

THE LIFE OF TRUST

The inner life of holiness is pre-eminently a life of faith.

The life of trust implies a continuous and a steadfast faith. It also implies a very high degree of faith, or what is called by Paul, "The full assurance of faith." The Christian begins to live by faith, and his spiritual vitality is increased and strengthened in direct proportion to the increase and strengthening of his faith.

Now faith, like other principles of the human mind, such as memory, perception and reasoning, increases by exercise. It is to some extent, at least, influenced by the law of habit. This law is that whatever we do frequently or persistently becomes comparatively easy.

Now in the inner life of holiness it becomes the holy habit of the soul to trust in God—to believe His promises—to appropriate with thankfulness all His blessings, both spiritual and temporal, as they are showered down from above day by day, and to expect them to continue. Such a soul knows what it is to rest in Jesus, and if any Christian heart is not resting, it is because it is not believing.

The inner life of holiness is free from all agitation and disquieting reasonings. Not that faith—even reckless faith—is unreasonable, or contrary to reason. No, far from it. But the sanctified man has learned that it is the most reasonable thing in the world to believe God. He has learned that his "doubts are traitors," and therefore, when he has once planted his feet upon the sure promises of God, he refuses to be driven from his position by the suggestions of natural reason, which attaches itself to what is seen and temporal, while faith, on the contrary, attaches itself to what is unseen and eternal.

The language of the holy soul is, "Let God be true, but every man a liar," and "Though he slay me, yet will I trust him." Faith is never opposed to true and right reason, although it may be beyond it. There need be and should be no quarrel between them. When rightly understood and rightly exercised they are in perfect harmony.

The mystical writers distinguish between meditation and contemplation—regarding the former as voluntary active exercise of the perceptive and rational faculties, and the latter as a passive condition of the soul in which it just receives the thoughts and communications which God originates: "The ship's navigation ceases," says Molinos, "when it enters the port. Thus the soul after the fatigue of meditation, finding itself in the calm of contemplation, a state of mind resulting from the highest faith, ought to quit all its own reasonings, and remain peaceful and silent with its eye fixed simply and affectionately upon God." Do not the possessors of the inner life of holiness know something of this blessed experience even in our day?

An act of faith is necessary to the reception on our part of the experience of holiness; so also a previous act of consecration is necessary in order to bring us on to believing ground. We must surrender in order that we may believe; we must believe in order that we may be holy. And as consecration and faith are necessary for the obtaining of entire sanctification—so they are necessary for the retaining of it as well. The inner life of holiness, therefore, is characterized by a continuous surrender and a continuous trust. We must yield,

we must trust, we must obey, and that perpetually.

Now, consecration implies a surrender that is absolute, unconditional, unreserved. The greatest struggle is usually in the final definite act of surrender in which we place ourselves and all our interests implicitly in God's hands, and enter into a covenant that we will be, do, and suffer all that He requires of us. The continuous daily inner life will, therefore, be a continuous daily submission to God, with the language expressed or implied, "Thy will, not mine be done." And this will also become easier by frequent repetition until there will be scarcely, if at all, even the consciousness of a struggle in this perpetually yielding of ourselves in all things to His sweet will. To substitute His will for our own becomes our highest delight.

The inner life of holiness is further characterized by the complete subjection and regulation of the appetites, propensities and affections. All these sensibilities of our nature are, in themselves and under proper restrictions, innocent—but in man's fallen condition they have all been corrupted by sin. And in his unregenerate state the human being is often enslaved by these desires which God gave him for a good purpose. Instead of subjecting them, he is subjected by them.

But the inner life of holiness regulates all these sensibilities and keeps each in its proper place and its proper exercise. All the disorderly passions which arise out of the excessive or perverted action of the propensities are quelled and calmed by the indwelling Spirit, and brought into happy union and harmony with the law of God.

—Selected.

IT IS THE GRIND THAT GETS THEM!

Dr. J. B. Chapman

And let us not be weary in well doing: for in due season we shall reap, if we faint not (Galatians 6:9).

In the "automobile cemetery" there are a few cars which came to their end by means of violent accident: but by far the greater number came there just because they could no longer endure the grind — just the grind of daily demand finally got them. And it is like that in matters pertaining to the life of man. A few die physically by reason of violence, but the great majority succumb just by reason of the unrelenting demands of everyday life. And it is like that in the sphere of morality and spirituality. We hear of the instances in which a soul yielded to satanic assault, but where there is one in this list, there are a thousand who gave up to the siege.

Word comes that a man has forsaken the doctrine to which he has been devoted, and we are likely to suppose that he is an intellectual casualty: but it is much more likely that he has just given way to the grind. The Christian life and service is set up on the supposition that Christians will live in the romance of a full Pentecostal experience, and under such conditions the demands are not rigorous, the denials are not irksome, and the commandments are not grievous. But it is the plan of God that as the outward man grows weaker, the inner man shall be strengthened by daily renewals, and when one is no longer recipient of these spiritual strengthenings, the grind gets them. And more men revise their doctrine to make it fit their poor inward estate than the world knows of.

The whole of life is a probation, and even those who make good during some initial period of Christian profession must not be presumed to be immune to either attack or siege. Especially one must not presume himself to have apprehended. In the parable of the Master, it was not springing up "immediately" that bespoke a harvest from the sowing, but it was taking root, enduring the weather and persevering to the ripening. It is not running well at the beginning of the race, but following on to the finish that assures one of the prize.

It takes patience and faith to plow deep, harrow the corners of the field, disk, drag, roll, and carefully dig out the weeds. Then to work on and hope on in spite of deluge or drought, and to keep the courage up right on past a dozen light harvests, hoping still for the full "ingathering" that vision has seen—but such they must do who would know the rejoicing of the last great harvest home. And while the grind gets the quitters, the grind polishes the persistent, and heaven is inhabited by those who have been "purified, made white and tried."

—Herald of Holiness.

CORRESPONDENCE

Toronto, Ont.

October 17th, 1947

To my Highway Friends:

Greetings in Jesus' Name.

Just a few lines to let you know that I have moved from Hartland, N. B., to Toronto. We are living with my daughters, Thelma, and Evelyn, who was so badly burned last January. Evelyn thought she would be able to go to work in a few months, but instead of that, her arm and shoulder have grown worse. She was to see a specialist and he said she would have to have skin grafting under her arm. Her shoulder is out of place, so she has got to have her arm and shoulder put in a cast for 18 days. She will enter the hospital on the 20th and be operated on the 21st. We covet the prayers of all the brothers and sisters. In spite of all these things I can still report victory through the blood.

Your brother in Christ,

ZIBA ORSER,

182 Kenilworth Ave.,

Toronto, Ont.

TRUST

I cannot always trace the onward course

My bark must take;

But, looking backward, I behold afar

Its shining wake

Illumined with God's Light of Love;

And so I onward go

In perfect trust that He who holds the helm

The course must know.

I cannot always understand

The Master's rule;

I cannot always do the tasks He gives

In life's hard school;

But I am learning with His help to solve

Them one by one;

And when I cannot understand, to say,

"Thy will be done"!

—Selected.