

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.—Isa. 40:3

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THE HOLY SPIRIT THE CONSERVATOR OF ORTHODOXY

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I Cor. 12:3.—“Wherefore I give you to understand that no man, speaking by the Spirit of God, calleth Jesus accursed; and that no man can say Jesus is the Lord, but by the Holy Ghost.”

The term “Orthodoxy” signifies right beliefs in respect to fundamental Christian doctrines. These are: the supreme divinity of Jesus Christ, the Divine Spirit, the three-fold personality of the one Divine substance, the substitutional atonement, justification by faith, regeneration and sanctification by the Holy Spirit, the future general judgment of the race, assigning some to eternal rewards and others to endless punishments, according to the permanent character voluntarily chosen in this life, the only probation. This, as I understand it, is the substance of orthodoxy.

In all ages of the church, it has been an important question how to preserve evangelical truth in the belief of those who profess faith in Christ. Recent events in the history of theological seminaries have intensified the interest in this question. A favorite method is to require the theological teachers to subscribe at stated intervals to a well-defined formulary of doctrines. But the Holy Spirit has not emphasized any portion of the Bible as a shorter catechism, embodying the substance of revealed truth. If men draw up these creed statements in that heat of theological controversy, we are not sure that they have excluded all error and included all saving truth. Church history shows that men who have totally fallen away from a prescribed standard of doctrine may, under a temptation to retain their place, continue to re-affirm their adherence thereto, by putting their own definitions into the terms. As the forms of liberty survive the spirit, so the orthodox creed may long outlive the spirit of orthodoxy. Required subscription to minute, ironclad statements of doctrine has been the cause of much contention, and a wedge for dividing the body of Christ. Language may be so twisted and words so defined, that uniformity of belief cannot always be ensured in this way. Hence the most poisonous liberalism may be taught under the forms of evangelical truth.

Unregenerate men may be trained from infancy in the catechism to assert with the lips the supreme Deity of Jesus, but it is like the talk of the educated parrot till the Spirit of truth, or the Spirit of reality, makes the dogma, which has been drilled into the intellect, real to the heart. This truth, though not conflicting with reason, is so far above reason, that no person on the plane of nature, unaided by the Paraclete, can never have a satisfactory realization of it. This doctrine of the Godhead of Christ, which is fundamental to the evangelical system, is preserved and rendered vital in the Christian consciousness only by the Holy Spirit. This basal element of

Christianity may well stand for the sum total of evangelical truth.

This brings us to our theme: the Holy Spirit in the believer preserves, vitalizes, and makes real to the consciousness all the essential truths of the Gospel. The spirit of inspiration has recorded these truths in the Bible, but if He had not made them real and living in the Christian experience, they, and the Bible, too, would have perished long ago.

History is full of instances of essential truth dropping first out of experience, then out of the creed. Thus justification by faith in Jesus Christ disappeared from the Roman Catholic Church and left the world in darkness for a thousand years. Fewer and fewer experienced the consciousness of pardon of sin as witnessed by the Holy Spirit, till finally there were not witnesses enough left to keep the precious truth from going into oblivion. Luther first experienced and then boldly restored the lost doctrine. Thus the doctrine of entire sanctification was lost during many Christian ages, and was restored to the modern Church by the great spiritual awakening called Methodism, the largest effects of which are not found in the census tables of the various Methodisms, but in the spiritual impulse given to our entire Protestant Christianity.

Church history demonstrates that so long as the Church is filled with the Holy Spirit, her grasp of all cardinal Christian truth is firm and unwavering. Just in proportion as the Church has been filled with the Holy Spirit has she firmly held the truths of orthodoxy. But whenever the Spirit has ceased to sway her, and she has fallen into a decay of her spiritual life, she has relaxed her grasp upon the fundamentals of the Gospel.—*Heart and Life Magazine.*

GOING SLOW WITH GOD

God is never slow from His standpoint, but He is from ours, because impetuosity and doing things prematurely are universal human weaknesses. It may not only be the result of our fallen condition, but one of the infirmities in our very nature as creatures to be in a hurry. When we begin to learn the ways of God we have so many things to unlearn that there are some lessons which God does not begin teaching us till after we have passed the initial stages, and one of these deeper lessons is that of moving very slowly with Himself. It is not indifference, nor lagging behind; it is just the opposite of a dull and slovenly spirit, for it is a disposition entirely wide awake and energetic to keep in the order of God's will.

God lives and moves in eternity, and every little detail in His working must be like Himself, and have in it the majesty and measured movement, as well as the accuracy and promptness of infinite wisdom. When we deal with God we are not dealing with impetuous, short-sighted creatures. It is a great thing to really come to the knowledge as to who God is, and how we are to behave with Him.

There is no hurry in Being who sees and knows everything from all eternity. True, God often acts instantaneously, but it is the instantaneousness of mature and boundless wisdom, and not the quickness of a creature's hurry. It is also true that we are to “run the race set before us,” and “run in the way of God's commandments,” but we are to run with all our faculties calmly collected, with thoughtful deliberation. Running with God is a slow walk with the creature. We are to let God do the swiftness and we do the slowness.

The Holy Spirit tells us to “be swift to hear, slow to speak, slow to wrath.” That is, swift to take in from God, but slow to give out the opinions, the emotions of the creature. We can never walk with God until we learn to go slow, to take time to pray, to think twice before we speak once, to watch the pace of His guidance, and measure our steps accordingly. Rebekah and Jacob were in a hurry to get God's fore-ordained blessing from the lips of Isaac, and paid the penalty of twenty years' separation and sorrow. Peter lagged behind Christ at the trial before Pilate, but his very tardiness was the effect of his previous impetuosity in boasting of his fidelity. Had he gone slow in his avowals of heroism, and taken time to weigh his words, he would have gone faster, and closer to the cross. The very recollection as to who God is, would produce a thoughtful, slow, quiet movement in all our dealings with Him.

We miss a great many things from God by not going slow enough with Him. It must be a secret joy in God to give Himself forth to those who love and appreciate Him, but God must always act like Himself, and if we fail to move in harmony with His attributes, and get the things He wants to communicate in His own way, He cannot change His perfections to accommodate our whims, and even if He should undertake to hear and bless us without regard to time and fitness it would do us no good, for the very blessings of God, if not conferred in God's way, would prove curses, like eating raw meat or green fruit. There are glimpses into God's perfections, insight into wonderful truths, quiet unfoldings of daily opportunities, gentle checks of the Holy Spirit upon our decisions or words, sweet and secret promptings to do certain things, the quiet solving of hard problems and mental articulations of special words of strength, which we have often missed because we took our ear from God's telephone a little too quickly, or ran past the angle of vision, or wasted time by asking a question, or got in a feverish state of anxiety, or attempted to take God's work into our own hands. There is no telling how much we have lost spiritually, mentally, and physically, by not going slow with God.

There is a time for everything in the universe to get ripe. All thoughts, words, prayers, actions, providences, opportunities, blessings, spiritual experiences, divine revelations, all avocations, all

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