

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—15-8

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SOME VITAL QUESTIONS

Rev. G. W. Ridout, Corresponding Editor
I.

Adam Clark wrote: "The object of all God's promises and dispensations was to bring fallen man back to the image of God which he had lost. This indeed is the sum and substance of the religion of Christ. We have partaken of an earthly, sensual and devilish nature. The design of God by Christ, is to remove this and to make us partakers of the divine nature and to save us from all the corruption in principle and fact, which is in the world . . . The soul was made for God and can never be united to him, nor be happy till saved from all sin. He who is saved from his sin and united to God possesses the utmost felicity that the human soul can enjoy, either in this or the coming world."

Hear Dr. Daniel Steele's testimony to confirm the above:

"In my previous Christian experience of twenty-eight years there always seemed to be a vacancy unfilled, a spot which the plowshare of the Gospel had not touched. My nature had not been thoroughly subsoiled and thrown up to the light and warmth of the sun of Righteousness. But the heavenly Tenant of my soul has changed all this. He has unlocked every apartment of my being and filled and flooded them all with the light of his radiant presence. The vacuum has become a plenum. The spot before untouched has been reached and all its flintiness has melted."

II.

Mr. Wesley was a great theologian as well as a man of Oxford. His change of heart at Aldersgate Street, May 24th, made his Bible more real to him and then the baptism of fire that came later at Fetter Lane made him the greatest of teachers on the great truth of Christian Perfection. Hear Mr. Wesley on the sin question: "You may obtain a growing victory over sin from the moment you are justified. But this is not enough. The body of sin, the carnal mind, must be destroyed. The old man must be slain or we cannot put on the new man, which is created after God in righteousness and true holiness; and this is done in a moment. To talk of this work as being gradual, would be nonsense, as much as if we talked of gradual justification."

Salvation in its initial state, as well as in its fullness, is a matter of faith, not growth, not gradualism. Once Sadhu Sundar Singh entered into conversation with a Hindu "holy man" lying on a bed of spikes. For eighteen months the Hindu had been torturing his body that he might crush the desires of self. He admitted, "I have not yet gained my object, nor is it possible to do so in so short a time. Many years, and indeed many births, will be necessary to accomplish it." Sundar Singh reasoned with him and testified as to

how he had found deliverance and peace in an instant, but the other man replied, "I can never admit that salvation can be obtained as a gift, and in one short life." Oh, the power of tradition over the mind.

III.

There is a distinct difference between the grace and gifts of the Spirit. Andrew Murray says: "The grace of the Spirit is to make men free from sin; the gifts of the Spirit are to fit a man for work."

Dr. A. B. Simpson says: "All those various manifestations of the fruit of the Spirit are but various forms of love:

"Joy is love exulting.
Peace is love reposing.
Longsuffering is love enduring.
Gentleness is love refined.
Meekness is love with bowed head.
Goodness is love in action.
Temperance is true self love.
Faith is love confiding."

Many there are who are praying to be filled with the Spirit and to have perfect love in the soul who need first a negative work done—the emptying process. "I believe," said Moody, "that the moment our hearts are emptied of pride and selfishness, ambition, self-seeking and everything contrary to God's law the Holy Ghost will come and fill every corner of our hearts; but if we are full of pride and conceit and ambition and self-seeking and pleasure, there is no room for the Spirit of God, and I believe many a man is praying to God to fill him when he is full already with something else. Before we pray God to fill we ought to pray him to empty us."

IV.

Satanic attacks may strike believers at unexpected time and places. Levi White, in that notable book "The Borderland of the Supernatural," a book which should be in more libraries, tells of the case of a well-to-do farmer in Ohio. While praying one day in his barn he said to God: "Take this land, these horses, sheep, cattle, hogs, my wife, children and myself and do what seemeth good in thy sight, but give me a blessing that I cannot doubt. Amen." On his way to the revival meeting the Spirit fell upon him; he began to whisper, "Praise the Lord." On reaching the church his face was all aglow and he felt like bursting out in audible laughter and his lips were saying praise to God. For eight days and nights he was so filled that he hardly ate nor could he sleep. Then he prayed: "Lord, you gave me what I asked. I do not doubt but that I have the Holy Spirit baptism, but do you not think, dear Lord, you gave me too much and that you had better take a little of it away so I can sleep?" Just as suddenly the blessing departed and darkness came over him; the most intense mental and soul agony came on . . . at times the most indescribable sense of a hateful supernatural being rushed upon him like a flood-tide from

hell . . . the energy suggested suicide . . . then suddenly the darkness gave way; indescribable glory filled his soul. He said: "I have learned the important lesson to never pray God to take away the Spirit, but to enlarge the vessel."

V.

"I do not see it," many say, touching holiness and kindred doctrines. Dr. Taylor, the Unitarian, talking with good old John Newton about the Atonement said to John, "Sir, I have collated every word in the Hebrew Scriptures seventeen times and it is very strange if the doctrine of the atonement you hold should not have been found by me!" "I am not surprised at that," said Newton. "I once went to light my candle with the extinguisher on it."

There are many who cannot see the supernatural in the Bible and in conversion, sanctification, etc. The extinguisher of education, prejudice, pride, false culture and carnality must be removed before these things can be seen and understood.

There is a story told of a young college fellow, possibly he might have been one of the modern college bred preachers of the day, who stood by a Salvation Army open-air meeting; at the close he asked the Salvation Lassie about her authority and her education. He said to her, "I can say the Lord's Prayer in Latin." The Lassie replied, "I can say Jesus saves me in English, can you?" That was enough! The young fellow was long on education, but short on a real experience of salvation.

VI.

The question of backsliding is a vital one. The Bible tells of heart backsliding. Prov. 14:14: "The backslider in heart shall be filled with his own ways." Other passages about backsliding are, Jer. 2:19; Jer. 3:6; Jer. 8:5, 14:7; Hosea 4:16, 11:7. Promises to the backslider, Hosea 14:4.

In a holiness meeting recently the question was asked if a person backslid from sanctification would he lose his justification? Let the question be answered by another as follows:

"Suppose an individual entirely sanctified, should fall from this state of grace, does he also lose his justification? To this we reply, that will depend altogether upon the nature of his offence, and the circumstances of the case. If he commits an actual sin, he not only forfeits his entire sanctification, but also his justification. Now it is a well known fact, that one who is in the regenerate state, may decline in spirituality, and yet not be entirely backslidden; his justification may be impaired, without being destroyed. And, in like manner, one who is entirely sanctified, may so far decline in spirituality and moral power, as to lose the evidence of entire purity and

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