

# 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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## PERFECT PEACE.

ANON.

Prince of peace, controller of my will;  
Bid this struggling heart be still;  
Bid my fears and doubtings cease,—  
Hush my spirit into peace.

Thou hast bought me with thy blood,  
Open'd wide the gate to God:  
Peace I ask—but peace must be,  
Lord, in being one with thee.

May thy will, not mine, be done;  
May thy will and mine be one:  
Chase these doubtings from my heart;  
Now thy perfect peace impart.

Saviour! at thy feet I fall;  
Thou my life, my God, my all!  
Let thy happy servant be  
One forever more with thee!

Sel.

## DISCIPLES OF THE HOLY GHOST.

REV. JOSEPH H. SMITH.

He has come into our hearts as a Teacher. We are his scholars. He has come into our lives as a Leader. We are his followers. He has come into our work as a Master. We are his servants.

As it was in no sense derogatory to the just claims of Christ that believers should first have been disciples of John the Baptist, so neither does it detract from his name that they should subsequently be disciples of the Holy Ghost. He has willed it so; told us that the Comforter would take us in charge when he, the Son, went to the Father. And assured us that he himself would be glorified by this ministry of the Spirit; for he would take of his things and show them unto us.

We must be deeply imbued with this idea of our discipleship to the Spirit to correctly honor the Spirit himself and properly appreciate our own true relation. The work of the Spirit is glorious, and the Spirit himself still more so. To have been made subjects of his purifying baptism is to have reached a crisis and a culmination in the negative aspects of salvation. But to follow the Spirit of Holiness as he leads us into the truth of God, into the mind of God, into the ways and into the work of God, is to fulfil the behest of the Father, the more positive purposes of redemption, the demands of progression in our own nature, and to truly honor the whole Trinity.

The abiding of the Comforter, though he be ever so companionable and condescending is not as the presence of a fellow student, but as of the tutor—the principal of the school we are in. His presence with us in our work is not that of an unintelligent influence which we may simply denominate power; nor is it of a co-worker simply nor of an interested party looking on to see our success in our new conditions of life, etc. It is the presence of the Lord of the Harvest. He is the Master builder, erecting the temple of which the Father is the Architect and the Son the Purchaser. It is not so reverent to think of the Spirit's being a co-worker with us as to regard that we are honored to be co-workers with him.

Discipleship involves these two things: Scholarship and Service. We are to learn and to labor under the immediate direction of the Holy Spirit. His employment of men and ministers to teach us is only secondary. They themselves cannot teach us much of Christ without the Holy Spirit, and with the Holy Spirit we may learn much even without their

help. But what I would most impress is that the mind and mood of scholars is much more becoming holiness than the conceit that we are oracles or that we have graduated. The unction abideth that we may know (or discern) all things; for the Spirit is leading us through a land we have never travelled. It's scenery is passing as a panorama before us. We will miss much of it unless we are attentive to his teachings. When it is said that "we need not that any man should teach us," it is meant that with the privilege of being taught divinely of the Holy Ghost we do not need to consider any man as our supreme or authoritative leader. Yet care is to be had right here lest we shut our ears to our Teacher's voice through other men. It is his delight to edify the whole body through the whole body. Deference to him includes respect for what he has spoken as well as for what he now speaks and for what he says through others as well as what he says through us. Hence the injunction: "Despise not prophesying." The right of final tests by the Spirit direct is reserved to ourselves, however, in the words that follow: "Prove all things."

This scholarship of the Spirit covers three chief studies: The Bible, the Human Heart, and Daily Providence (or current events). From which it will appear that if we are taught of the Spirit we will be men both of the times and of the eternities, men enlightened both by revelation and by experience. There is a studying of all of these things that is not spiritual, therefore, let us keep in mind that it is not scholarship in the common sense we speak of; no, not even Biblical scholarship, which not only consists in a spiritual understanding of these things but in the Holy Spirit's personal tutorship therein.

And, again, discipleship is service as well as scholarship. When our Lord said, "Learn of me," he bade us take his yoke upon us, that we might do so, and the yoke stands for work, so that while these two are distinct they are conjoined in discipleship.

It is so in the discipleship of the Holy Spirit. We are to be no more truly under his teaching than under his management and generalship in our work and warfare. Neither enthusiasm, enterprise nor endeavour are acceptable substitutes for learning the mind of the Holy Ghost with respect to every movement in the work of God. How unreasonable to suppose that God would thrust us out as mere adventurers in a work of such importance as that of saving souls and extending Christ's Kingdom! Nor can the true church be cared for and advanced by simply the same sagacity or management as that which successfully runs a business concern, or a political party, or the affairs of a nation. The Holy Ghost as a person, intelligent and divine is administering the estate of Christ. The wisdom of the workman is in obeying the Spirit. Our speed as pilgrims and our success as laborers will hinge upon the steadiness with which we maintain the mind and mood of disciples of the Holy Ghost.

"The Holiness Movement" needs, above almost all things, just now, the grace of minding our own business, and letting others have the same privilege.—Ch. Standard.

## CHRISTIANITY AIDS SUCCESS.

"Can a man succeed in business if he conducts his business on Christian principles?" Yes—he can succeed in no other way. The Bible agrees with common experience in teaching that the chances of success in business are not decreased, but largely increased if a man carries his religion into his business—and his accumulations are apt to stay in the family longer. Integrity has a commercial value. A man who has a reputation of being an honest man and a true Christian has a better chance of getting on his feet again when he falls down. The man who lives according to Bible rules will be temperate, frugal, prompt, energetic, "diligent in business." He will not speculate with other people's money, nor use his own in gambling and dissipation. He will be free from the "moral cracks," through which so many fortunes leak away. He will be courteous and considerate of those whom he employs, or will attend to his employer's interests as if they were his own. The fact is, as somebody has said, "God Almighty has fixed things in this world so that it pays to do right. Righteousness has the promise of the life that now is as well as of that which is to come.—Rev. C. M. Cobern, D. D.

## EVANGELISTIC TACT.

True revivalism, true evangelism, instead of being something that will only engage a man's secondary powers, and that anyone almost can attend to, will, as nothing else, engage the very best that is in a man, intellectually and spiritually? With all our developments and advancements ministerial culture and theological training, (let me say it modestly and carefully) we are not developing a race of giants in the service of God. It's because it requires that a man be in close enough touch with God to feel the pulsations of the Saviour's heart-aches for a sin-sick and a doomed world, and it requires that we be in close enough touch with humanity, not his social and intellectual conditions simply, but his moral, his spiritual, his eternal destiny. It requires these two to bring a man into the heart of God and the depths of man, and make him a great man for God.

Bishop Simpson when he was addressing a great meeting, with bowed head said, "O that I once more had the luxury of knowing that somebody was saved under my ministry, but the functions of office and the routine of position and the hurry of life that has come in consequence, seem to have taken me away from the work of actually getting men saved."

It costs something to be a soul-saver. It costs in the esteem of the brethren. It costs in gradations of ministry. You'll be classed perhaps as an exhorter instead of a brainy man. The honor of the world is in going to the top; the honor of Christ is in going to the bottom. It costs something, but is it not cheap at that?

Don't think that evangelism, soul-saving, simply requires some eccentricities. That is no adequate substitute for exegesis. Don't think that revivalism and sensationalism are synonymous. Revivalism or evangelism is the art of preaching truth to the condemned to truth's end. It is the art or grace or gift or power or skill of not making even sermons an end, but souls an end but truth an instrument. It is the art of precipitating salvation.—Ch. Standard.

## PROHIBITION FACTS.

BY MRS. L. M. N. STEVENS.

The Maine governors for the last forty years with one exception have in their inaugural addresses or in some other prominent way, declared in favor of upholding the Prohibitory Law of Maine. We give some samples of what statesmen have said:

Alluding to ante-Prohibition times in Maine, the present governor, Hon. T. Hill, said in his inaugural address, June 2, 1901:

"The temptations of drink were everywhere visible, and too often found victims in the best youths of our state. Today, in a large majority of our country towns, there exists practical prohibition, and the law against the liquor traffic is as well enforced as against other forms of crime."

Gov. Frederick Robie in one of his inaugural addresses to the legislature said:

"Prohibition has worked immense advantages for the state of Maine. The vast sum of money which formerly went into the tills of the saloon-keeper is now spent for improving farms, households, and a thousand other ways which benefit society, and the entire state feels the beneficial effect."

Senator William P. Frye gives testimony to the efficiency of the Maine Prohibitory Law:

"Today the country portions of the state are absolutely free from the sale of liquor; poverty is comparatively unknown, and in some of the countries the jails have been without occupants for years at a time. Wherever the laws have been rigidly enforced this condition of things has been the invariable result. The people who have tried and witnessed the result of these prohibitory laws adopted a few years since a constitutional amendment prohibiting the sale or manufacture of liquor by an overwhelming majority."

## SPEAR POINTS.

Have a Bible of your own and read it daily.

Commit the word of God accurately to memory. There are very few persons who can quote the scriptures correctly.

The Psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee."

The Bible is God's "BIG LETTER" telling you and me how to get to heaven. To neglect to read this letter will very greatly imperil the soul.

Who should read the word? "The young, to know how to live; the old, to know how to die; the ignorant, for wisdom; the learned, for humility; the rich for warning; the poor for enrichment." It is the only book in the world for all sorts and conditions of men.—Christian Standard.

My soul, if thou wouldst muse more the fire would burn more. Why dost thou not retire oftener within thyself? Thou wouldst be better fitted for the world if thou wert less worldly. If thou hadst more heavenly fire thou wouldst have more earthly power.—George Matheson.

Those who are constantly tearing down a structure have no time to build up anything to take its place. It is much easier to find fault with other people's work than to build something of your own. Those who are constantly criticizing others should produce something better than that they criticize or quit.—Christian Witness.

## GLEANINGS.

The mercenary cannot be missionary.—Sel.

What the devil cannot "counteract" he will "counterfeit."

Bro. Elder says "The tobacco users have the disease of Lumpy Jaw."

Refuse to look at the waves, but at him who walks the waves and makes you walk the waves with him.

"Labor for deep conviction. People are not converted nor sanctified more deeply than they are convicted."

A former Presbyterian pastor who turned over to an independent congregation, has learned that "a church which believes nothing gives nothing."

The rector who organized a dancing class in his church, can count on the sympathy and help of the devil in this new attraction for his young people.

An old lady, aghast at the irreverent demolition of several points in her creed, finally drove down one stake, saying: "If they take away my 'total depravity,' I shall have nothing left."

Dr. Morrison thus describes an evangelist: "When T— was sanctified he fell into the sugar barrel, instead of the vinegar barrel. Hence he was preserved, not pickled. Fortunately, sweetness wins, sourness repels."—Sel.

The natural appreciate the natural; the carnal appreciate the carnal; the spiritual appreciate the spiritual; but it is difficult, if not impossible, for those in any one of these classes to appreciate those in the other classes.—Ch. Standard.

Even holiness folks might exercise care not to slip down on this little piece of personal vanity: The doctrines I believe in, the experience I enjoy, the profession I make, the preaching I love to hear and love to preach to my hearers, the methods I practice, the movements in which I engaged, the persons with whom I specially affiliate, are the only ones that are worth a fig; all others are heretical or fanatical or full of worldly compromise or show a cowardly spirit or something or other else objectionable. "All are queer but me and John, and I sometimes think John is becoming a little queer."

A farmer who is too tender-hearted to tear up and harrow the land will never see a harvest. Here is the failing of certain preachers, says F. W. Jenkyn—they are afraid of hurting anyone's feelings, and so they keep clear of all the truths which are likely to excite fear or grief. They have not a sharp plowshare on their premises, and are never likely to have a stack in their rickyard. They angle without hooks for fear of hurting the fish, and fire without bullets out of respect to the birds. This kind of love is real cruelty to men's souls. It is much the same as if a surgeon should permit a patient to die because he would not pain him with the lancet, or by the necessary removal of a limb. It is a terrible tenderness which leaves men to sink into hell rather than distress their minds. It is a diabolical love which denies the eternal danger and argues the soul into presumption, because it thinks it a pity to excite terror, and so much more pleasant to prophecy smooth things.—Sel.