

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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WHAT WOULD JESUS DO?

If you cannot tell the right way,
Know which course that you should
chose
When your mind is so bewildered
With so many people's views,
That you fear to follow impulse,
In case gossip from it grew;
Do not think of people's notions,
Just ask, "What would Jesus do?"
Do as He would, then no matter
What the whole wide world may say,
You will know the path you've taken
Is the best and Christian way,
Should your sympathy be needed
By those from whom man withdrew,
Go and comfort, help, inspire them,
Just as Christ himself would do.
Did He ever think of self first,
Stop to think what man would say,
Ere the Father's call to comfort,
He would hasten to obey?
No; He'er was full of mercy
And forgiveness for men's sins;
Ready, too, to lift souls upward,
As their change of heart begins.
Too much policy we oft have,
That crowds out the impulse good;
And considerations worldly,
Keep from doing good we should.
Let our hearts now err no longer;
Question, "What would Jesus do?"
Do as God then sends the answer,
To His teaching e'er be true.

—SELECTED.

TRUE AND FALSE RELIGIOUS AFFECTIONS.

EXTRACTS FROM JONATHAN EDWARDS,
"TREATISE ON THE AFFECTIONS."

True religion chiefly consists in
holy affections.

It may be inquired what the affections of the mind are. I answer, they are the more vigorous and sensible exercises of the inclination and will of the soul.

Sometimes the inclination is but just moved beyond a state of perfect indifference; at other times it is vigorously exercised: these lively and powerful exercises of the inclination are called the affections.

The affections are of two sorts; those by which the soul cleaves to, or seeks; and those by which it dislikes, or opposes. Of the former kind are love, desire, hope, gratitude, complacency; of the latter kind are hatred, fear, anger, grief. There are some affections of a mixed nature; as pity, in which there is something of the former kind toward the person suffering, and something of the latter in reference to what he suffers. In zeal, there is warm approbation, as it respects one object; and vigorous opposition, as it respects another. In nothing is vigor in the actings of our inclinations so requisite as in religion; and in nothing is lukewarmness so odious.

Such is the nature of man, that he is quite inactive any farther than as he is influenced by some affection. The affections are the springs which set us to work in all the affairs of life, and stimulate us in all our pursuits, especially in all affairs pursued with vigor. Take away all love and hatred, all hope and fear, all zeal and affectionate desire, and the world would, in a great measure, be lifeless: there would be no such thing as activity amongst men—no earnest pursuit of any description. It is affection which engages the covetous, the ambitious, and the voluptuous in their pursuits. The world continues from age to age in a perpetual commotion and agitation; but take away all affections, and the spring of all this activity would be broken, and the agitation; itself would cease. And, as

in worldly things, worldly affections are very much the spring of action; so in spiritual things; spiritual affections are also very much the spring of action. He who possesses doctrinal knowledge only, is never seriously and earnestly engaged in the business of religion. Nothing is more manifest than that the things of religion take possession of the minds of men no further than as they affect them.

There never was a saint recovered from a declining state in religion, without having his heart affected; and, in short, there never was any thing considerable brought to pass in the heart or life of any man, by the things of religion, until the mind was deeply affected by those things.

Upon the whole I think it abundantly evident, the true religion consists very much in the affections. I do not, however, think, that religion in the hearts of the truly godly, is ever in exact proportion to the degree of affection and present emotion of the mind; for undoubtedly there is much affection in real saints which is not spiritual. Their religious affections are often mixed, all is not from grace, but much from nature; and though the affections have not their seat in the body, yet the constitution of the body may very much contribute to the present emotion of the mind. The degree of religion is rather to be judged of by the fixedness and strength of the habit, than

by the degree of the present exercise; and the strength of that habit is not always in proportion to the outward effects and manifestations, or to the hurry, vehemence, and sudden changes of the course of the thoughts. But yet it is evident, that religion consists so much in the affections, that without holy affection there is no religion.

A BAD SIGN.

If any one, on the reading of what has been already said, is disposed to acquit himself by saying, "I am not one of those who have no religious affections; I am often powerfully moved by the consideration of the important things of religion;" let him not conclude, from this circumstance, that his affections are truly gracious; for though, as already observed, we ought not to reject and condemn all emotions of the mind arising from a view of divine things, as though true religion did not at all consist of affection; so, on the other hand, we ought not to approve of all, as though every one who was affected by the things of religion had true grace, and was the subject of the saving influences of the Spirit of God. We should endeavor to discriminate between true and false religious affections.

The saints and angels in heaven, who possess religion in its highest perfection, are exceedingly affected with what they behold and contemplate of the perfections of God, and of his work. They are all as a pure flame of fire in the warmth of their love, the elevation of their joy, and the ardency of their gratitude. Their praises are represented as the voice of many waters, and as the voice of a great thunder. Now the only reason why their affections are so much higher than those of the saints on earth, is, that they see the things by which they are affected more according to their real nature and importance. Hence it is that their affections are more conformed to the nature of those things. If, therefore, religi-

ous affections, in the present state, are of the same nature with those of the saints in heaven, the nearer they are to theirs in degree, the better.

From these things it evidently appears, that if affections concerning religious things are raised to a great height, it is no certain proof that they are not such as have in them the nature of true religion. Those persons, therefore, greatly err, who condemn others as enthusiasts, merely because their affections are very high.

THE OTHER SIDE.

On the other hand, their being very high, is no certain proof that they are of a spiritual and gracious nature. It is manifest from the Scriptures, that there are very high affections respecting the things of religion, which are not spiritual and saving. The Apostle Paul speaks of affections in the Galatians, which had been exceedingly elevated, but which he feared were in vain, and had totally subsided: "Where is the blessedness ye spake of; for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me." Gal. 4:15. And in the eleventh verse he tells them that he was afraid of them, lest he had bestowed upon them labor in vain. The children of Israel were greatly affected by the mercy of God, when they saw how wonderfully he had delivered them at the Red Sea, and sang his praises, though they

afterward soon forgot his works. So again, they were greatly affected at Mount Sinai, when they saw the marvellous manifestations which God made of himself there; and when he proposed his holy covenant to them, they with great forwardness replied: "All that the Lord hath spoken will we do, and be obedient." But how soon were they turned aside after other gods! So great numbers who were affected by the raising of Lazarus from the dead, had their passions excited to a very high degree, and when Christ, immediately after entered into Jerusalem, they exceedingly magnified him. As though the ground was not good enough for even the ass which he rode upon, they cut down branches of palm trees, and strewed them in the way, and cried with loud voices, "Hosanna to the Son of David, blessed is he that cometh in the name of the Lord, Hosanna in the highest." There was a vast multitude crying Hosanna, so that it gave occasion to the Pharisees to say, "Behold, the world is gone after him." John 12:19. But Christ, at that time, had but few true disciples; and all this was at an end when he stood bound, having a mock robe on, and a crown of thorns; when he was derided, spit upon, scourged, condemned, and executed. Indeed, there was a loud outcry respecting him among the multitude then, as well as before; but of a very different kind: it was not "Hosanna, Hecanna," but "Crucify him, crucify him."

There are many persons, who, if they observe anything of this kind in others, are greatly prejudiced against them. Their being so full of talk is deemed a sufficient reason for condemning them as Pharisees and ostentatious hypocrites. On the other hand, there are many, who, if they observe these effects in any one, are disposed, very imprudently, to conclude at once that he is a true child of God, and under the saving influences of the Holy Spirit; and especially are they

confident that such persons are savingly wrought upon, if they are not only fluent, but also affectionate and earnest in their conversation.

HOLY GHOST AND FIRE.

I saw a picture at Ocean Grove on Sunday, Sept. 14th, of this year, I am not likely to forget. I had only a day at Ocean Grove, but it was a remarkable day. I thought while listening to the sermon of the morning that if the people at Ocean Grove have heard such preaching as this through the campmeeting I would not like to be called on to give account for such privileges if I was ever the same after hearing it. But it was in the early meeting for the promotion of holiness where I saw my picture when the testimonies were called for. A little woman gracefully swinging a little bag walked slowly and firmly up the aisle and stood in front of the leader of the meeting. She said, "I am so deaf I cannot hear anything that may be said," and turning around, she added, "But though deaf I can make you hear. I have been a Christian for seventy years. I was converted when I was eight years old." She was very near me. I looked into her illuminated face—illuminated with the joy of the Holy Ghost—and it was a young face! I was so taken up with her looks I do not remember all her testimony, but she said her joy as a Christian was so much greater at this time than in any previous time of her life. She was not excited, though she was evidently filled with the wine of the Spirit. She walked back as firmly and gracefully to her seat with the little swing of the little bag, and again I said to myself, "That was fire—baptized with the Holy Ghost—and with fire." She had a tongue of fire.

Are we going to have tongues of fire in our churches this autumn? Will the people who call themselves Christians be so full of joy that even our agnostic friends will go to church just to see them?

A ritualistic clergyman said to me about three years ago, when I met him at the table of a mutual friend, "Mrs. Bottome, what will drag people into the church?" And he added, "I have spent a great deal of money out of my own pocket to have the finest music that could be obtained, but there are not many more that come to the church. What would you advise? I replied, "Fire in the pulpit." "Fire in the pulpit?" he said, with the utmost astonishment. "What do you mean?" "Did you ever see a fire without a crowd around?" I remarked. "Will not the cry of fire make people people go?" "Yes," he said, "but what did you mean by fire in the pulpit?" I saw he did not think of Pentecost, and I said, "Didn't St. Peter draw a large congregation after the baptism of the Holy Ghost fell upon him, was he not baptized with the Holy Ghost and with fire?" "Ah, yes," he said, "Pentecost! I did not think of that." I have often thought of him.

Will the churches be full this fall? The theaters will be. "Speed!" is the word in the world today. Will the church be slow? Will we as individual members of the Church, be satisfied with nothing less than being filled with the Spirit? Will we lay aside every weight and the sin that does so easily beset us and run the race?—Margaret Bottome, in New York Christian Advocate.

SANCTIFICATION.

Sanctification is a sure cure for lukewarmness and backsliding tendencies. It takes us off the downgrade in the divine life, and puts us on the upgrade. It puts fire in the engine, steam in the boiler, and sets things moving for God. It is absolutely essential to the most efficient service for the Master. Only a sanctified people will witness continually and in word and work for Jesus. And only such are always found on the sunny side of the massive, mazarine mountains of a full and sinless salvation. None but the sanctified soul will thirst for more; because none other has ever slaked its thirst at that fountain which becomes in us an artesian well of water springing up into eternal life.

Sanctification kills us to sectarianism. If we are wholly the Lord's we know no difference between sanctified people of other denominations and those in our own branch of the church. It also sets aside caste among its members, and cements them together with the love divine. It associates the rich with the poor, the learned with the illiterate, those in authority with those under authority, and makes them all one in Christ Jesus their common Lord. Sanctification takes away all the banks and boundaries of selfishness, sectarianism, and sectionalism, and lifts the sanctified up into the boundless and blessedness of the Father's own matchless love for a lost and ruined world.—Bishop Taylor.

KEEP STILL.

Keep still! When trouble is brewing, keep still; when slander is getting on its legs, keep still; when your feelings are hurt, keep still till you recover from your excitement at any rate. Things look different through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years I had another commotion and wrote a long letter; but life rubbed a little sense into me and I kept that letter in my pocket against the day when I could look it over it without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I learned to reticence, and eventually it was destroyed. Time works wonders. Wait till you can speak calmly and then you will not need to speak, maybe. Silence is the most massive thing conceivable sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy.—Burton's Yale Divinity Lecture.

PRAY THROUGH.

Andrew Murray well says in that wonderful book, "With Christ in the School of prayer." "It is one of the terrible marks of the diseased state of Christian life in these days that there are so many that rest content without the distinct experience of answer to prayer. They pray daily, they ask many things, and trust that some of them may be heard, but know but little of direct, definite answer to prayer as the rule of daily life." There are enough people in America who profess to be wholly given up to God to pray down the greatest revival since Pentecost if they would pray through, and, if it did not come at once to dig down into their own lives and see what or where was the hidden wedge of gold that prevented the answer. Pray, and pray through!"—Selected.