

"HEALING THE HURT SLIGHTLY."

The subject matter of this article has been on the writer's heart for some time. He has waited and pondered until he can say with Jeremiah, "I am full of the fury of the Lord: I am weary with holding in."

There is being thrust upon hungry souls a holiness which does not make holy, a sanctification which does not sanctify, an anti-Keswickian preaching which bolsters up Keswickian theory, an eradication which does not eradicate. Nor is such preaching by obscure, little men alone; but are not even some of our big holiness preachers, Brother Wellknown, Brother Much-in-Demand, Brother Fill-th-Altar and Brother Heard-only-in-Big Meetings, engaged in this very work?

"They have healed also the hurt of my people slightly saying Peace, peace when there is no peace." Terrible words these, for Jeremiah to use; but more terrible than words the thought, "It is all to true."

What a deep-seated malady is this inbred sin; how subtle its working; how paralyzing its effects. Nothing but the cleansing efficacy of the blood of Jesus, applied by the burning Holy Spirit, can root it out. Yet this can be accomplished in this very way. Praise the Lord.

But let us notice. There is not in all Scripture given to the sinner a single promise of such a work for him. The words for sinners are confess, repent, believe, be born again; while the other words, cleanse, sanctify, make perfect, be baptized with the Holy Ghost, are all spoken or written to those who like Jesus' disciples "are not of the world even as he is not of the world," and who can rejoice because their "names are written in heaven."

According to this then, the first step towards seeking holiness is Be sure you are justified. Here is where the difficulty arises. How often do so called holiness preachers strike a church where everything is as dead as the Valley of Dry Bones and professors of religion as worldly as the crowd at a vanity fair. Now, Jesus says, "Ye cannot serve God and Mammon." St. James, inspired by the Holy Spirit, says, "Know ye not that the friendship of the world is enmity with God?" Whosoever therefore will be a friend of the world is the enemy of God." (James 4:4). While St. John plainly declares: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (I. John 2:15). Yet in spite of these plain words, along comes Brother Much-in-Demand and says, "My friends, you need holiness."

Brother Much-in-Demand, they do need holiness all right, but they are not candidates for holiness. To descant against their holiness might rob you of some of your popularity, but my brother, my brother, you will be spiritually honest when you do so. Remember, God says, "If any man love the world the love of the Father is not in him." The worldly church member is not a candidate for holiness but a candidate for conviction for sin along these very lines. The poor things either have never been saved or have since grievously backslidden.

Many people seek holiness because they experience a sense of loss; others be-

cause they feel somewhat of condemnation. All efforts by such to obtain entire sanctification will be in vain. They need to be justified. The truly justified soul will have no sense of loss but rather a sense of need. He will carry no load of condemnation; his load dropped from his shoulders the night he knelt at Calvary's Cross and received the forgiveness of sins. The truly justified person is no worldling. He is "not of the world even as" Jesus is "not of the world." He lost his relish for worldliness the very moent Jesus said, "Thy sins which are many, are all forgiven thee."

For a worldly person, suffering from a sense of loss and condemnation, to try to seek second blessing is about as sensible an attempt as that suggested by a waitress in the railroad cafe, London, Ont., said a traveller, "This second cup of coffee is better than the first one." "Why didn't you drink the second cup first?" was the maid's reply.

I see the poor, cold, formal worldlings as they listen to Brother Fill-the-Altar. How their hearts hunger for a real experience. Under the impression that they need to be sanctified, they rush to the penitent form. They are honest. God helps them. They are urged to get up and "claim it by faith." They do so. But are they sanctified? Very often they are only reclaimed and sometimes saved for the first time. Yet they "think" the old man has gone. They believe he has; while in reality he has only received a hard blow and they can "think" and "think" as long as they wish and as hard as they like, then can never "think" the old man out.

The result is that sooner or later under the stress of testing, the same old monster awakens, rubs his eyes, yawns, sits up and stretches, and the poor soul wonders "What can have happened? I thought entire sanctification meant eradication—what can this mean? Has the preacher been deceived or is he a deceiver? Possibly Keswick ideas are right! Mayhap I need a third touch, possibly "Tongues." What can be wrong?"

Hold steady, troubled one, don't throw faith overboard. No! No! Don't act the hypocrite! If the old man is there, don't testify and say he is not. God can eradicate that old nature, but Brother Fill-the-Altar failed to tell you that as a worldling you need was not holiness but repentance. You went to the penitent bench. You lost that sense of condemnation. You regained what you felt you had lost. In short you were restored. You were converted, saved, justified. Take courage. Get your bearings again, and then "Go on unto perfection." The next time you see Brother Fill-the-Altar ask him, for Jesus' sake, to stop healing "the heart of my people slightly, saying Peace, peace, when there is no peace." Considering the fruits of worldliness in Brother Fill-the-Altar's orchard, he may have to take the altar himself.

Rev. W. E. Shepherd in a recent sermon on "The Lost Axehead," comes right to the point when he says, "Let me tell you something. There are hundreds of people all over the world who have leaked out, lost the witness of the Spirit and they come to the altar to get sanctified. They are not ready for sanctification. You cannot get impatient, cross, lose your temper, say

cutting, biting words, do things that you know to be wrong, leak out in your soul and think you can get sanctified over that kind of an experience. That is one trouble with the Great Holiness movement over the land. Too many folks have professed holiness on top of a backslidden experience. No backslider can get sanctification any more than any other sinner can get it without first being forgiven. If there is any condemnation on your heart, anything unforgiven do not try to get sanctified until you have confessed out and been reclaimed."

Brethren of the holiness forces, as one of you, I appeal to you. Let us as preachers "ask for the old paths, where is the good way and walk there." Let us get back to sermons modelled after that one on "the Mount," and we will see seekers hunting up that offended brother; plucking out that right eye which lusts after worldliness; ceasing their laboring to serve God and mammon entance. Then when men build on the rock they will become candidates for holiness unto whom we can go with that first grand New Testament message on holiness, "Be ye therefore perfect even as your Father in heaven is perfect." "Blessed are the pure in heart for they shall see God."

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THE FORGIVENESS OF SIN.

What is necessary to obtain the forgiveness of sins?

First, a true conviction of sin. A realization of your inability to save yourself, and rejection of all man-made schemes of salvation.

Second, by repentance of sin and faith in the Lord Jesus Christ and by a definite choice, accept Him as your personal Redeemer and the only Refuge of your soul.

"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (I. John 1:9.)

We must get back to the Biblical way. There is no other way. Human nature is not changed. Satan is still blinding the eyes of men to the truth. Sin is the same black, dark, destructive thing, "that abominable thing which God hates."

Whatever else is new in these after-the-war days, the Gospel which is the power of God unto salvation is not new. "Christ is the same yesterday, today and forever," and is "able to save to the uttermost all who come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. 7:25).—Presbyterian Record.

A young man asked Henry Ward Beecher to find him an easy berth. He replied: "If you wish an easy berth, do not be an editor. Do not try the law. Do not think of the ministry. Avoid school-keeping. Let alone all ships, stores, shops, merchandise. Abhor politics. Do not practice medicine. Be not a farmer or mechanic; neither be a soldier nor a sailor. Don't work. Don't study. Don't think. None of these are easy. Oh, my friend, you have come into a hard world. I know of but one easy place in it, and that is the grave."—Sel.