

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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cannot believe. Sin destroys the very faculty for believing, until at last, either in the hour of death or before that solemn moment, they find to their alarm and dismay that for them it is too late. They have spurned God's mercy too long. They have allowed some pet sin to eat into their very soul until now they are doomed, hopelessly doomed. Remember Esau sought a place for repentance carefully with tears and found it not. So, many who for years have rejected Christ drift into infidelity and other delusions of the devil until it is impossible for them to retrace their steps. They are like birds ensnared.

Sunday-School scholars, children of Christian parents. I warn you. The truth has been implanted in your heart. You know the way, you know it as well as any preacher in the land. Yet you fail to walk in it. Instead you harden your heart. You have got a taste of worldly pleasure, and to the intense sorrow of pious parents, whose sad hearts you are breaking, and who on your account come to the grave before their time, you persist in a worldly course. Remember, soon you will feel the fetters of sin; soon you will discover to your intense sorrow that you are indeed heavy laden. There is hardly a Sunday-school scholar in the land that cannot quote the above passage. How often have you read and quoted it, and now to many of you it sounds like an idle tale. Yet remember, the time is fast approaching when you will gladly

apply it to your own heart. O sinner, whether you are a child of pious parents, carefully sheltered in a Christian home, or whether you are out in the world, fettered by evil, come to Christ now. There is hope for you now, but there may not be to-morrow. O how many are now in eternity who if only for a moment they could have your offer of pardon, would gladly, eagerly accept it. Arouse yourself! The devil has charmed you; you are like one in a dream.

AROUSE YOURSELF AND COME TO CHRIST NOW!

Many when the load of sin and guilt gets too heavy, lose hope, and in despair take their own lives. How awful! Will this end their misery? They think it will, but it simply increases it indefinitely. The burden of sin and guilt will cling to you and increase as the countless ages of eternity roll on unless Christ delivers you. The weight of sin and guilt increases at a fearful rate. Many think they can for a time with impunity enjoy the pleasures of sin and then after knowing sin by experience turn to God and not be any the worse for their course. What a mistake! Do not be deceived by the devil, but come to Christ, the great burden-bearer now. He will give unto your soul the rest you have been trying to find in the world and sin, and then your soul will be satisfied. Come to Christ now.—Sel.

HOLINESS THE BASIS OF WORSHIP.

THOS. A. NELSON.

God has said that without holiness no man shall see the Lord. We hear much these days in religious circles of "working for the Lord," but very little of worshipping him. This subtle spirit that has substituted work for worship is the direct fruit and proof of an unsanctified heart. The real spirit of Jesus always makes much more of worship than of work. The

lack of a real worshipful spirit among professed Christians today is appalling. Men talk of going to hear such and such a man preach, or such a one sing etc., but as to going to church to reverently worship a personal God with whom they feel intimately acquainted and deeply and divinely in love seems never to enter their minds.

The reason of this is the false standard of holiness that is preached today. Men have a holiness theory of which they clatter as glibly as a parrot to the neighbour's dog, and not much more intelligently. Even among the professed radical, holiness people, though their ideas are nearer right, they put up with the mere form of holiness bolstered up by a few catchy expressions and pet radical terms that have almost been worn out by an ill application. The holiness of Jesus, however, in patient, humble, tender, self-sacrificing love is almost unknown and is certainly as unpopular as ever. The love that seeketh not her own, thinketh no evil, suffereth long and is kind, that endureth and believeth all things, this love alone as true holiness can form the foundation of true Christian worship. This love that never faileth in its tender Christlike consideration toward the sons of men, can not be exercised by any man unless he die, actually die to himself.

This unpopular doctrine of self-crucifixion is essential in fact as well as in theory to the reception of true holiness and a spirit of real divine worship. It is one thing to profess deliverance from self, and quite another thing to actually die to self not only in its modes of manifestation, but also in fact. The light and liberty and peace and power and blessing and success that comes in with the deep, divine soul rest of the sanctified, none can know but those who are willing and anxious to actually die. They that are Christ's have crucified the flesh with its affections and lusts. Amen.

LIKE CHRIST.

C. C. GOODA.

"Let this mind be in you which was also in Christ Jesus."

1. He was humble and worked at his father's trade the greater part of his life. He did not despise work.

2. He loved God and always sought to do His heavenly Father's will.

3. He went about doing good.

4. He obeyed the voice of God; and refused to hear obediently any other voice. His kinsfolk and townsmen wanted him to stay with them, but he answered: "I must preach the gospel in other cities also; for therefore am I sent."

5. Jesus told His disciples to follow Him. "As ye go preach." "Behold I have sent you." "Lo, I am with you alway." Go ye into all the world and preach the gospel to every creature." "But tarry ye in Jerusalem (the city of peace), till ye be endued with the power from on high," and the Holy Ghost says, "Mind not high things but condescend to men of low estate."

Blessed be God! The Holy Ghost has come! We may enjoy a constant baptism of the Comforter. He dwells within and helps my infirmities, and makes me strong in the Lord.

Dear brethren and sisters in the Lord "Let your light so shine before men (every member of mankind),

that they may see your good works and glorify your Father in heaven." Shine where you are. Shine always. Go wherever you can do good; but ask Him to go with you. Let Him lead. Let Him place you where you can do the most good. Pray for all.

LIVING LOVE.

RICHARD BAXTER.

God is love; and he that dwelleth in love, dwelleth in God, and God in him.—1 John 4:16. Now the poor soul complains, "Oh I could love Christ more!" Then thou canst not choose but love him. Now thou knowest little of his amiableness, and therefore lovest little. Then, thine eye will affect thy heart, and the continual viewing of that perfect beauty will keep thee in continual transports of love.

When perfect created love, and most perfect uncreated love, meet together, it will not be like Joseph and his brethren, who lay upon one another's necks weeping; it will be loving and rejoicing, not loving and sorrowing. Yet it will make satan's court ring with the news that Joseph's brethren are come, that the saints are arrived safe at the bosom of Christ, out of the reach of hell forever. Nor is there any such love as David's and Jonathan's breathing out its last into sad lamentations for a forced separation. Know this, believer, to thy everlasting comfort, if those arms have once embraced thee, neither sin, nor hell, can get thee thence forever. Thou hast not to deal with an inconstant creature, but with him "with whom is no variableness, neither shadow of turning." His love to thee will not be as thine was on earth to him, seldom and cold, up and down. He that would not cease nor abate his love, for all thine enmity, unkind neglects, and churlish resistances, can he cease to love thee when he hath made thee truly lovely. He that keepeth thee so constant in thy love to him, that thou canst challenge tribulation, distress, persecution, famine, nakedness, peril, or sword, to separate thy love from Christ (Rom. 8:35), how much more will himself be constant? Indeed, thou mayest be persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Jesus Christ our Lord.

And now are we not left in the apostle's admiration, "What shall we then say to these things?" Infinite love must needs be a mystery to a finite capacity. No wonder angels desire to look into this mystery. (1 Pet. 1:12) And if it be the study of saints here, to know the breadth, and length, and depth, and height of the love of Christ, which passeth knowledge, (Eph. 3:18,1) the saints everlasting rest must consist in the enjoyment of God by love.

CHRIST DWELLING WITHIN.

F. A. BUTTERFIELD.

Christian experience is more than the absence of evil and sinful tendencies. There must be, on the one hand, a cleansing from all defilement, and on the other, a filling of the cleansed heart and life with the very presence of the divine One. The scriptures declare that our bodies are to be "temples of the Holy Ghost."

The great destiny of man, according

to the purpose of the eternal, is twofold—a re-creation in likeness and image of God. Fellowship with him in the accomplishment of the divine will in the world. In order to this divine conformity there must be impartation from outside of the man himself. Jesus speaking of this impartation said: "The water that I shall give him shall be in him a well of water springing up into everlasting life." The life, the grace is likened to a fountain in the heart imparted by God. That fountain is Jesus himself glorified in the heart by the Holy Ghost. What a wonderful revelation! What an unprecedented condescension! The Holy God dwelling in sinful flesh! Yet nothing short of this can produce vital godliness.

Jesus sought to inculcate this truth. Again and again he promised to send the Comforter, the Holy Ghost. And as he ascended out of the world he bade his disciples wait at Jerusalem for this infilling which alone would qualify them for effective service in his vineyard.

St Paul also labored to instruct Christians everywhere concerning the necessity of this divine presence in the heart of the believer, as we see in Eph. 3:19, where the burden of his desire was that these brethren "might be filled with all the fullness of God." He elsewhere speaks of the sum of vital Christian experience consisting of the presence of Christ in the heart, "which," said he, "is Christ in you the hope of glory."

Of this Christ the Scriptures declare; "In him dwelleth all the fulness of the Godhead bodily." Col. 2:9; and again: "It pleased the Father that in him should all fulness dwell," Col. 1:29. Here, then, is the filling. Christ the King of Glory inhabits this heart of mine. He is more than an emanation, an influence, an experience. He is the very triune God who has entered the open door of the heart, who has come in as he said, "to sup" with the believer.

If we have Christ we have all which that implies. "He has made into us wisdom, righteousness, sanctification and redemption." And if there is anything not included here we have it in him. Harken to the declaration of Holy Writ: "He that spared not his own Son, but offered him up for us all, how will he not with him freely give us all things?"

Let us, then, humble ourselves under the mighty hand of God, remembering "we have this treasure in earthen vessels that the excellency of the glory might be of God and not of us." Would we still glory? Let it not be in the flesh, but in the cross of Christ by which we are crucified unto the world and the world unto us, that there might take place in us that marvelous manifestation of divine grace.

LICENSED MADNESS.

A Liverpool man went home drunk. The baby was crying. He said, "Stop that crying." The baby knew nothing but that it was frightened, terrified; and she continued crying. Then the father took up that baby—two years old—and laid it on the fire. Can you pick out a man in the world who would be guilty of such horrible brutality as that, except when drunk? A raving lunatic, at large from the asylum, would scarcely do it. It is only the madness caused by drink that produces such results.—Sel.

The very best things may be said or done in the very worst possible spirit and way.

COME TO CHRIST.

WM. STADT.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28

Men and women try in their own way to make the most of their lives. This is true both of saints and sinners. The only difference is that sinners fail and Christians succeed. A sinner seeks the things of earth; he tries to find enjoyment in the things of time and sense and fails. It was never

God's intention that this world should be a resting place for our immortal souls. God created men in his own likeness, and in his heart He placed holy aspirations, but the latter has been crushed by sin, and now an unregenerate person is dead to God and holiness. His desires and aspirations, are centered on things seen. The farther man wanders from God the lower he sinks into sin, the weight of sin increasing fearfully. Such labor indeed and are heavy laden. It is not true, however, that man has to sink into deep, outbroken sin to be dead unto God and a slave to evil. Not at all. The fashionable lady who spends her time worshipping fashion is as much enslaved as the poor drunkard. The root in both is alike, the appearance only differs. Both are hell-bound, both are dissatisfied.

If we could see people as God sees them, if we could listen to the sighs and groans of the rich and fashionable when alone in their secret chambers, our hearts, like Christ's heart, would be moved with pity instead of envy. These people are far from being satisfied; they smile while the heart aches. Their apparent life is a lie, a continual lie. How can there be rest and peace for such in their present condition? They go from one round of pleasure to another and are dissatisfied and tired of life. They seek pleasure and rest, and find the opposite. To such, as well as to those abandoned by the world, the Lord extends His gracious invitation, "Come unto me; I will give you rest; I will give unto you that peace for which your poor heart has been longing."

Men listen to this message and spurn it. Why is this? These people long for peace and rest, they like to be sure that God is reconciled, and yet somehow they fail to come to Christ. There are reasons for this. Men and women going on persistently in sin come to a place where they