

HOLINESS

C. V. Fairbairn.

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them: because they are spiritually discerned."—I. Cor. ii.14.

You cannot explain the sweet unsearchable riches of Christ to the unregenerate man. "How can these things be?" inquires the uninitiated Master in Israel. Jesus replies, "Nicodemus, if I have told you of things which take place on earth, and in terms of earthly things, which you already know, and ye believe not, how shall ye believe if I tell you of heavenly things?"

All you can do to help that unconverted brother is to appeal to some felt and burning need. He feels wretched. You can say, "this will give you peace." His load is so heavy. You can say, "This will take away that burden." He says, "My soul is so hungry." You return, "This will satisfy every longing." Yet, do your best and how little he grasps. But, wait until he, by faith, breaks through and he will know more in one minute than you can tell him in half an hour. He will say to you, "The half was never told me."

As the unregenerate man cannot understand spiritual things, no more can the merely regenerate understand the fulness of the blessing. So it was with the disciples. They were not very well acquainted with the Holy Spirit, and therefore could not understand what He would do for them, or be to them, when He came.

Jesus tells them that He is going away. They feel disconsolate. He seizes the opportunity and says, "I will pray the Father and He shall give you another Comforter. He heard their disputings as to who should be the greatest. He sees another opportunity and says, "A new commandment I give unto you: Love one another. As I have loved you, so love ye also one another." (Jeremiah said that this new Law would be inscribed on their hearts. Jer. xxxi.33, 34.) He had given them the truth. This Coming One will be the very spirit of truth, and will guide them into all truth. Jesus had been a Guide, a Revealer, and a Teacher. The Coming One will be to them a Teacher (Jno. xiv.26), a Guide, (Jno. xvi. 13), and the Revealer of things to come (Jno. xvi.13). Were they weak and helpless? The Coming One will bring them power, might, holy efficiency. This much they could grasp.

While Jesus appealed to their heart-felt needs in order to reveal to them various features and phases of the Promise of the Father, there was deep down in their hearts a great soul-need, the cause of all the other needs. Of this He was fully aware. So, when before his Father, who also fully understood their real need, He prayed that this need might be fully met and satisfied, his cry was, "Father, I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. Sanctify them through thy truth; thy word is truth. And for their sakes I sanctify myself, that they also might be truly sanctified. . . . That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that they may be made perfect in one; that the world may believe that thou hast sent me; that the world may know that thou

hast sent me, and hast loved them as thou hast loved me." (Jno. xvii.15-23.)

Between the Promise of the Father and the prayer of Jesus there is wonderful harmony. Let us consider this harmony. We will consider the Promise of the Father not in one aspect alone, but in all the aspects given, by the Lord, when He handed the promise down to the disciples as recorded in the gospel according to St. John. We will find them in chapters vii, xiii, xii, xv and xvi. To have it fulfilled in the disciples is the heart-cry of Jesus; John xvii. The same promise is symbolically represented in John xx and it is seen fulfilled in the Acts of the Apostles.

Four distinct, yet related, features are found in the Promise (1) Jesus Himself is to be glorified. (2) As a consequence of his glorification a gift is to be bestowed. (3) The gift will be the immediate gift and its result in the disciples themselves. (4) The gift and its result in the disciples will have a marvelous effect upon the world of unbelievers.

Beginning with John vii, we find our Lord saying, "If any man thirst let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his inward parts shall flow rivers of living water. But this spake he of the Spirit whom those believing on him were about to receive; for not yet was the Holy Spirit given; because that not yet was Jesus glorified." (37-39.)

The Four Outstanding Features appear: (1) Jesus is going to be glorified. (2) When He is glorified the Spirit will be given. (3) The result will be that the believer's thirst will be fully satisfied. (4) The believer will become a fount from which will flow waters to refresh others. That it takes a work of grace to implant this fountain within the believer is evident from John iv.14: "The water that I shall give him will be (GENE-SETAI) in him." Literally—shall be caused to be, shall be generated in him.

In John xiii.32-35, we again find these four features. (1) God "shall straightway glorify" the Son of Man. (2) The gift of a new commandment will be implanted, "That ye love one another." Now, God is love; and God is a Spirit; to be filled with love is to be filled with God; and to be filled with God is to be filled with the Spirit. Here the LOVE aspect of the Promise of the Father is emphasized. (See I. John iv. 16). (3) The result of this implanting of LOVE will be that instead of feelings of jealousy, resentment and anger, they will have love for one another. This they already had in a measure, but not in its perfection. (4) The effect on the world will be, "By this shall men know that ye are my disciples, if ye have love one for another."

John xiv.—Once more the four features present themselves: (1) Jesus is to be glorified. "I go to prepare a place for you." (2) The Father shall give you another Comforter, who will also be a Teacher. (3) As a consequence they will have a heart knowledge of the unity of the Trinity through the unity of their own hearts with Jesus, and with each. On this passage, Dr. Plumer (Cambridge Greek N. T.) remarks: "In, or at that day, Pentecost, and thenceforth to the end of the world. GNOOSESTHE—they will come to know, for experience will teach them, that the presence of the Spirit is the presence of Christ, and through Him of the Father." "Hereby know we that we dwell

in Him and He in us, because he hath given us of his Spirit. God is love; and he that dwelleth in love dwelleth in God and God in him." (I. John iv. 13-14). (4) The end of all this is the effect on the world. "That the world may know that I love the Father: and as the Father gave me commandment, even so do I." Do what? "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power (EXOUSIA—authority) to lay it down and I have power to take it again. This commandment have I received of my Father." (Jno. xvii. 17-18). He laid down his life that He might rise in resurrection power and glory. This made possible his ascension, glorification, and the consequent shedding forth of the Gift of the Holy Ghost. "As the Father gave me commandment, that the world may know that I love the Father, even so I do."

Kingston, Ontario.

OBITUARY

Lillian Viola Williams

We are again brought to realize how certain is the word of our God, "that it is appointed unto man once to die. Our sister has been sick for more than two years, and her bright life was brought to a close on Monday afternoon at 2 o'clock, April 18th, 1927. Her triumphant spirit, trusting in the merits of the crucified and risen Christ, went to be with her Saviour and Lord. Through her long illness there was no word of complaint, but gratitude filled her life, for those who ministered to her. Loving hearts and hands sought to bring relief and comfort continually.

Lillian was born 32 years ago at Long Reach, and was beloved by all who knew her. She gave her heart to the Lord some fifteen years ago and was baptised by the writer, who had the privilege of visiting her on November 18th of last year. That visit will not soon be forgotten, her trust and confidence was wonderful. The funeral was held from the home at Grey's Mills to the Reformed Baptist Church Wednesday, April 20th, at 2.30 p. m., where a large congregation assembled to pay the last tribute of respect. A choir rendered appropriate selections, and the remarks made by the writer were from Phil. 1-21. Her body was committed to the ground in the cemetery near the church, to await the final resurrection. Rev. Mr. Britton, C. E., assisted at the burial service. Several friends from Saint John, N. B., were present. The floral tributes were numerous and beautiful.

She leaves to mourn their loss, her mother and step-father, Mr. and Mrs. W. W. Cronk, seven sisters, Mrs. F. Fullerton and Mrs. A. R. White, Long Reach, N. B.; Mrs. M. A. MacDonald, Victoria, B. C.; Daisy J., at home; Mrs. Wm. Flanders, Saint John, N. B.; Lena M., of Montreal, Que.; Mrs. M. S. Hillman, Woodstock, N. B., and a large circle of other relatives and friends. This is the first break in a family of eight sisters. To the sorrowing ones we extend our sympathy.

P. J. TRAFTON.

We want men who love God supremely and souls next. We want men, not only willing to do, but also to suffer the will of God; men of faith who can afford to despise the world and look forward to the surpassing glory in store."—J. Hudson Taylor.

MISSIONARY CORRESPONDENCE.

(Continued from Page 3)

as He did during those three years when "He began to do and teach."

There will be no lack of power to do all the will of God. Jesus never failed to do that will, for "God was in Christ, reconciling the world unto Himself, and hath committed unto us the ministry of reconciliation." "As the Father sent me, so send I you, and the works that I do, shall ye do also."

All those who have the shepherd experience are thus prepared for any and every emergency—for "Lo I am with you." They may be awakened at mid-night to pray with a dying man, or unexpectedly asked to preach or to feed a multitude with "five loaves and two fishes." All that God, by His Spirit or providence, asks the shepherd to do, that man will be enabled to do, whether to slay a bear or a lion or a giant, God will never fail to be his sufficiency.

But let that man remember to make his boast only in the Lord. God delights to choose the meek and lowly, for they give Him all the glory. This reminds me of a humble Port Maitland girl, whom we (Mrs. Sanders and I) helped persuade to attend a missionary training school. She felt the Divine call, but was overpowered by a sense of her own inability.

Some of you will remember her as "Alice Hammond." She went to Corea to labour for Christ, with her young husband, Rev. Mr. Sharp. After a few brief years, he was stricken with typhus fever and passed on to his reward, leaving her to struggle on alone with a breaking heart. All these years she has proved the sustaining grace of God, by forgetting self and living for others. Hers is a large work. She is the only woman evangelist among over a million people. She looks after three districts with eighteen Bible women, three schools and one kindergarten.

Thus we see that transformed a timid sheep into a wonderfully brave and devoted shepherdess.

Am enclosing an interesting letter from her that you will like to read.

Yours burdened for lost souls,
H. C. SANDERS.

OF THE VALUE OF ONE SOUL.

"I believe that if an angel were to wing his way from earth to heaven, and were to say that there was one poor, ragged boy, without father or mother, with no one to care for him and teach him the way to life; and if God were to ask who among them were willing to come down to this earth and live here for fifty years and lead that one to Jesus Christ, every angel in Heaven would volunteer to go. Even Gabriel, who stands in the presence of the Almighty, would say, 'Let me leave my high and lofty position, and let me have the luxury of leading one soul to Jesus Christ.' There is no greater honor than to be the instrument in God's hands of leading one person out of the kingdom of Satan into the glorious light of Heaven."—D. L. Moody.

"Press on where truth begins to dawn. Neither stand still, nor go back, nor deviate."—Augustine.

LIGHT ON "OLD PATHS," FROM THE MEMORIES OF "OLD WORTHIES"

Rev. Wm. Bramwell

His gospel ministry continued—The character of this eminent servant of God is beautifully portrayed in his letters of this date. They were the effusions of a glowing heart, written in great haste and in the midst of abundant labours. We see in them how he walked with God, his zeal for the salvation of souls, and the deep interest he took in the extension of the Redeemer's Kingdom. Referring to the Society in Liverpool he writes: "My prayer is that you may see greater things before you leave them. May that precious Society revive and increase with the increase of God! The salvation of souls is the glory of the ministry. Shall we see the glory spread or depart? May we hope for the former, and in our little way be willing to see the life! The kingdom will yet come; but I am led to believe, not in my time. However, I know I am drinking much deeper into its spirit, and in praying without ceasing. I shall receive the fulness of God. I am more than ever ashamed of unbelief. Oh, how it dishonors God and His truth! All is ours, and we shall receive all." Describing the progress of the revival in Sheffield he writes: "I am more than ever astonished at the goodness of God. Truly, His ways are past finding out." Several circumstances have transpired which would occupy too much of my time to relate but I can never sufficiently praise His glorious name. The work in its manner has called me to great labour. I have been employed in giving tickets (i. e. in examining and admitting members to the Society) to about twelve hundred people in Sheffield; and in some classes many members have found sanctification. I have not met, I think, above three classes in which some have not obtained deliverance—sometimes five or more. This has been the greatest labour I have yet experienced. The last Sunday both chapels were filled, and at Garden Street, after preaching, the power of God descended—a cry went through the gallery. I left many in distress; I cannot tell what number received salvation. When I first came here I wrote to you against the circuit because I saw no work of sanctification but I am now astonished at the rapidity of the work in many places. I feel much concern for souls; and I have not lately gone out to tea or dinner without having had some persons purposely to meet us whose souls during the interview have received salvation. I have scarcely had time to read a single page this month. The Lord help me to do His will! Gaining souls is yet the best employment." Mr. Bramwell's description of the good effected when he went into the social circles of his friends, is worthy of notice. He was a man of one business; and this was, by all means, to win souls. In public, in private, at home, or in the social circle, he was full of anxious concern for the spiritual prosperity of the people of his charge and their families; exemplifying the sentiments of St. Paul (I. Thess. 2:8): "So being affectionately desirous of you we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us." Dr. Watts says: "A minister whose business and known employment is to speak of the things of God, should never be ashamed to impart

divine knowledge, or to exhort to holiness with his lips, and to preach the word of the gospel of grace whether the world calls it in season or out of season. He that has the happy talent of parlour preaching has sometimes done more for Christ and souls in a few minutes than the labours of many hours and days in the usual course of preaching in the pulpit. Our character should be all of a piece, and we should help forward the success of our public ministrations by our private addresses to the hearts and consciences of men where Providence favours us with just occasions." "It has been my lot," says an intimate friend of Mr. Bramwell, "to mark his very exemplary conduct in the social circle; and in this respect I never met with his equal. His conversation eminently tended to minister grace to his hearers. It was his aim in company to direct his conversation and that of his friends to one point, and that was—a present and a full salvation. On one occasion he desired me to meet him at a friend's house in the city. On entering the house the voice of devotion saluted my ear. Mr. Bramwell and each of his friends engaged successively in fervent prayer. At tea he so ruled the conversation that neither politics, the common topic of the day, nor any other indifferent subjects were permitted. The attention of the company was directed to the great concerns of their present and eternal salvation. When a person present wished to introduce something irrelevant, Mr. Bramwell suppressed it immediately by exclaiming, 'Now we are wandering from the point again.' After conversation on the best subjects had continued some time the company again joined in fervent prayer, till 'The opening Heavens around them shone, with beams of sacred bliss.'

(To be continued in next issue)

THE PRAYERS OF OUR FATHERS!"

The "prayers of our fathers" were prayers of faith—they turned defeat into victory, "subdued kingdoms, wrought righteousness, obtained promises, out of weakness were made strong, turned to flight the armies of the allies."

The prayers of John Knox shook all Scotland and struck terror to tyrants. The prayers of Martin Luther "broke the spell of the ages and laid nations subdued at the foot of the cross." The prayers of the Wesleys reverberated throughout the world, and melted the hearts of multitudes. David Brainerd so pleaded with God for the Indians of America that, in the depths of the woods on the coldest winter mornings, his clothes were wet and frozen with the perspiration that flowed from his holy body. George Whitefield, after prolonged closet wrestlings, "went to the devil's fair, and took more than a thousand souls out of the paw of the lion in a single day.

Charles G. Finney declared that if he missed his hours of prayer one day, he was conscious of the loss of power; two days, and others were conscious of it; three days and the world knew it.

Thank God for the individuals and prayer groups that are holding on in living faith! Oh, for a multitude of churches, to hear and to heed the divine challenge! That day when this shall be, is, we trust, not far away. May God be pleased to speed its advent.—Sel.