

KEEPING UP TO CONCERT PITCH.

By the Late Rev. John N. Short.

This is serious consideration when it applies, not to an instrument of music, but to your soul's delicate touch with God. It is to be feared that it is not a subject of thought as it should be among those professing heart purity. We have often heard it said by those who professed to be sanctified, "I do not have to keep myself, or my religion; my religion keeps me." And I have heard it said, "Get saved yourself and then you will not have anything to do but to save other people."

It may sound well, but these are very rare and ill considered statements. They are not Scriptural, and thus not true and not reasonable. As long as we are moral beings and the truth is the correlate of moral being, and we are not morally stereotyped and fixed in holiness, we shall have need to watch and pray, that we enter not into temptation. As long as we are subject to temptation we are not incapable.

It is to be feared that too many who have experienced, or professed to experience, entire sanctification, have taken it for granted that it was a work that forever settled the soul in perfect relations with God, once and for all. We often hear expressions which imply this. There is often reference made to the work done and the time when it took place as if there was no thought that since that time there was any place for the admonition of the apostle, "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ if we hold the beginning of our confidence steadfast to the end."

Surely the apostle thought it necessary to be watchful. The adversary has a thousand ways of approaching the soul that may think itself secure, and comes as an angel of light. If it were possible he would deceive the very elect. It is said that the sainted Fletcher lost the experience several times. Other great and good men have. Alfred Cookman, who went sweeping through the gates washed in the blood of the Lamb, lost it by indulging in joking with a few ministers at an annual conference, and did not recover it for some years.

Would it not be better for some to recognize that they had lost the experience, rather than to maintain it in their testimony when those who knew them best know they could not have the experience with their spirit and do as they do, and talk as they talk; when their words and deeds are not that of perfect love to God and their neighbor? One would be almost forced to believe that they never had the experience, and could not miss what they never lost. If one had the experience, it would mean much to think, speak and act contrary to love. What would it mean to lose it? Could one ever smile again?

From observation we believe there is too much reliance and dwelling upon the past, what we are, and not what is our heart relation tried by the test of entire

sanctification now. Then, what is God doing for me now, and what am I now as God sees me? Holiness is a present state and life.

There is then no point in our experience, from the moment we have been wholly sanctified, when we do not need to walk softly before God and abide by a present positive faith in God. There are a thousand things operating all the time which necessitate constant watchfulness. Things legitimate in their way must be guarded against taking possession of the heart.

Jesus spoke of the cares of this life, the deceitfulness of riches and the lusts of other things entering in and choking the word and it becoming unfruitful. And he said: "But that on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth and fruit with patience."

There is then the responsibility for hearing the word and keeping it in a good heart. So it is written, "But ye, beloved, building yourselves up on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Brother, this life does not live itself, and it does not keep you only as you keep it. It does not hold you only as you hold it. It is "kept by the power of God through faith." Because you were once in true soul-touch and heavenly harmony with the Spirit of all truth, it may not be that you are there today. You may not be up to the true pitch of holy harmony. This means much. The cause of holiness is suffering because of this lack.

MEDITATION.

Andrew Bonar tells of a simple Christian in a farmhouse who had "meditated the Bible through three times." This is precisely what the Psalmist had done; he "had spoken every tree in God's garden and gathered fruit therefrom." The idea of meditation is "to get into the middle of a thing." Meditation is to the mind what digestion is to the body. Unless the feed be digested, the body receives no benefit from it. If we would derive the fullest benefit from what we read or hear, there must be that mental digestion known as meditation. If we would "buy the truth," we must pay the price which Paul intimated when he wrote to Timothy: "Meditate upon these things, give thyself wholly to them." David meditated in God's word because he loved it, and he loved it more because he meditated in it.

NOT MEN, BUT CHRIST.

One earnest man was on the point of forsaking the doctrine of the eradication of the "Old Man," because, he said, "There is no use to preach it when I do not see it manifested and proven by the lives of those who profess it." His friend replied, "Get your doctrine out of the Bible, not from the lives of men."

"Giving is the natural consequence of love. Whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

THE HOLINESS MOVEMENT.

Rev. John Paul, In the Way of Faith.

There is in the world a movement for the promotion of holiness. Its points of emphasis are defined by a kind of natural law. In the wake of this movement there flows a stream of spiritual life which cuts its own channel in the thinking of its human exponents and tends to make the movement more or less alike in its phenomena the world over.

It is no accident, no result of comparing notes, no production from a factory, that causes a first class meeting on lines of Bible holiness to have certain earmarks and so called shibboleths in common under every sky and in every tongue. This is reassuring evidence that God is in the movement.

The holiness movement moves. It does not as it shall in the millenium cover the earth as the waters cover the sea; but has made many a thirsty land into a pool, and caused grass to grow with reeds and rushes in some places where the soil has been wallowed up by dragons.

There are many cities and communities, and sometimes whole States, which were centres of agitation in the interest of this movement, and from which the movement itself has almost disappeared to renew its life under some other sky. This has been due to no fault of the experience. Satanic strategy and human frailty explain it all; and the healthy representative of the message charges it all to the fortunes of war and goes forward undaunted in the fight. The holiness movement must have for the maintenance of its life certain centers of agitation in the form of periodicals, schools, camp meetings, associations and conventions. It is part of the fortunes of the war that in many sections there should be interdenominational institutions. Denominational agencies are often ready to lend themselves as domiciles and conservators of holiness when they are not ready to be centers of agitation. But the energy which spreads holiness is stored mainly in the centers of agitation.

CHRISTIAN PERFECTION.

(As Defined by Fletcher).

"Christian perfection is a spiritual constellation made up of these gracious stars: perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for our visible enemies, as well as for our earthly relatives; and, above all, perfect love for our invisible God, through the explicit knowledge of our Mediator, Jesus Christ; and as this last star, love, is always accompanied by all the others, as Jupiter is by his satellites, we frequently use, as St. John, the phrase 'perfect love' instead of the word 'perfection,' understanding it by the pure love of God shed abroad in the hearts of established believers by the Holy Ghost."

"Giving is the strongest expression of love. Greater love hath no man than this, that a man lay down his life for his friends."