

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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HOLINESS SUBSEQUENT TO CONVERSION.

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The Faith of the Christian Church.

The doctrine that the work of entire holiness is wrought in the soul subsequent to conversion has been, and so far as we know is, the faith of every Evangelical Church in Christendom.

"Every Reformed Church in Europe and America agree that there is an infection of nature remaining in them that are regenerated. Augustine and Calvin are not stronger in their assertion of this fact than are Arminius and Wesley. It is no small presumption in favor of the truth of a doctrine that it has remained unquestioned through all the fierce battles of polemical theologians, and all the reformers of the church, and all the re-statements of Christian truth."—*Dr. D. Steel.*

"The contrary opinion," says Mr. Wesley, "is wholly new; never heard of in the church of Christ, from the time of His coming into the world till the time of Count Zinzendorf; and it is attended with the most fatal consequences."—*Works*, vol. 1, p. 116.

He further states that "it is a doctrine so new, that it was never heard of for seventeen hundred years; never till it was discovered by Count Zinzendorf. I do not remember to have seen the least intimation of it, either in any ancient or modern writer; unless, perhaps, in some of the wild, ranting Antinomians. . . . It is true that when the Germans were pressed upon this head, they soon allowed that sin did still remain in the flesh, but not in the heart of a believer; and after a time, when the absurdity of this was shown, they fairly gave up the point, allowing that sin did still remain, though it did not reign in him that is born of God. But the English, who had received it from the Germans, were not so easily prevailed upon to part with a favorite opinion; and even when the generality of them were convinced it was utterly indefensible a few could not be persuaded to give it up, but maintain it to this day."—*Works*, vol. i., p. 108.

In the Ninth of the "Thirty-ninth Articles of Religion of the Church of England," it is declared that "Original sin . . . is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam. . . . And this infection of nature doth remain, yea, in them that are regenerated."

This article has stood as a bulwark against the doctrine of Zinzendorf and those who follow him. It is in perfect accord with the experience of those who have been regenerated.

The Larger Westminster Catechism, the formulated faith of the Presbyterian church, has the following statement of this doctrine:—"The imperfection of sanctification in believers ariseth from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the spirit, whereby they are often foiled with temptations, and fall into many sins, and are hindered in all their spiritual services."

The Presbyterian church in the United States, in her Confession of Faith, chap. xiii., says of sanctification—"They who are effectually called and regenerated, having a new heart and a new spirit created in them, are farther sanctified, really and personally, through the virtue of Christ's death and resurrection, by His Word and Spirit dwelling in them."

With regard to the faith of the German Reformed Church in the United States, we quote from Rev. Dr. Samuel Helfenstein's *Theology*, pp. 324-5:—"Sanctification is that act of God's free grace whereby believers are gradually cleansed from the remains of sin and indwelling corruption and renewed after the image of God. The work is commenced in regeneration;

the principle of spiritual life is then implanted, and the man is renewed in knowledge after the image of God, and in true righteousness and holiness. This work, thus commenced in regeneration, is carried on in sanctification."

Rev. Alvah Hovey, D. D., of the Newton Theological School, has spoken the sentiments of the Baptist demoniation on this subject. He says:—"The experience of Christians, immediately after conversion, is not the highest which they should expect in this life. . . . The work of renewal is only begun, not finished, by regeneration. . . . As He (the Spirit of God) regenerates the soul by imparting to it a holy disposition, so He carries on the work thus begun by increasing the power of that disposition and subduing the evil tendencies which oppose it."—*Higher Christian Life*, pp. 11, 12.

These authorities show clearly that on one point there is harmony of faith among all the churches. They hold that regeneration does not free the soul from depravity. This is a strong presumptive argument in favor of the doctrine.

"The sum of all is this," says Mr. Wesley, "there is in every person, even after he is justified, two contrary principles—nature and grace, termed by St. Paul, the flesh and spirit. Hence, although even babes in Christ are sanctified, yet it is only in part. In a degree, according to the measure of their faith, they are spiritual; yet, in a degree, they are carnal. And to this agrees the constant experience of the children of God. While they feel this witness in themselves, they feel a will not wholly resigned to the will of God. They know they are in Him, yet find a heart ready to depart from Him; a proneness to evil in many instances, and a backwardness to that which is good."—*Works*, vol. i., p. 115.

"That a distinction exists," says Mr. Watson, "between a regenerate state and a state of entire and perfect holiness, will be generally allowed. Regeneration, we have seen, is concomitant with justification; but the apostles, in addressing the body of believers in the churches to whom they wrote their epistles, set before them, both in the prayers they offer in their behalf and in the exhortations they administer, a still higher degree of deliverance from sin, as well as a higher growth in Christian virtues."—*Institutes*, part ii., chap. 29.

"The distinction," says Dr. Upham, "is evidently made in the Scriptures. The passages of Scripture where it is clearly recognized are so numerous and so familiar to attentive readers of the Bible that it seems to be hardly necessary to quote them at any length. 'And the very God of peace,' says the apostle (1 Thess. v.: 23), 'sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.' And again, 2 Cor. vii.: 1: 'Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' It is very evident, from the general tenor of the apostle's communications to them, that these exhortations were addressed to those whom he regarded, and had reason to regard, as justified persons. He felt, nevertheless, although they were justified,—although their sins were blotted out,—that there was much remaining to be done in the matter of their present and prospective sanctification. Hence his exhortations to preserve their bodies blameless, to cleanse themselves, and to perfect holiness in the fear of God, which would have been unnecessary if he had considered the work of sanctification as absolutely and necessarily involved in that of justification."—*Interior Life*, p. 173.

"The denial of it" (depravity in believers) "is a position," says Rev. Dr.

Dempster, "utterly novel. It is less than two centuries old. Till that modern date, no part of the Greek or Latin Churches was ever infested with it. And in the Reformed Churches it was never heard of only among a few raving Antinomians."—*Sermon*.

Rev. Dr. Currie says:—"This carnal mind survives the work of regeneration, and is often actively rebellious in the hearts of real Christians."

Rev. Dr. Hodge says:—"According to the Scriptures, and the undeniable evidence of history, regeneration does not remove all sin."—*Systematic Theology*, vol. iii., p. 290.

Rev. Bishop Thompson says:—"The justified and regenerate discover in themselves the remains of the carnal mind."—*Last Address, West Va. Conference*.

These citations prove that on the subject of a residue of depravity in the hearts of believers who have been justified only, there is no difference of opinion. It is a truth as universally accepted by all evangelical Christians as justification by faith. The contrary opinion, which has found a few advocates in modern times, arrays itself boldly against the faith of the united Christian Church. It says to every church, and to all the great lights of Christendom, with here and there an insignificant exception in modern times, you are all in error; you have all misinterpreted the Scriptures and experience; we know more than you all. If you claim that the doctrine is Scriptural, we deny it. We know more of their import than you all. If you claim that experience confirms your views, we deny it, claiming to know more of experience than the combined wisdom and piety of the ages. This is the position occupied by the advocates of the theory that the soul is wholly sanctified when converted. The modesty of the position is not enviable.

LOSING HOLINESS BY DEFENDING IT.

REV. S. P. JACOBS.

This is no contradiction. To some beginners it seems a paradox. But it only seems so. To the more experienced believer it is a clear truth. And it is quite common, too. It is a misfortune which has befallen many a loyal child of God. One's very loyalty to truth may, from lack of proper control, easily lead to the end here deplored.

To practice the precept, "The servant of the Lord must not strive" (II Tim. ii.: 24), and at the same time obey that other obligation, "Earnestly contend for the faith once delivered to the saints" (Jude 3), is a problem requiring all the sagacity and wisdom common to saints.

Striving and contending are two quite different things. "Strive," literally *fight*, as the Greek has it, is a military word. It takes in the baser passions. It is rightly forbidden. To become excited and a little embittered against an opposer of holiness is to lose the spirit of holiness while contending for the letter of it. It is forfeiting the fact for the form of it. It is grasping the doctrine instead of the experience.

One can "contend," *agonize*, as the Greek has it, without ever involving the baser activities.

Peter beautifully presents the right order of this kind of grace, "Add to virtue knowledge, self-control," etc. Virtue is courageous, apt to flame into fury, hence it needs to be tempered with knowledge unto self-control, constantly ruled by love.

If one will safely contend for holiness, he must not only love God with all his heart, but his neighbor as himself and also his enemy. Unless so endowed, one will from former habit let fly at his antagonist a cutting word that exposes to view the thinker rather than his thought; and, so, personal alienation occurs.

On account of this danger it is best to await God's own interposition in defence of ourselves, while we continue in prayer. (Acts iv.: 23-31.) Jesus refused to reply to the accusations and interrogations of the Pharisees. But when Pilate enquired "What is truth?" Jesus gave answer in self-defence. Pilate's question was prompted by candor rather than criticism.

Likewise, when human depravity so captures the mind and will that captious questions and derogatory hits are flung at holiness, silence becomes us rather than debate. Human depravity is "enmity against God" (Rom. viii.: 7), and not likely to love candor.

The abounding fact of holiness is its best defence. It must therefore be subjected to trial, that through patience undented its divinity may appear.

The soldier shows valor by returning the fire of the enemy. But he exhibits higher quality by remaining quiet and collected when fighting would be a relief.

The joyful quietude of triumph in the Christian comes at times of being endued with almightiness to keep still. "Being strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness." (Col. i.: 11.)

"In returning and rest shall ye be saved; in quietness and confidence shall be your strength." (Isa. xxx.: 15.) A John Fletcher in controversy is born of a John Fletcher in prayer.—*Christian Witness*.

THE STORY OF FANNY J. CROSBY.

You remember that Paul said: "I have learned in whatsoever state I am, therewith to be content." Many of us, I am sure, would think it a great hardship to be deprived of our sight. It was my privilege to share for a little time the companionship of one of the most delightful ladies it has ever been my lot to meet, and she was a person that has never been permitted to look on the beautiful things of nature, even for a few brief hours, for when a very little baby—only a few weeks old—she lost her sight by the improper treatment of a malady. Like the lovely Christian that she is, instead of complaining because of this great affliction, she fairly rejoices in it, for I heard her speak thus: "Let me say, and I say it gladly of God, that, when at the age of six weeks, he permitted my sight to be taken, it was the greatest blessing I ever received at his hands. If you ask me why, I can tell you. The dear Lord had a work for me to do, and he could best accomplish it through me when I was as I am. Many and many a time I have said, 'Glory to God?' for what others might call a deprivation is my greatest blessing. Why, think of what he has done for me instead. He has tuned my heart with his own blessed fingers."

That was Fanny J. Crosby, the famous hymn-writer, who composed more than three thousand inspiring gospel songs; and I have thought that briefly repeating the story of her life might prove an inspiration to others.

It was on the 24th of March, 1820, that Fanny J. Crosby (the name that she still delights to be known by, though she was married years ago to Mr. Van Alstyne) was born. At an early age she gave evidence of a great love for music and literature. Her education was at the institution for the blind in New York city, where afterward she was for eleven years a teacher. In 1864 she wrote the first hymn that was published over her name, and since then her talents have been well employed for the Master she loves so dearly and serves so faithfully. Even at her advanced age she is now doing a large amount of composing, giving hundreds of hymns to the world every year.

An incident or two will illustrate her great versatility. She spends many of the summer months at the pretty cottage of Ira D. Sankey, the famous gospel singer, at Northfield, Mass. Mr. Sankey will play to her some tune that he has just hit upon, asking as he does so, "Fanny, what does this say?" Her reply will be, "I'll tell you in the morning," and at the appointed time she has a hymn to fit it.

"When Mrs. Knapp and you joined forces and produced 'Blessed Assurance,' you brought forth one of the most popular gospel songs of to-day," was the remark addressed to Miss Crosby one evening.

"That is a hymn," she replied, "that I fitted to the music. The tune was born first, and Mrs. Knapp brought it to me. The result was the hymn, 'Blessed Assurance.'"—*John R. Clements, in the Golden Rule*.

The pastor can bear record to three grades of christian dying. He can tell of those who found Christ at death, and were saved as by fire. He has ministered to some who knew and served Christ in life; but had important, unfinished business to transact with him on a death bed. And he has seen a few who knew him so well, and loved him so fully, and served him so faithfully, that when they came to die they needed not to be introduced to him as a stranger, nor to hurriedly complete their consecration to him; but were at leisure to be carressed by him, and to engage their dying hours in loving efforts to draw others unto his love.—*Christian Standard*.

THE BIBLE IN CHINESE.

The Rt. Rev. Dr. S. I. J. Schereschewsky, retired bishop of the Protestant Episcopal church in China, has nearly completed a translation of the entire Bible from the original Hebrew and Greek into the Wen li or classic language of China, which language is read by 400,000,000 in China, Japan and Farther India. Bishop Schereschewsky is one of the most accomplished linguists of the age. He is a man of slightly over sixty years of age, and partially disabled by paralysis, being unable to walk or to hold a pen, except with difficulty, to sign his name. He does his work by the unwearied use of the typewriter. He is a convert from the Hebrew religion to the Christian, and in his youth memorized the entire Hebrew Bible. He became a Chinese scholar during twenty-one years of residence at Peking. After his conversion he came to the United States, was educated here for the ministry and sent back as a missionary to China. In 1877 he was made a bishop for the empire. He has previously translated the Old Testament into Mandarin, which is the spoken language of 200,000,000 Chinese; assisted in the translation of the New Testament into the same tongue, and has also translated the Prayer Book into Mandarin and the gospel of St. Mark into Mongolian.

The doubter is defeated by the devil before he begins the battle.

The reason why nine-tenths can be made to go so far, when one-tenth has been given to God, is because the honest gift of one-tenth secures God's blessing upon the nine-tenths, as it cannot be obtained in any other way.

If you wish to be miserable, you must think about yourself—about what you want, what you like, what respect people ought to pay you—and then nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose.—*Sel.*