

HOLINESS

X.

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"Behold, I send the promise of my Father upon you" (Lk. xxiv. 49).

Feature No. Two reveals a gift consequent upon His glorification, a gift which has various important, simultaneous, coincidental phases. "They that believe in Him shall receive the Spirit." (vii. 37-39). They will have the new law of love engraven on their hearts. (This love will be shed abroad in their hearts by the Holy Ghost given unto them). (xiii. 34). The Comforter will be given them; He shall also be a Teacher (xiv. 16, 17, 26). They will receive this Comforter, will undergo a purging in order to greater fruitfulness, will love one another (xv. 26, 2, 17). This Comforter will also be a Revealer of Christ's will, and a Guide to lead them into truth which they could not hear or bear before they received Him (xvi. 7, 12, 13). His prayer, "Father, the hour is come * * * (Give them the all-comprehensive experience of entire sanctification). * * * Sanctify them through thy truth." (xvii. 17, 19).

Feature No. Three:—Reveals the result of the reception of the gift among the disciples. Though variously viewed and named as to aspect, phase and purpose, whether we consider promise or prayer, the result is one and the same. The thirst of the believer will be fully satisfied (xii. 37, 39). They will have an experimental knowledge of divine unity (xiv. 20). They will have love amongst themselves (xiii. 34, 35). They will undergo a purging, will have power to witness, and will enjoy this love in their hearts (xv. 2, 12, 27). They will be guided into all truth. This will be more "expedient" for them than if Jesus Himself should remain with them. (xvi. 7, 12, 13). His prayer—Father, the hour is come—sanctify them through Thy truth. "Give them sanctified oneness, not a mere moral unity of disposition, not agreement in opinion, aim, or desire, but a vital unity, a Christian unity, even as the Father and Son, in which the members of the body share the life of one and the same organism, a moral miracle. They will have his glory given to them, will be filled with love, and will have his joy fulfilled in them. They will have power to enable them to reveal the love of God to the world (xvii. 13, 17, 21, 22, 23, 26).

In Vol I, "Checks to Antinomianism," Mr. John Fletcher, who understood as fully, possibly, as any of his contemporaries, John Wesley, his life and doctrine, says: "I have now finished my sketch of Mr. Wesley's doctrine, so far as it has fallen under my observation during above sixteen years' particular acquaintance with him and his works. In a word, he thinks that God can so 'shed abroad his love in our hearts by the Holy Ghost given unto us' as to 'sanctify us wholly, soul, body and spirit,' and enable us to 'rejoice evermore, pray without ceasing and in everything give thanks.' And he is persuaded that He who 'can do far exceeding abundantly above all that we can think or ask,' is able to fill us with 'the perfect love which casts out fear;' that we being delivered 'out of the hands of our enemies,' may have 'the mind that was in Christ,' be righteous as the man Jesus was righteous; 'walk as He walked,' and be, in our measure, 'as he was in the world.' He the stock of the tree of righteousness, and we the branches, 'having our fruit' from Him 'unto holiness' and 'serving God without fear in true

holiness and righteousness all the days of our life." This he sometimes calls full sanctification, or the "glorious liberty of the children of God," sometimes "a being strengthened, established and settled," or "being rooted and grounded in love," but most commonly he calls it Christian Perfection."

Notice that this experience, according to Dr. Fletcher's interpretation of Wesley's doctrine is the result of the Holy Ghost being given unto us, *i. e.*, the Gift of the Holy Ghost.

This is the exact term that Peter used when explaining the Pentecostal event. Mr. Wesley believed that the effect of the gift of the Holy Ghost, when bestowed upon the believer, was full sanctification.

Feature No. Four:—Reveals the effect that is to be felt by the world. The believer becomes a fount where others derive refreshing (vii. 37-39). Their love will convince the world that they are His disciples, *i. e.*, that they are like Him (xiii. 35). All will be done by the Lord that the world may know (xiv. 31). Their purging will cause greater fruitfulness; they also shall bear witness; the outcome will be souls saved to God (xv. 2-27). The world will suffer the pangs of conviction; for the Spirit will reprove the world of sin, and of righteousness, and of judgment (xvi. 8). His prayer, "Father, the hour is come, sanctify them * * * that they all may be one * * * that the world may believe that thou hast sent me * * * that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." (xvii. 17, 21, 23).

From this comparison of spiritual things with spiritual we see that what Jesus promised the disciples and what He prayed the Father to give them is one and the same. Now, if this be so, and we see that it is—the fulfillment of the promise will be the answer to the prayer, and the answer to the prayer will be the fulfillment of the promise.

We will now notice the event received in John xx. 19-23, where Jesus breathed upon them and said, "Receive ye the Holy Ghost."

Says Dr. Plumer (Cambridge Greek N. T.): "We have here an anticipation and earnest of Pentecost. Labate—"Take ye, *pneuma hagion*, "Holy Spirit."

Holy Spirit is without the article and this seems to imply that the gift is not made in all its fullness." (Webster's Dictionary, earnest, a part given beforehand as a pledge for the whole, an indication a token.") The Jamieson, Fausset, and Brown Commentary agrees with Plumer. On this passage we find a "symbolical conveyance to them of the Spirit, an earnest and first fruits of the more copious Pentecostal effusion."

Mr. Wesley remarks, "He breathed on them"—new life and vigor, "and saith," as ye receive this breath out of my mouth, so receive ye the Spirit out of my fulness; the Holy Spirit influencing you in a peculiar manner, to fit you for the greater embassy. This was an earnest of Pentecost." That he did not consider that any work of grace was wrought at this time appears from his comment on John vii. 38. "Now the apostle cannot mean here, that the miracle working power of the Holy Ghost was not yet given. For this was given; our Lord had given it to all the apostles when He first sent them forth to preach the gospel. But the Holy Ghost was not yet given in his sanctifying graces, as He was after Jesus was glorified * * * And when the day of Pentecost was fully come, then first it was that they who 'waited for the promise of the Father' were made more than conquerors

over sin by the Holy Ghost given unto them."—(Sermons, Vo. I, No. XI, Section 11.)

(To be continued)

Kingston, Ontario.

HOW WILLIAM COLGATE GAVE TO GOD

Many years ago a lad of sixteen years left home to seek his fortune. As he trudged along he met an old man, a captain of a canal-boat, and the following conversation took place: "Well, William, where are you going?" "I don't know," he answered; "I must make a living for myself." "There is no trouble about that," said the captain. "Be sure you start right, and you'll get along finely." William told his old friend that the only trade he knew anything about was soap and candle making. "Well," said the old man, "let me pray with you once more, and give you a little advice, and then I will let you go." They knelt down upon the tow-path and prayed, and then the old captain gave him this advice: "Some one will soon be the leading soapmaker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar you earn; make an honest soap; give a full pound; and I am certain you will yet be a prosperous and rich man." The boy arrived in the city. Lonesome and far from home he remembered his mother's words and the last words of the canal-boat captain. He was led to "seek the kingdom of God and His righteousness," and united with the Church. The first dollar he earned brought up the question of the Lord's part. In the Bible he found the Jews were commanded to give one-tenth. So he said, "If the Lord will take one-tenth, I will give that." And so he did; ten cents of every dollar were sacred to the Lord. He engaged in the soap business, made an honest soap, gave a full pound, and instructed his bookkeeper to open an account with his Lord, and carry one-tenth of all his income to that account. He prospered, and grew rich faster than he had ever hoped. He then gave the Lord two-tenths, and prospered more than ever. Then he gave three-tenths, then four-tenths, then five-tenths. This is the story of William Colgate, who gave millions to the Lord's cause.—Wesleyan Methodist.

AN EXPIRING SUNDAY

They are killing our Sunday of long ago,
The good old Sunday we used to know;
The day of quiet when everywhere

The spirit of peace pervaded the air,
And the whole world, wearing its Sunday
best,

Sat down by the roadside of life to rest.

They are killing our Sunday, not with a
blow,
To end it suddenly, but sure and slow,
As they did the martyrs who suffered shame,
On the wheel and the rack and in the flame.

They are killing our Sunday, and when it is
dead,

When the last, last drop of its blood is shed,
And its spirit has gone from the knowledge
of men

In their world-weary struggle for pleasure—
what then?

—W. J. Lampton, in the New York Sun