

The King's Highway.

And an highway shall be there, and a way, and it shall be called The Way of Holiness: . . . The wayfaring men, though fools, shall not err therein. Isaiah 35:8.

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THE FULNESS OF GOD.

CHARLES WESLEY.

I ask the gift of righteousness,
The sin-subduing power;
Power to believe, and go in peace,
And never grieve Thee more.
I ask the blood-bought pardon sealed,
The liberty from sin,
The grace infused, the love revealed,
The kingdom fixed within.
Thou hear'st me for salvation pray,
Thou see'st my heart's desire;
Made ready in Thy powerful day,
Thy fullness I require.
My restless soul cries out, oppress'd,
Impatient to be freed;
Nor can I, Lord, nor will I rest,
Till I am saved indeed.
Thou canst, Thou wilt, I dare believe,
So arm me with Thy power,
That I to sin may never cleave:
May never feel it more.

"Be Filled With The Spirit."

EPH. V. 18.

I am truly persuaded that what the Church of Christ needs today above everything else, is to turn her back, once and forever, upon man-made creeds, human philosophies, and higher criticism, and to turn in one solid mass to primitive apostolic plans and methods.

It is about time we leave off experimenting, and turn our attention to the plans which have been tested and tried, and proved adequate to grapple with the difficulties which confront us.

The methods of the Pentecostal Church have never been known to fail and it is because they have been abandoned by the modern church that the nations of the world are not being brought to Christ commensurate with efforts being made for that object.

The baptism of the Holy Spirit and the infilling of the same would solve the problems of holy living, and power for Christian service; but the Holy Spirit has been practically ignored, hence the shameful lives of professing Christians, and the unnumbered millions of unsaved, in our own Christian (?) America, and in all the heathen countries. Well may we lift up our voices and cry, "Tell it not in Gath publish it not in the streets of Askelon; lest the daughters of the uncircumcised triumph."

Oh that the church of Christ would rise up as one man, and declare that its reproach should be taken away and then down on its knees to plead for the Holy Spirit to manifest His power in and through each individual life, and the whole collectively. Pentecostal scenes would then become the order of the day, and the time would not be far distant when "the knowledge of the Lord should cover the earth as the waters cover the mighty deep."

This would be the splendid outcome of obeying the injunction given by Paul to the Ephesians: "Be filled with the Spirit."

The three principal reasons why we ought to be filled with the Spirit are as follows:

1. Because God demands it, and it is impossible for the true believer to deliberately disobey a single command and maintain spiritual life. "He that is born of God doth not commit sin," or the more correct rendering: "Doth not possess a lawless spirit."

2. Because ample provision has been made for it. "The Spirit was not yet given, because Jesus was not

yet glorified." But now the redeeming work is done; the Saviour has fulfilled every condition to the last jot and tittle, and the Holy Spirit, the Comforter, has entered upon his glorious work officially, and is prepared to operate upon all who will receive Him.

3. Because above everything else we need the fullness of the Spirit. We need Him first of all to cleanse and purify our hearts, and make us Holy. We need Him to keep us moment by moment in a state of holiness. We need Him also to empower us for effectual service for Christ.

II. What is implied in the injunction: "Be filled with the spirit?"

1. That our whole being must be exclusively given up to Him. All that now fills us must now be emptied out. To "be filled with the spirit" implies that he occupies every thought and space within us. Not a particle of room for any other element.

2. That we receive Him into our hearts by faith. The emptying process is not enough; there must also be the actual filling. And this comes in answer to believing prayer. "How much more shall your Father which is in heaven give his Holy Spirit to them that ask him." " whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them."

3. That the spirit comes into our hearts, that he may control our lives. Hence, if we are to retain Him we must yield perfect obedience to all that he commands. We must not grieve Him. We must not resist Him, or He will withdraw his conscious presence, and leave us in total darkness.

III. The result of being filled with the Holy Spirit.

1. Our stammering tongues will be unloosed and we shall be able to witness effectively to the resurrection life of Christ. (Acts i. 8; ii. 4.)

2. It will make our experience a joyful one, because victorious over all the power of the enemy. (Acts ii. 46.)

It will impart a blessed consciousness of the impartation of spiritual power (Luke xxiv. 49). The little band of disciples were as confident of the inflow of spiritual power as it was possible for them to be, when of the spirit fullness they all received.

Beloved, have you been filled with the spirit? or are you living just as though there never had been a Pentecost? The blessed Holy Spirit is for you as much as it was for the apostles (Joel ii. 29). May you be led into the blessed exalted privilege.—Ex.

PECULIAR PEOPLE.

The peculiarity of the people of God is not in their dress, their diet, or their manner as much as it is in their spiritual or inward life. The fountain of their lives is so pure that they cannot send forth bitter or impure water. Though they eat like other men, transact business, suffer losses, and have all the weaknesses of other mortals, still they are strangers and pilgrims unknown. Their happiness seems to come from some hidden source and breaks forth in unexpected ways and places; yea, they have a table prepared in the presence of their enemies, and eat in quietness while the wicked rage against them. They are the kind of folk of whom Mr. Wesley speaks when he says, "They rejoice evermore in uninterupted happiness in God. Pray without ceasing which is the fruit of al-

ways rejoicing in the Lord. In everything give thanks—which is the fruit of both the former. This is Christian perfection. Further than this we cannot go; and we need not stop short of it. Our Lord has purchased joy, as well as righteousness for us. It is the very design of the gospel that being saved from guilt we should be happy in the love of Christ. Prayer may be said to be the breath of our spiritual life. He that lives cannot possibly cease breathing. So much as we really enjoy of the presence of God, so much prayer and praise do we offer up without ceasing; else our rejoicing is but delusion. Thanksgiving is inseparable from true prayer: it is almost essentially connected with it. He that always prays is ever giving praise, whether in ease or pain, both for prosperity and the greatest adversity. He blesses God for all things, looks on them as coming from Him, and receives them only for His sake; not choosing nor refusing, liking or disliking anything, but only as it is agreeable or disagreeable to His perfect will." Such a character as this is certainly peculiar and might we not also say rare?—Bible Advocate.

EARNESTNESS IN RELIGION.

There is no quality or element in religion that can take the place of aggressive earnestness. Activity is the condition of growth. "Woe unto them that are at ease in Zion." No Divine malediction is necessary to consign them to their "own place" among the non-producers in the Lord's vineyard. It is only by eternal vigilance and wise and ceaseless effort that we hold our own and make advances on the enemy's line.

We are not enlisted to hold the fort, but to capture the enemy. The campaign is offensive not compromise Christianity in all its forms as developed, in history, has been aggressive. It aims after the spiritual conquest of the whole world, and whatever it has achieved has been done through its power to inspire men and women to go forth as missionaries animated with this sublime and far-reaching idea.

Whatever progress the religion of Jesus has made, in spite of all errors and superstitions, has been accomplished largely through this one all-mastering passion. This was the secret of Paul's power; and the same is true of every preacher who has achieved success.—Ex.

CHRISTIAN PERFECTION.

There is as much in understanding what Christian perfection is not, in order to a correct understanding of the subject, as in understanding what it is.

1. It is not absolute perfection, as that belongs to God only.

2. It is not angelic perfection, as it does not pertain to angelic, but to human nature.

3. It is not Adamic perfection, as His was a natural endowment, and ours a gracious.

4. It is not perfection of knowledge, nor freedom from errors and mistakes, for that would make us gods.

5. It is not freedom from temptation, as the Lord Jesus himself was "tempted like as we are."

6. It is not exemption from the possibility of falling, as Adam, who was "created in righteousness and true

holiness," fell, and holy "angels kept not their first estate."

7. It is not perfection of conduct, as that would exclude all mistakes and errors.

8. It is not a state of constant ecstasy. It is not overwhelming joy, but more properly,

"A heart resigned, submissive, meek, My great Redeemer's throne, Where only Christ is heard to speak, Where Jesus reigns alone."

9. It is not the extermination of our animal instincts.

While Paul professed to be "crucified with Christ," and "dead indeed unto sin," he is careful to tell us, "I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway." While sin is dead, the animal instincts need to be properly regulated and kept within proper limits.

Here we have the negative side of Christian perfection—what it is not. And it will be seen that most of the points named are the very points which the professors of holiness are charged with holding and teaching. But all this they sternly deny, and insist that the perfection which they profess and teach, is simply perfect love, secured through perfect faith in Jesus, and retained as received, by simple, perfect trust in the merits of the Atoning Lamb. What can there be objectionable or harmful in all this?—Sel.

Daubing with Untempered Mortar.

The value of a wall or building and the safety of it depends upon the kind of mortar used. If the mortar is properly tempered the bricks or stone as they are laid together become as one solid substantial structure. Just so in the work of building for God whether it be in our own characters or in the work we may do in trying to build up his kingdom. It pays to do thorough work. "Take heed how ye build." No material is fit to be used in the building for God until it has been especially prepared. The Lord alone can fit us up for a place of usefulness and can give us stability of character. That which we have by nature is all good, were it not for the fact that it has been tarnished by sin, and cannot be of use to Him till cleansed. Only God, by the Holy Ghost, can put us in our places in His work; only He can put us in proper relations with those around us. God's people are to be built together for a habitation of God, through the Spirit. The cement or mortar that is used in God's work is that of love; without it nothing can be accomplished.

Churches may seem prosperous and flourishing, sometimes having grown up like a mushroom in the night, and presently something goes wrong and they fall, or become divided; they were daubed with the untempered mortar of selfishness, pride or popularity, and were not able to stand the storms of time, or of trial. God's work may seem slow to the world, sometimes, but work that is thorough a church that is gathered together by the Lord Himself, may have many trials, may be sifted and the material that will not stand the sifting will be like the chaff which the wind driveth away, but the good grain remains. Every plant that He hath planted will only take deeper root and become more firm because of trial.

The truths of God's Word are substantial, but it is not until they are applied to us by the Holy Ghost, that we are able to grasp them or to receive them in our hearts. The Holy Ghost is the only cement that will bind us to God and enable us to become part of the Rock that must endure the trials of Judgment fire.—Sent of God.

Talk Much With Christ.

The greatest lack in Christian work is the lack of talking with the Master. We hasten to talk about Him without taking time to talk with Him. Thus a historical rather than a living Christ is presented. We talk of One we have heard of, rather than One we know personally.

It is estimated that the time spent in prayer by all Christian professors averages not more than five minutes a day. (Stop a moment here and honestly answer the question, How long do you pray daily?) Here is the cause of lifelessness and barrenness. The all-important preparation for soul winning, the Christian's vital breath is left to the last few sleepy minutes of the day, and then often there is not enough heart in it to really open the life to God and give Him an opportunity to talk with you about the occurrences of the day, and to let Him make intercession through you for the souls of others. If Jesus, the One best fitted of all that have lived to reach souls, found it so necessary to talk with His Father, as to spend whole nights in prayer, what must be our need? The word of God teaches constant communion.

Prayer in secret prepares for prayer in public; one whose heart has not been in communion with God may get down on his knees in prayer-meeting and appear to address One near at hand, but we feel a distance in spirit. Your prayer manifests how well you are acquainted with God. Unreal prayers make infidels. Be real in prayer.

Prayer who have been estranged must have some words of reconciliation before intimate relations can be resumed. Strained relations between you and God makes you unfit to present a petition for others. But if you are in touch with God by secret prayer, you can be ready to pray for others with life and power. When prayer is your native breath, you only need an opportunity and the communion that had been kept up in secret flows out spontaneously like a well spring.—Ex.

Scriptural Methods.

Dr. Charles H. Parkhurst, of New York, like all right-thinking Christian people, is down on the use of sensational methods in seeking to secure the attendance of people upon the services of the sanctuary. He says: "The advertising of sensational topics is a way the pulpit takes to worry truth into reluctant hearts of advertisement-captured congregations. It does not hold the people, but it does cheapen the pulpit and set the house of God in the same row with the dry goods stores, millinery shops and other institutions that put big headlines in the newspapers and flaming placards in the front windows. I believe that ninety people out of a hundred would respect God's house if they were sure that it is God's house more than it is man's."