

"EXPERIMENTAL NOTE."

By Rev. H. C. Morrison, D. D., in Pentecostal Herald.

It will be well remembered that the religion of Jesus Christ is, among other things, a conscious, inward experience of salvation. There is embraced in it a conviction for sin which makes sin exceedingly hateful, a pardon of sin, which brings peace and joy, a cleansing from sin which brings purity and the indwelling of the Holy Spirit. These great facts must be kept before the people, and they must not be permitted to be satisfied without a "knowso" religion.

Extremes are very common among men. It is perhaps, difficult for religious teachers to keep broad in their teaching, and move the whole line of truth forward together. There is a practical religious life that must not be overlooked. Some people will stress feeling and neglect the practical duties; others will give most emphasis and attention to the practical duties of Christian life to the neglect of experience. The two must go together, but it must be remembered that experience comes before practice, and makes practice possible and delightful.

There must be birth before there can be life and action. Great emphasis must be laid upon the importance of the new birth, of the forgiveness of sin, upon the regenerating power of the Holy Ghost, touching the human heart and conscience. We must insist upon the witness of the Spirit to the fact that we have been born again. The times in which we are living are drifting toward materialism, toward the practical, rather than the experimental. There is a tendency to ridicule "feeling" in religion. The scientific is exalted above the experimental. The tendency is toward a cold-blooded "take-it-by-faith" method, without waiting before God until the mighty work is wrought by the Holy Ghost, and the heart is made glad with an inward consciousness of salvation.

The fact that there has been extravagance in some quarters will not justify the neglect or the ridicule of insisting upon the supernatural presence and powerful manifestations of the Holy Spirit among the people. The real demonstration of the Spirit anywhere in powerful conviction, and gracious demonstrations in conversions, leaping for joys and shouts of praise in sanctification, will bring, always, everywhere, the criticism and ridicule of the worldly and unbelieving. This is a part of the price that we are bound to pay for the gracious manifestations of the invisible third Person of the Trinity among men. May God grant us humility and willingness to pay this price.

The holiness people can make no greater mistake than to undertake to make their meetings respectable to a worldly church, unobjectionable to the opposers of entire sanctification, and unoffensive to an arrogant and so-called "cultured" world, than by taming it down to where there is no agony in the straw, no leaps of joy and shouts of praise, when

the heart is wholly sanctified, and the Spirit comes in to abide. We must not forget Pentecost. The demonstrations of the Spirit were such that the godless on-lookers concluded that the people moved upon by the Holy Ghost were full of new wine.

It was the wisdom of God to put into the religion of Jesus great joy, peace, praise, demonstration that would attract attention and start inquiry, excite interest, and make the sad-hearted and desolate long for an experience of peace and joy. We must not permit the fact that some people have gone to foolish and unseemly extravagance in the way of manifestation, to drive us to the other extreme of formalism and deadness. Satan, who certainly hates the religion of Jesus, but who evidently does not object to the formalism that prevails in many churches today, would delight to urge ignorant and excitable people into wild extravagance and hurtful demonstration which would have a tendency to produce a spirit of unwise caution among the holiness people and tame them down so their meetings are without power and joy, and those glad shouts so characteristic in the early days of the present holiness revival.

One extreme is quite likely to produce another. It is of the greatest importance that teachers and leaders in the Holiness Movement guard against extremes. Those people who make it a point to whoop and yell and indulge in all sorts of noisy extravagance greatly hinder the work of God in the Holiness Movement; they grieve the Holy Spirit, and substitute their human "capers" for His Divine operations and manifestations. One of the most unfortunate features of their inconsistent conduct is the fact that they drive another element of people to the opposite extreme of repression and silence. Even intelligent sinners will distinguish the difference between a lot of extravagant hurrahs, which are entirely human, and the gracious manifestations of the Holy Ghost carrying the Divine stamp. Let us avoid extremes, meantime, let us be careful to insist upon a genuine experience of grace in the heart, graciously witnessed by the Holy Spirit.

THINGS WHICH PRAYER IS LIKE.

Incense—with which to worship God.
A bow—to carry the arrow of our need.
A chemist—that turns all life to gold.
A pitcher—to carry the water of Life.
The porter—to watch the door of our lips.

The hilt of the sword to defend our hands.

A master workman—who accomplishes things.

A barometer—to show our spiritual condition.

A chariot—to hold our petitions, the Spirit being the wheels thereof.

The tuning of an instrument—to get us in tune with heaven's melody.

A key to all religion—to wind it up in the first place, and keep it going each day thereafter.—Sel.

NEW THEOLOGY AND BARBARISM.

"Germany" is not a name calculated to win the confidence of most people in these days. Yet a large part of the Christian world today is blindly following Germany's devilish teachings concerning the Bible. A brief statement about this was recently made by Oliver W. Van Osdel, D.D., pastor of the Wealthy Street Baptist Church, of Grand Rapids, Mich.; and it states certain facts so clearly that it is here given, in part, for readers of The Sunday School Times: "The new theology has the 'Made in Germany' mark upon it. The pathos of the present distress lies in the fact that not only the preachers and theologians, refuse to see that German theology stands back of German militarism and conditions it. If the churches in England and Scotland, and North America had entered the conflict against German rationalism fifty years ago, as loyalty to Christ demanded, this most destructive and hideous of wars could never have occurred; but instead of this they welcomed it and took it to their very hearts as though it were an angel from heaven, and now having sown to the wind they reap the whirlwind. The new theology has led Germany into barbarism, and it will lead any nation into the same demoralization. The new theology belittles our Lord Jesus Christ. It takes away his supernatural birth, his deity, his resurrection, and his atonement for sin. These great truths and the power of Christ to regenerate and miraculously change men have Christianized the barbarous and brought the wonderful changes wrought among the heathen. Reverse the order, take away the Bible as the Word of God, tell men they do not need the blood of Christ and the regeneration of the Holy Spirit, and you lead the civilized back to barbarism. This is no idle fancy, but is being demonstrated before our eyes today. And yet men who masquerade as scholars and teachers in our universities and theological institutions are blind to the facts before us and engaged to the extent of their ability to take away from men sin's only remedy, and the world's only hope. 'The carnal mind is enmity against God.' It is 'not subject to the law of God, neither indeed can be.' How long will it be before our churches arise and shake off the Germanized teachers of the new theology, who are untought by history, uninformed in science, ignorant of the Bible, and unregenerated by the Holy Ghost?"—Editorial, Sunday School Times.

Just in the proportion in which we believe that God will do just what He has said is our faith strong or weak. Faith has nothing to do with feelings or with impressions. If we desire to couple them with faith, then we are no longer resting on the word of God, because faith needs nothing of the kind.—Geo. Muller.

"The love of God in the heart is shown through good works. Jesus says, 'Let your light so shine before men that they may see your good works.'"