

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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KEPT FOR JESUS CHRIST.

Who are they who are kept for Christ?
The meek in heart,
Who as their share of service choose
The humbler part;
They, clothed in robes of lowliness,
Pursue their way,
And calmly through the shadows pass
To perfect day.

The "kept for Jesus Christ" are those
Whose path to heaven through earthly
ways
Leads on to light,
Who pray and work that sin and strife
Through Christ may cease,
Whose hearts are homes that hold as guest
The angel Peace.

Who are they who are kept for Christ?
The cleaned, the free,
Those who are pure of heart and so
His glory see;
Whom he sends forth to work for him
Where men are sad,
Because they know the love of God,
Which makes them glad.

THE NEED OF THE PRESENT HOLINESS MOVEMENT AS I SEE IT.

Is more hands to put on plasters, and fewer hands to skin,—for human hides are awfully cheap now, and the object of a plaster is to draw. You will remember Christ said, if I be lifted up I will draw, and it is more men that can show this old world a man with a seamless coat on, and blood and spittle on His face, and if He fails to draw He will not require their blood at our hand at the judgment. If we fail to show Christ to the world we have not done anything for it at all. If we do show Him we could not possibly do more. When I have shown my blessed Christ to a fellow, I have done the greatest thing for him that it is possible to do for a human being. God doesn't require the Holiness Movement to convert sinners, or sanctify believers. The requirement that God makes of us is to show His Son to this world, and in order to do this we need men and women that are heaven-born, heaven-bound and heavenly-filled. They must be level-spirited, big-souled, and with a loving disposition, that fear neither men nor devils, and honour none but God, and have made up their minds to succeed or die. Bless the Lord! we have found out the way to succeed is to suck till you get the seed. We must have men and women that are as bold as a lion, as patient as an ox, as swift as an eagle, as wise as a serpent, as harmless as a dove, as gentle as a lamb, and as sweet as honey. We need men with grape-hulls in their beard, and juice all over their face, and pockets full of pomegranates; and if a man were to slap him on the side of the head, a stream of salvation would run out knee deep, and sinners would get converted, believers sanctified, and the church built up, the angels would sing on the rainbow, the saints would shout under the brush arbors and the river of life would overflow its banks, and the fruit of the tree to life would be scattered all over the land.

Now I can see on my circuit 100,000 such workers as I have described, from now until Jesus comes in the clouds. For I see not less than 100,000 open doors looking to the Holiness Movement for help. Oh, the broken hearts, crushed lives and wrecked homes over this land, that, if they are not rescued by Holiness people, will go down with a mighty crash and an awful wail. Will we run to their rescue or not? I leave it on your hearts.

Yours in the bonds of Christian love,

BUD ROBINSON.

CONFESSION IN SEEKING HOLINESS.

FLETCHER.

He whose heart is full of indwelling sin has no more truly repented of indwelling sin than the man whose mouth is still defiled with filthy talking and jesting has truly repented of his ribaldry. The deeper our sorrow for and detestation of indwelling sin are, the more penitently do we confess "the plague of our heart;" and when we properly confess it we inherit the blessing promised in these words: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

To promote this deep repentance, consider how many spiritual evils still haunt your breast. Look into the inward, "chamber of imagery," where assuming self-love surrounded by a multitude of vain thoughts, foolish desires and wild imaginations, keeps her court. Grieve that your heart, which should be all flesh, is yet partly stone; that your soul, which should be only a temple for the Holy Ghost, is yet so frequently turned into a den of thieves, a hole for the cockatrice, a nest for a brood of spiritual vipers, for the remains of envy, jealousy, fretfulness, anger, pride, impatience, peevishness, formality, sloth, prejudice, bigotry, carnal confidence, tormenting fears, uncharitable suspicions, idolatrous love, and I know not how many of the evils which form the retinue of hypocrisy and unbelief. Through grace detect these, by a close attention to what passes in your own heart at all times, but especially in an hour of temptation. By frequent and deep confessions drag out all these abominations. These sins, which would not have Christ alone to reign over you, bring before Him; place them in the light of His countenance, and if you do it in faith, that light and the warmth of his love will kill them, as the light of the sun kills the worms which the plow turns up to the open air in a dry summer day.

Lament, as you are able, the darkness of your mind, the stiffness of your will, the dullness or exorbitancy of your affections, and importunately entreat the God of all grace to "renew a right spirit within" you. If ye sorrow after this godly sort, what carefulness is wrought in you! What indignation! What fear, yea what revenge! You will then sing in faith what the imperfectionist sings in unbelief:

"Oh, how I hate those lusts of mine,
That crucified my God;
Those sins that pierced and nailed his
flesh
Fast to the fatal wood!

Yes, my Redeemer, they shall die,
My heart hath so decreed;
Nor will I spare those guilty things
That made my Saviour bleed.

While with a melting, broken heart,
My murdered Lord I view,
I'll raise revenge against my sins,
And slay the murderers too."

The above is the teaching of the sainted Fletcher on death to carnality. Wesley believed and taught the necessity of seeing the heart—"The depths of pride, self-will and hell." Adam Clarke says: "Few are pardoned because they do not feel and confess their sins, and few are cleansed from all sin or sanctified, because they do

not feel and confess their own sore and the plague of their own hearts." However seeing and confessing, carnality is not enough; we must have faith. But what is that faith whereby we are sanctified? It is a divine evidence and conviction that what God has promised he is able to perform. To this confidence there needs to be added one thing more—a divine conviction that he doeth it. Then the soul is pure from every spot of sin. It is clean from all unrighteousness.—Pointed Bible Readings.

1141. What is original sin?

Ans. This phrase is not found in the Bible and ought not to be found in books of theology, because it can never be used without stating that it does not signify sin in its proper sense entailing guilt. It defines sin in its racial effects, and not sin actual and individual. It refers simply and solely to the derivation of mankind from a vitiated common stock, said to be sinful because it leans toward sin, and not toward the Divine law and the Divine holiness. It is the work of the Spirit in the new birth to impart spiritual life, resist this racial tendency toward sin till its complete extermination in the Spirit's work of entire sanctification. Then the gravitation of the soul is changed from downward to upward. All truly regenerated persons aspire to this experience, although through prejudice engendered by misleaders, they may reject the terms with which it is defined as holiness, perfection, and perfect love. Many find it difficult to harmonize "the bent to sinning" born in us with the goodness of God. This is because they have forgotten that after Adam's sin the race was continued not under law only but under law as the rule of life, and grace sufficient to conquer and ultimately destroy evil propensities, so that where sin abounded grace superabounds in the case of every persevering believer in Christ. No man will ever be condemned to hell for Adam's sin.

1142. What is the best answer to the annihilationists?

Ans. Their fundamental error is in their definition of life as existence, and of death as annihilation. Life very often signifies well-being. It always has this meaning when the adjective eternal is joined with it. This is the blessed existence even in this world of those who put their trust in Christ, and after the resurrection it will be consummated by the accession of a perfect body, both soul and body to last forever.

Death in the N. T. denotes not only the separation of the soul from the body, but also the separation of the soul from God, the source of all true blessedness. In the widest sense death comprises all the miseries arising from sin. There is in the Holy Scriptures no word signifying annihilation. A thing is destroyed when the purpose for which it was made cannot be realized. A watch is destroyed when it is so damaged as to cease measuring time. That soul is dead, yea, self-destroyed, which does not love God, the purpose for which it was created. "Sin revived," says Paul, "and I died"—my well-being ceased, and I became wretched. To perish is not to cease to exist. This is the same word as that which describes a "lost" sheep. If he refuses to come into the fold of the great shepherd, he must be a lost sheep forever.

1143. Did Israel as a nation wor-

ship idols while in bondage in Egypt? Ans. The "golden calf" was an image copied from the Egyptian Apis. When Aaron saw it he endeavored to make a compromise by which the one true God could be worshipped under an idolatrous form pleasing to the people strongly inclined to polytheism. He built an altar in front of the image, and called aloud to the people using the plural denoting majesty, "This is thy God, O Israel." Although he meant the singular number he used the plural "gods." We do not infer from this that the entire Hebrew nation had backslidden into idolatry, but that many individuals had become poisoned with this evil. For the demand made in Egypt that Pharaoh should let the people go "that they may worship me" (Jehovah) must be regarded as the voice of the nation uttered by Moses, their representative. It is true that the nation came very near to lapsing unto the fashionable polytheism then almost universal!

1144. What is the meaning of Perfection as applied to men in the New Testament?

Ans. That man is evangelistic perfect who has reached his designed end and lacks nothing included in the purpose for which he was created, which is love evinced by obedience up to the full measure of his powers. By this we mean his present capacity, not the capacity he would have if he had been born of a sinless stock and had his abilities. This would be Adamic perfection, a concept which is in the mind of nearly all opposers of Christian perfection.

I know of but one elevation of a human being, and that is the elevation of the soul. Without this it matters not where a man stands or what he possesses; and with it he towers, he is one of God's nobility, no matter what place he holds in the social scale.—Channing.

TEMPTATION.

Every Christian must meet temptation, but God has promised that "with the temptation he will make a way of escape." That is, the temptation will come, but we will be delivered. Daniel was "cast into the den of lions," but was delivered "in" the den. Very often the wholly sanctified soul feels the temptation stronger than ever. Is this not because the holy soul is more sensitive to approach of evil? Perhaps the temptation may not be stronger, but the heart's sensitiveness is more acute when cleansed from all sins than ever before. Thank God there is victory over every temptation. "Resist the devil and he will flee from you."

"GO YE, THEREFORE."

An evangelist who was being entertained in a certain parsonage, one day, picked up a Bible and opening it to Mark 16:15 noticed on the margin these words—"Oh that I might go." On inquiry he found that it was the cook's Bible. Deeply interested he sought an interview with her. She opened her heart after much persuasion and told the story of her intense desire to preach Jesus to the heathen. Feeling her unfitness she had ended the struggle one night under a tree in the garden, saying to the Lord she must give it up, but would support somebody else. The evangelist, believing her one chosen of the Lord for a chosen work, encouraged her, interested his church to provide for her

support at some school and sent her forth to us. When her studies were ended she was appointed to China by the Southern Baptist Board, the testimony being given that "She was the best qualified young woman for missionary work, who had ever come before them." In a recent letter she says: "I have finished the course of study in Chinese for the two years and have read Genesis and Exodus beside. I have visited more than a hundred homes and wherever I can I start a Bible class. It is no trouble to get a crowd for street preaching. I almost feel as if the people came up out of the ground; when I begin to talk in the street, there are so many. At first I found it quite hard to think in Chinese and that made it quite tiresome, but now I can talk to them for two hours without the least inconvenience."—The Way of Faith.

PHOTOS OF OUR MISSIONARIES.

The Mission Board decided to have cabinet pictures of the missionaries sold for the benefit of the Foreign Fund. Through the kindness of Mr. H. P. Green, a wholly consecrated photographer of St. John, we are enabled to sell these fine pictures at the extremely low price of 25 cents each, and still make a profit for the fund.

There are two styles, one of the whole family and the other Bro. and Sister Sanders together. All who wish to sell these photos and thus help us in the work, may obtain them by sending to me. It goes without saying that every family of the denomination should have one of them. Those wishing these photos by mail may obtain them by sending to me, enclosing two cents extra to pay postage.

C. K. SHORT, 53 Garden St.,
St. John.

SEPARATION.

The true measure of a man's worth is not always the number of his friends, but sometimes the number of his foes. Every man who lives in advance of his age is sure to be misunderstood and opposed, and often persecuted and sacrificed. The Lord Himself has said, "Marvel not if the world hate you, if ye were of the world the world would love its own." Like Him, then, we must expect often to be unpopular, often to stand alone, even to be maligned, perhaps to be utterly and falsely assailed and driven without the camp of the religious world. Two things, however, let us not forget; first, let us not be afraid to be unpopular, and, secondly, never to be embittered by it, but stand in the confidence of right and God's approval.—Sel.

PERSONAL TESTIMONY.

Many young people are in danger of substituting a verse of Scripture, or a short reading from some religious paper, for personal experience. In so doing one may ease conscience, but there is a real loss to faith. Personal testimony to the saving or sanctifying power of Jesus Christ will always bring strength to the soul. "Let us hold fast the profession of our faith without wavering, for he is faithful that promised."—Heb. 10:23. "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Phil. 6.

No, I can't afford to go into a lodge; "to lodge" means "to tarry" or "to stop," and "I feel like going on, brother, I feel like going on!"

Make a note of this: The fire that comes from heaven is pure fire; that which comes from below has mud with it.