

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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A PRAYER.

Lord, grant us eyes to see, and ears to hear,
And souls to love, and minds to understand,
And steadfast faces toward the Holy Land,
And confidence of hope, and filial fear,
And citizenship where thy saints appear
Before thee heart in heart and hand in hand,
And alleluias where their chanting band
As waters and as thunders fill the sphere.
Lord, grant us what thou wilt, and what thou wilt
Deny, and fold us in thy peaceful fold:
Not as the world gives, give to us thine own:
Inbuild us where Jerusalem is built
With walls of jasper and with streets of gold,
And Thou, thyself Lord Christ for corner stone.

Christina G. Rossetti.

EPHESIANS 5-27.

BY GEORGE QUINAN.

If we had lived in Ephesus 1900 years ago and were not sanctified, we might have thought the Church Paul had in mind when he wrote this verse was the wonderful temple of Diana.

"The sun in its daily survey of the earth saw nothing more sublime. About it clustered a forest of columns hewn by the most skillful craftsmen from Parian marble. Its doors were of carved cypress wood. Its timbers were of cedar. Its walls were crusted with jasper and precious stones and adorned with the priceless trophies of artistic skill. Its grandeur was celebrated by the princeliest of poets. It was the product of centuries of devoted toil and sacrifice. All that beauty had to offer in the way of ministry, all that power could yield in the way of tribute, had crystallized into that 'glorious' temple at Ephesus, which was the center and citadel of the old heathen world."

But this was not the Church Paul meant. The Church he had reference to was a small company of men, women and children who were holding a holiness meeting in a humble house in one of the side streets of that great city. These people had once been great sinners, with carnal minds as big as are made. In that little assembly there are not many wise, not many mighty, not many noble, measured by the standards of this world. Every one of them had repented Scripturally and had been pardoned freely. Over every face hung the shining veil of peace with God. Not only the twelve men (Acts 19: 7), but all the members had been baptized after conversion with the Holy Ghost (Acts 19: 6), as a definite second work of grace (verse 2).

In sweet accents they sing the songs of full salvation. He hath brought us up out of the horrible pit, and out of the miry clay. Their faces are bright with the shining of that crown which they wear whose souls have been made clean, the carnal mind crucified and the New Man reigning supreme within. And each one has now become a member of God's church. It was of these sanctified men and women Paul was thinking when he wrote, "a glorious church, not having spot or wrinkle." The insignificance of their numbers, their dress, their lack of culture, did not mislead him. He beheld the oak cradled in the tiny acorn cup. In those few "holiness cranks" he beheld the promise and potency of the high-

est types of life. To him those saints composed a glorious church, a visible church on the only basis given by God for His church, which is holiness, a basis that should prevail over the earth for all coming time, dispersing its shadows and filling it with song. Facing the long future he saw thrones tottering, crowns crumbling, civilizations waning beneath the blight of time. He saw the holiness people, clothed in white robes of heart purity. He heard the ringing testimony to a salvation from all sin, pealing with trumpet tone in every tongue. He caught the songs of joy and gladness rising from the holiness church in an ever-swelling chorus. His pulses beat with the tramp of multitudes that with the passing of the years would gather beneath the holiness banner of the cross. He foresaw the centering of the holiness hosts about the Christ, settled and established on a holiness basis of church membership and fellowship, the bond of unity and peace. With illuminated mind he detected in that group of poor, weak, despised, base Ephesians the nucleus of that holiness church thru which was to come the ultimate triumph of God; so he christened it, "a glorious church."

It is a glorious church because of its doctrine. In all institutions there is doctrine, but the doctrine of the holy church alone is glorious. It is a glorious church because of its mission to save souls from hell, to bring souls to glory, to heal their bodies, souls and minds. Finally, if God has instituted a church in the world with rules and regulations to govern it, a visible church, a glorious church, why then are not you a member of it?

"The Bible teaches us that Christ has been exalted to the throne of the universe for this express purpose: That He may rule there for the promotion of the interests of the church. This is the way the passage runs: 'He [the Father] hath highly exalted Him [the Christ] and hath put all things under His feet, and hath given Him to be the head over all things for the church, which is His body, the fullness of Him that filleth all in all.' Is this true? Can this be true? Is it a fact that the Lord Jesus Christ is vested with supreme dominion over world that He may build up and advance the interests and the destiny of an institution which can claim nothing of you either by way of love or allegiance or service? Can you have full heart-interest in Christ and yet have no heart-interest in His church, which absorbs all His time and endowment and energies and hopes and His exalted life? You say you are a friend of Christ, while at the same time you are ignoring and denying and ill-treating the one institution into which Christ is pouring all His fullness and which is as inseparably connected with Him as your body is connected with your head. You claim that you live for Him, and yet you hold yourself aloof from the one institution through which He is working out His glorious purposes and which exists solely for His exaltation and glory. This ought not so to be. This is, it cannot be so logically. This cannot be so loyally. The church of Christ has an unshakable claim up on you. Christ called His followers out from among men into special relationship to Himself and to each other. If this be so, then why are you outside of this relationship?"

After digesting the above article it might do our soul good to finish up with singing No. 232 in 'Good News in Song.'

TAKE HEED.

The spirit of compromise is one of the most deceptive of spirits. One who is beginning to lose ground spiritually and to drift toward the world cannot be more easily convinced of it than was Saul when Samuel first went to him with the message that he had not performed the commandment of the Lord in utterly destroying the Amalekites are a type of carnality and of the world, and God had said they should be utterly destroyed because of their wickedness. We dare not justify that from which God condemns nor cling to that which He has said we should separate. 'If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of the life, is not of the Father, but is of this world.' Many may enjoy a degree of grace before they fully understand the entire separation that must take place in the heart in the cleansing, and in the giving up of every thing that is of the world. But when one has had light from God, and fails to walk in it, there is as great a responsibility resting upon him as was resting upon Saul, when he disobeyed God in failing to destroy all the Amalekites and all that pertained to them.

We have been much surprised to see some who once had professed to destroy all their idols, and separate from the world, beginning to dress, talk and act worldly, attend places of amusement which once they gave up; insure their lives and join what they call a "harmless lodge," etc. They had not only separated from these things, but spoken against them. Now when spoken to about these things, they say, "I do not love the world, nor have I compromised; I just see things differently from what I once did." But these unmistakable evidences of worldliness, like the "bleating of the sheep and the lowing of the kine," are too plain for those who are keeping in the old paths to be deceived. Saul's excuse was that the people desired the best of the sheep and of the oxen, and that is usually the secret of the beginning of compromise, the love of popularity or the love of praise. "The fear of man bringeth a snare." God calls such adulterers and adulteresses. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is an enemy of God."

It means much in these days of compromise and worldly conformity, for the humble child of God to deal as faithfully with those who are drifting to the world as did Samuel with Saul. But there are true prophets of the Lord who have the cause of God at heart; and unless they are faithful in giving warning, and their warnings heeded, the old landmarks will soon be lost sight of by those who were once a spiritual people.—Sel.

Salvation attires the soul in robes of righteousness; the baptism with the Holy Ghost, with the spotless robe of purity preparatory to the great reception at the marriage supper of the Lamb. The interior work of grace calls for an outer expression.—Way of Faith.

SOCIAL RESPONSIBILITY.

We are told very frequently that the President of the United States and his wife set the pace in social life in Washington. This is a great responsibility, and may sometimes incur considerable annoyance. How President and Mrs. Roosevelt regard some things in social life appears from a little incident of the past few months. It will be readily recalled that the wife of Mr. W. C. Vanderbilt secured a divorce from her husband that she might marry another man, and very soon after the decree was entered did marry Oliver H. P. Belmont. Mrs. Belmont secured considerable property on her separation from Mr. Vanderbilt, and Mr. Belmont is a wealthy man. It is sometimes said, and we believe truthfully, that men and women of wealth can buy their way even where worth of character and nobility of conduct will not take them and it seems, judging from news reports, that Mrs. Belmont has an ambition to shine in society life in Washington. The height of social ambition in Washington is to obtain recognition from the White House. Sumptuous apartments were secured and preparations made for the recognition from the White House which never came. The reason for its not coming is to be found in the divorce courts in New York. It is said that President and Mrs. Roosevelt hold to views regarding divorce almost identical with those held by the late Queen of England, who would not admit divorced persons to the royal circle.—Wesleyan Methodist

SECRET OF EFFECTUAL PRAYER.

If you want to pray in power, begin with this word: The Spirit also helpeth (is given to help) our infirmities." When I feel my infirmities in prayer, then the Spirit will help me. It is when I learn to say and to live in the experience and consciousness, "I know not what I should pray for as I ought," that I have a claim upon the promise of the Holy Spirit's help.

Have you ever studied the divine blessedness of ignorance! "God hath chosen the foolish things of this world." That is no mere idea; it is a reality.

Abraham went out not knowing whither he went, and he had God for his Guide because he did not know where he was going. So through the whole of God's word you will find it continually comes up that when a man is ignorant and at his wits' end, and says: "I know not what to do," God comes in and takes charge. Do not be afraid of letting that word take hold of you: "We know not what to pray for as we ought."

CHRIST IN THE COUNTING ROOM.

I have often thought that more good might be done by a faithful Christian, in his counting-room, or in his shop, by making all his business transactions subservient to soul-saving than is accomplished by some men who confine their ministrations to the pulpit. You may infer from this, that I undervalue the services of a faithful ministry. Doubtless, many more would be engaged in an exclusive calling as ambassadors for Christ if the principles of holiness, in its experimental workings, were properly developed among business men. But there is a way in which all the Lord's servants may be prophets; a way by which multitudes ought to be ap-

proached with the teachings of the gospel, which, by mere pulpit ministrations, may not be reached; Ministrations, however good and faithful, cannot do the work of a private Christian. And the more earnest and devoted a minister is, the more disposed will he be to cry out, with Moses, "Would God that all the Lord's people were prophets!"—"apt to teach." And thus would the kingdom be extended.—Way of Faith.

YOUR OWN PERSONAL WORK.

God has given it to you; He has called you to it; He has fitted you for it. You have learned how to do it; do not be diverted from it. Do not neglect it through idleness.

Do not overlook it by reason of the cares and burdens of life. Do not give into other hands for courtesy's sake or through politeness. Do not be coaxed away by friend or frightened out of it by foes. Stand fast, and do your own work, whatever and wherever it may be. Know the voice of the Master. Know what He would have you do, then make it your one great continual business to finish the work that He has given you to do.

Beware of the allurements of gain. Do not turn aside for profit or for ease, for wealth or for fame. Let everything else stand aside that you may finish what the Master has given you to do. The working time is brief, the rest is coming, the sowing is but for a little while, but the reaping time and the harvest home is sure to come. "When He who bids us sow and weep.

Shall call us then in joy to reap."
—Sel.

WHAT MINISTERS SHOULD PREACH.

Some other matters may be more acceptable to some of the people than the plain, simple, straightward Gospel. They may crave an exhibition of eloquence, or worldly wisdom and words of pleasing flattery rather than to have their sins probed into; but we must take our stand with the Gospel, for we are commissioned to preach this glorious Gospel in the fulness of its truth and power, whether man will hear or not, be pleased or not.

Our motives should be cleansed of the desire simply to use high sounding phrases or deep reason, or to please the ear with fine word pictures of fancy and the imagination. The Gospel is the power of God unto salvation, and needs no adventitious aids to find the way into hearts. Let it be preached from a full mind, a good heart and communion with God, "not with enticing words of man's wisdom, but in demonstration of the Spirit and power."—Sel.

NEW CENTURY DANGER.

General Booth being asked with others what, in your opinion, is the chief danger, social or political, that confronts the coming century? replied: "I am of opinion that the chief danger which confronts the coming century will be religion without the Holy Ghost; Christianity without Christ; forgiveness without repentance; salvation without regeneration; politics without God; and heaven without hell."—Pentecostal Herald.

We have seen people seek the witness of the Spirit, instead of seeking salvation. The Bible nowhere tells us to seek the witness of the Spirit.