cloth, when it is ready for use.

In Peter's report of the Gentile pentecost, he declares that "God who knoweth the hearts bear them witness giving them the Holy Ghost as he did unto us, and put no difference between us and them, purifying their hearts by faith." He testifies clearly that the baptism with the Holy Ghost, at both the Gentile and Jerusalem Pentecost, purified the hearts of all who receive it.

The baptism with the Holy Ghost is supplementary and complimentary in the process of salvation. No child of God is complete in Christ, and prepared for aggressive evangelism without this heavenly endowment.

A second result of this baptism is clarified spiritual vision.

Before Pentecost, the disciples had confused notions about Christ and the nature of his kingdom. They were dull of hearing, and purblind. The veil of prejudice, and ignorance of the things of the Spirit, was not fully taken away. They lacked the single eye and the luminous body. They were scheming for the highest seats in the kingdom and disputing as to who should be the greatest. They were babes—yet carnal. The baptism at Pentecost gave them clear spiritual insight. They knew more about the divine Christ, and the spiritual nature of his kingdom after the refining fire than was possible to have known before.

The Holy Ghost is the conservator of the soundest orthodoxy. Much of the so-called higher, and all destructive criticism pales into insignificance before the victorious march of a Spirit-filled church.

Higher criticism was born in a cold intellectual zone, and cannot live in the tropics of a spiritual atmosphere. The cure for this Godless, soulless, insolent attempt to undermine the foundations of Christian faith, is a Spirit-filled church.

The world wants samples, living epistles. The Gospel and the Bible need no better defence. No man is fit to interpret the Bible who has not received the Holy Ghost. Drs. Steele and Nast both revised their theology after their Pentecost. The Bible can only be interpreted by the Spirit which dictated it. The natural man cannot receive nor know the things of the Spirit.

A third function of the baptism with the Holy Ghost is power.

Jesus said, "Ye shall receive power after that the Holy Ghost is come upon you. Tarry ye in Jerusalem until ye be endued with power from on high." A Spirit-filled church is invincible. This is the divine equipment, without which, though the church have everything else, she is a failure. Numbers, wealth and culture are not to be despised, but they go for nothing without the might of the Holy Spirit. "Not by might nor by power, but by my spirit, saith the Lord." The supernatural divine element in the church is the secret of her power, and the guarantee of her victory.

The pentecostal church was the divine ideal. They were all filled with the Holy Ghost, and of course they began to speak. What can a church not do when every member is filled with the Holy Ghost? If all the Christians in Brooklyn were filled with the Spirit, the city would be

shaken from center to circumference with the mighty power of God.

Methodism has a splendid machinery. She needs no revision of her doctrines. They are all preachable and experiential. What she needs is fire to generate power. Her machinery was made to run by fire, and will not run without it! Methodism is the most helpless and worthless church on earth, without celestial fire. Other ecclesiasticisms can build great cathedrals and forge ahead drunk or sober, but Methodism was not built that way. She was born in a revival, and can no more live without holy fire than a fish can live out of water.

A man entered a great woolen factory, and saw on the lower floor the Corless engine throbbing with power; passing up stairs he was surprised to see the men and machinery all idle. He said, "What is the matter?" The superintendent said, "Nothing only the band is not on." No sooner was the band adjusted than the workmen were all busy, and every wheel buzzing. Brethren, we must have the band on. The band is faith in the omnipotent God.

No man is fully qualified to preach the gospel without this heavenly endowment.

Jesus Christ said, "Go, but tarry until you are endued with power from on high." This is the grand essential of the gospel messenger. It will take out the friction, and the drudgery, and possibly some of the thunder, but it will put in the lightning, and make the steps to our pulpit golden, and our ministry a supreme delight.

No man is at his best until he is filled with the Spirit. It takes the preacher off of his stilts, plants him on his feet, gives him self-possession, and makes him master of the situation. Every Spirit-filled preacher can be his own evangelist. Methodism is a pentecostal church, and if true to her history and mission, she is only on the threshold of her possibilities.

No man is succeeding in evangelism who is not preaching the Wesleyan doctrine. Nor man nor church is succeeding in soul saving who is not filled with the Spirit. Mr. Moody had his pentecost after a great struggle. Bishop Taylor, one of the world's greatest evangelists, was filled with the Spirit. This is the secret of power in all successful evangelism. If Methodists do not stand by their guns, other churches will take their laurels.

Pentecost sets the pace for the church till the end of time. Her motto should be holiness to the Lord, and her watchword, back to Pentecost. Pentecostal power will break up the monotony, fuse the church with new life, and bring on an era of prosperity along all lines. When our pulpits flame with pentecostal fire our churches will be filled with living converts. Testimony to the saving power of Christ will be spontaneity, and all the services of the church a spiritual delight. It will take the world out of the church. This will settle the question of two forty eight.

Pentecostal converts will need no fences to keep them from the dance, card parties, and the theaters. They will have no relish for these sinful amusements. The baptism with the Holy Ghost will spoil the church for stolen waters. They will have something so much better that they will have no hankering after sour grapes.

There is no substitute for the Holy Ghost. Mr. Ingersoll's blasphemous attack on the death penalty for an attempt to counterfeit the holy anointing oil, betrayed more ignorance than wit. The Holy Ghost is the life-giving, energizing agent of the church. To reject him is to blot the sun from the moral heavens, and go into outer darkness forever. The less spirituality there is in the church the more she multiplies machinery. Numbers, wealth, culture, splendid architecture, eloquence and music are as sounding brass and tinkling cymbals without the Spirit.

There is one Lord, one faith, and one baptism.—Christian Witness.

SPIRITUALITY VS. FORMALITY.

H. C. Share.

I attended church last Sunday at a certain rural church, and desire to state some things I heard and saw.

1. Nearly the whole congregation was there on time. 2. Most of the members kneeled as soon as they entered their pews. 3. The pastor came in as though he had a message from God, kneeled upon entering the pulpit. 4. Meeting commenced on time. 5. They sang with the Spirit and with the understanding also. 6. The pastor called on one of the members to offer prayer and amid the praise and shouts of the members prayer was offered (not said). By the time prayer was over the pastor was lost to this world. The hymn that followed was raised from hearts overflowing with love to him whom they had come to worship. The sermon was preached with the Holy Ghost sent down from heaven. Text, Eph. 5:27.

I could but compare this to some other services I had been compelled to suffer. Class-meeting followed. Many glowing testimonies flowed on for nearly an hour. The leader did not have to "pump them out," they just flowed. There were about fifty at this meeting. I was privileged to attend prayer-meeting at this same church on Thursday night. Would you believe it, there were 38 present, besides small children. For two hours prayer, song and praise raised as sweet incense to the God of all grace. One prayer followed another without any long lapses between. The meeting closed at 10 p. m. There was nothing special announced for this night but this was their regular prayer-meeting. This church holds no ice cream socials, no special meetings to encourage sociability among its members. If you had been there you would have thought they were sociable enough as they passed from one to another, praising God and shaking hands, smiling and exhibiting the deepest kind of a sociable spirit. How refreshing a meeting like this. Now come on with your fun-loving, social, ice-cream, card-playing, dancing, dead churches and measure up. They say the gospel don't draw these days but that is false.—Wes. Methodist.

Just like a Reformhd Baptist meeting.—[Ed.]

WHY I OBJECT.

Rev. M. L. Haney.

I object to the lodge; 1. because it is a great waste of time and money. 2. It exacts a heart affiliation with wicked men, destructive of spirituality and forbidden in the Word of God. 3. It is a painful menace to the rights of men. It never has been otherwise in either church or state, where judge

or jury are lodge men, and the lodge man and the anti-lodge man stand on an equal footing. 4. It is an open door to the shielding of wrong-doers. 5. It is a painful barrier in the way of men being saved by the Gospel. (a) In a practical sense, with many ten thousands, it itself becomes a Christless religion. How many say when asked to see God: "Well, I don't know about this; I belong to a good society now, and if I live up to its rules I will get through all right!" What active worker for Christ has not met that answer right and left? (b) There is no such thing as a Christian lodge. The ruling spirit of such orders is always worldly. Its spirit is of the world. No man has to be a Christian to be a member. Its overwhelming majorities are unconverted, worldly men. This being the case, every awakened sinner in the lodge, to become a Christian, has not only to stem the downward tides of his fallen nature, but the whole world force of the lodge. Hence but few people are found at the altar of prayer. In the white light of the judgment day, it may be seen that no agency has hindered the salvation of so many souls as the lodge power of America. In my seventy-ninth year, and before I go back to God, I have felt I must leave the above testimony.—Vanguard.

THE HOLY GHOST.

Mr. Wesley taught that one reason why the third Person of the Trinity is called Holy Ghost, or Holy Spirit, is found in the truth that one particular office of the Spirit is to make men holy. If this is a true contention, and the more we study the Bible the stronger is our belief that this doctrine is true, in what kind of dilemma is the man who denies the possibility of being made holy? From our standpoint he appears as a man who denies, not so much the ability of man to make himself holy, for all admit this who do not believe in salvation by works, but it is a denial of ability of the Holy Spirit to do the work for which he was particularly sent into this world. How much short of infidelity is such a denial? What more could an infidel deny? Either the Holy Ghost can or cannot do what He came to perform. If He cannot, we are of all men most miserable; if He can make us clean and pure, we have only cause for rejoicing.—Wesleyan Methodist.

HOW TO BE A GENTLEMAN.

Let no boy think he can be made a gentleman dy the clothes he wears, the horse he rides, the stick he carries, the dog that trots after him, the house he lives in, or the money he spends. Not one or all of these things do it, and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, and spend but little money. But how? By being true, manly and honorable. By keeping himself neat and respectable. By being civil and courteous. By respecting himself and others. By doing the best he knows how, and finally, and above all, by fearing God and keeping his commandments.—Sunday School Evangelist.

It is said there never was a cloud that did not have a silver lining. The silver side is always towards the sun. If we keep on the upside of our trials we will find the silver. Job realized that there was a golden side to trials: "When he hath tried me, I shall come forth as gold."—Sel.