

HINDRANCES

Why is not this precious experience of entire sanctification attained by Christians? Not because it is not their privilege; not because they have sought earnestly and failed to obtain; not because they do not need it; not because God does not will it; not because the blood of Jesus was not shed for this; not because the Holy Spirit cannot effect it; not because duty does not require it.

The reason penitents do not attain to this at regeneration is because their mind is occupied with the thought of outward sins, not inward corruptions. Their faith is fixed on the one object, pardon. Since entire sanctification is neither asked for nor believed for at regeneration, therefore it is not bestowed by the Lord, nor attained by the penitent.

But why do not those who are pardoned, who are conscious of inbred sin and know that they need soul-healing as well as pardon, press on into the experience?

One hindrance is that of wrong teaching and consequently confused and incoherent views, so that privilege is not felt. There is frequently not sufficient plainness and simplicity in the teaching of the pulpit. Holiness instead of appearing the marvellous and almost impracticable, ought to appear as a part of the Christian's common privilege and calling. Some are told that a little sin *must* remain, so they reconcile themselves to their lot. Others are taught that freedom is possible, yet the doctrine is so distorted that they have no heart to seek it. After a few ineffective efforts to exterminate the inbred foe, they subside into comparative content. Thus multitudes are hindered from attaining.

Another hindrance has arisen from extravagances and inconsistencies of some who profess the experience—extravagances, possibly, more in language than conduct, evincing ignorance, pride, and presumption; and inconsistencies of life and temper, convicting either of hypocrisy or delusion. These causes have done much to disgust and injure honest and sincere minds, occasioning them to look upon the whole subject either with doubt or fear. The odium which has arisen from these causes, and for which some who profess this state of grace are mainly responsible, has done much to prevent believers from striving after holiness.

In the first place, you must never identify the imperfections and improprieties of any man with holiness. His inconsistencies afford no reason for despising this beautiful Bible doctrine. Remember, God declares it is obtainable "in this present world." If others who profess it fall short, you obtain it and live it before them, causing your example, not your indifference, to be their reproof. And, I beg of you, remember to what you are called; do not permit yourself to come short. You may pass along with comfort, good hope, and some progress, but be not satisfied until you attain fully. Anything short of holiness is not the end of your faith.

Another hindrance is the forming of cliques and parties, giving rise to divisions. Christians are all one family; and though some have attained more grace and riches than others, the family circle should not be sundered. Christ's prayer was for all to be sanctified in order to perfect unity. Let those who enjoy this blessed experience be careful that they do not hinder its progress in others. Use diligence that you be not blamed; and with that faith, zeal, love and humility which you possess, urge the church forward by an example infinitely more efficient than words.

Still another hindrance comes from those who

are prejudiced against holiness. Their uncharitable spirit, sneers, and contemptuous epithets grieve the Spirit, discourage and, in some cases, absolutely intimidate those who would seek and enjoy the blessing. There can be no excuse for such conduct on the part of any professing Christian. It is no credit to the piety of any to want sympathy with sanctity, or with souls aspiring after it. Friend, walk softly here.

But the great hindrance with us, as Christians generally, is in ourselves; we are not willing, we will not consent. Many seem to desire to get along with as little religion as possible, just so they may not lose their hope. The number is comparatively small who honestly desire and earnestly endeavor after all the mind that was in Christ. They do not tolerate Satan, but Christ does not reign in them without a rival. Self assumes to rule with Christ. Oh, what a mistake! How much loss and unhappiness it causes ourselves! How much good it prevents with regard to others! We must have a little of our own will with regard to our property; our time, our indulgence; we must spare some of our lusts, not quite put them to death; we cannot quite consent that the Lord should be all in all. In most things He may govern, but in some we must have our way. Here is the great cause why we do not become wholly the Lord's—we cannot quite crucify self!

If we are sanctified it is not because it is not practicable; that it is not required; or that we are not urged to do it by the highest conceivable motives; but because we will not consent that grace should have the complete triumph over sin. Remember, however great the hindrances, they are not insurmountable; therefore these are no excuse. You are required to overcome them. Contend, then, for the mastery. Duty is plain. Privilege is manifest. A thousand voices urge you forward. God is at your command. Remember in whom is your strength. Doubt not. The greater the hindrance, the greater the triumph, the greater the reward.—*Digest of Chapter X. of "Christian Purity," by Bishop R. S. Foster.*

C. V. FAIRBAIRN.

FAITH

By H. S. Carpenter

God has made faith the only way of access to Him, evidently because unbelief was the cause of separation from Him, closes the human heart to Him and accuses Him of falsehood. Love, the greatest of graces, is the fruit of faith, which is given to be the condition of receiving all spiritual and many temporal blessings.

Unbelief is the seed of all sin in heaven and the world. It made hell necessary for the abode of the fallen angels and all who are deceived by them. The temptation in Eden was a test of the natural gift to Adam and Eve. Unbelief was the sin; eating the fruit was its expression.

God knows that all people can believe Him. The whole Bible is addressed to that power. It is the key to the treasury of heaven.

If all Christians knew they possessed such power, they would enjoy constant victory over the world, the flesh and the devil, would carry a revival with them the year round.

It is necessary to express natural faith in prayer for spiritual faith, and help to exercise the natural, but by both mountains may be removed. Please read Hebrews 11 on your knees.—Free Methodist.

Good-will, like a good name, is got by many actions, and lost by one.—Jeffrey.

MY 37TH BIRTHDAY REMINISCENCE.

As a pebble throw into a pond causes its wavelets to reach the shore in due time, so the very operation of God's Divine grace upon our hearts and lives will influence other lines through all time and on, on to eternity.

It was a freezing, cold, snowy, winter night the 24th day of March, 1893, when in the city of Saint John, New Brunswick, driven there by wrongdoing, sin against God, disgrace against a good father's home, and Christian love, life and advice, I had left the homeland of Nova Scotia to make my own way in this world, and after weeks of unsuccessful search for business position or employment of some kind, discouraged, downcast, and as the world calls broke, on the verge, yes, the already planned act of suicide, in the then known Belyea Hotel, while locked in my room, a knock on the door stopped procedure, and a voice calling from the corridor, being Mrs. (Sister) Belyea, who stated, after I had opened the door, that Mr. Belyea had gone up river and there was no one to escort her away up to the Carleton Street Reformed Baptist church, it being week-night prayer meeting.

I do truly believe that invitation was in God's order for my salvation. Upon collecting myself from the premeditated act, and dressing again, I met Mrs. Belyea at the hall door and we walked up Prince William street to Carleton street, to the dear old church of rich memory.

Upon entering, the singing had begun. Precious was the Spirit's presence to those who loved and knew, but my stubbornness kept me in the second seat in the rear, while Mrs. B. went front. Dear to my memory is the face of Elder McDonald, the pastor at that time, the man God used to speak words of deep, pungent, heart-searching truth, with conviction which led to my conversion. That Friday night's prayer meeting, March 24, 1893. Oh! how the words of that faithful man of God stay with me; how many hundreds have been turned to Christ and been most graciously saved by my ministry during the past 37 years, in Bible class teaching, in the twelve years of Sunday school superintendency, sixteen years of evangelism, five years of pastoral duties.

I am impressed as the years fast pass to recall that only one remains of the company at the service the night I was born again, Mrs. Belyea. How we wept for the joy of meeting again at dear Beulah Camp last year.

My testimony this 37th birthday in grace is that Matthew 6:33, the first Scripture ever sent to my heart by the Holy Spirit, has held me, does hold me, and praise God, will hold me, and all the Israel of God till we sit down in the eternal kingdom.

I desire to greet through The Highway all those who so faithfully have stood by the work of God and Holiness, and now do uphold its interests at the Reformed Baptist Church, Carleton street, Saint John, N. B.

Matthew 6:33: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Hallelujah, I'm proving it's true.

Yours for Holiness, looking and expecting
Jesus to come soon.

ROLIE H. WHITMAN.

Culture is more charming than cosmetics.—*Wesleyan Methodist.*

Scandal runs while truth crawls.—*Wesleyan Methodist.*