

The King's Highway.

An Advocate of Scriptural Holiness.

And an Highway shall be there, and a way, and it shall be called The Way of Holiness—Is. 40:3.

VOL. XXXVII.

MONCTON, N. B., JULY 31, 1925.

NO. 126

"HEALING THE HURT SLIGHTLY"

By Rev. Charles V. Fairbairn

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 preached which bolsters up Keswick teaching, 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 Well-Known, Brother Much-in-Demand, Brother Fill-the-altar and Brother Heard-only-in-Big-Meetings, engaged in this very work?

"They have healed 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 too true."

What a deep seated malady is this inbred sin: how subtle its workings; 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 to 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 can not serve God and Mammon." James, inspired by the Holy Spirit, says, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be the friend of the world is the enemy of God" (Jas. 4:4). While 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" (1 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, but they are not candidates for holiness. To descant against their worldliness might rob you of some of your popularity, but, my brother, you will only 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 of 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 because 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 moment 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 a second blessing is about as sensible an attempt as that suggested by a waitress in the railroad cafe, London, Ontario. 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 maiden'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 only saved for the first time in all their lives. 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, but they will 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 your 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 hurt 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. S. Shepard in a recent sermon on "The Lost Ax-head," 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 can not 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. 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 therein." Let us get back to sermons, modeled after that one on "the Mount," and we will see seekers

Mrs Geo Teddie, Dec 25

4-15 '23
23
24
24
31 '25
15-25