

# 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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## GOD'S BEST.

God has his best things for the few  
That dare to stand the test:  
God has his second choice for those  
Who will not have the best.

It is not always open ill  
That risks the promised rest;  
The better, often, is the foe  
That keeps us from the best.

There's scarcely one but vaguely wants  
In some way to be blest;  
'Tis not thy blessing Lord, I seek,  
I want Thy very best.

And others make the highest choice,  
But when by trials pressed,  
They shrink, they yield, they shun the  
cross

And so they lose the best.

I want, in this short life of mine,  
As much as can be pressed,  
Of service true for God and man;  
Help me to be my best.

I want among the victor throng,  
To have my name confessed;  
And hear my Master say at last;  
Well done; you did your best.

Give me, O Lord, thy highest choice;  
Let others take the rest;  
Their good things have no charm for me,  
For now I have Thy best.—Sel.

## THE FULL BLESSING.

REV. B. CARRADINE.

There are many blessings that come from the skies to the children of men. There are countless temporal mercies that can also be included in the family of heavenly favors just mentioned. But there is one experience of grace that can most properly be called the Full Blessing. It towers far above every physical benefit, and is likewise the greatest and crowning work of God in and for the soul.

As we understand it, it is the cleansing of the heart from all sin, and the constant indwelling therein thereafter of the Holy Spirit. The soul in this experience is clean, and it is also full.

We have observed that every truly regenerated soul that has not backslidden has a longing for this condition of fullness. No child born in any earthly family, that lived and was well, ever possessed keener longings, and indulged in sharper cries to be filled in a physical sense, than does the truly converted yearn and plead for the filling of the Holy Ghost. And just as the absence of this hunger, and failure to wait for the food supply with an earthly child argues either its sickness or death; so the non-desire for this great spiritual blessing for the soul, on the part of the Christian, shows as conclusively that God has a sick or dead child on his hands.

Deeper still than this appears the truth, that a sinner is without this longing altogether. A sinner according to the Bible is "dead;" and we know the dead have no hunger. Hence as long as the churches see fit to admit great numbers of the unconverted into their membership, we are able to see why another large class in our congregations have no desire for holiness or the Filling of the Holy Ghost. This body of the spiritually dead, together with the backslidden sick and dead again element, make a great assembly indeed who are unmoved under sermons relative to the great complete, satisfying and abiding filling of the soul with the Holy Ghost.

But the truly regenerated have this longing. And if the church fails to lead its people into this experience, the result will be just what is seen on all sides today; spiritual starvation

and backsliding, and the departure of great bodies of its membership into every conceivable kind of false doctrine and wrong living. A starving man, in the absence of food, has been known to gnaw leather, and devour clay. And a soul disappointed in obtaining its true and highest good, will fill up on error, general tomfoolery and falsehood itself to allay in some sense its insatiable cravings, and to fill a mighty nature that can only be completely and satisfyingly conditioned by the incoming and indwelling of the God who gave its being.

As a second great fact we notice that the Bible promises a full abiding blessing. One verse reads, "Be filled with the Spirit." This is no message to a sinner; the word to him is to repent. Then Christ says, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." He says again to the loving and obedient disciple, "We will come unto him, and make our abode with him." In the book of Acts we read that after ten days of prayer and waiting, one hundred and twenty disciples received the long promised, ardently desired blessing—"and they were all filled with the Holy Ghost." According to the record, they seemed to have strayed full. The promise was that the Spirit should abide forever; and the fulfillment of the promise was most accurate if we believe the statement of the inspired writers of the Bible.

Here, then, we have the regenerated soul craving, to be filled with the Holy Ghost, and correlated with that spirit yearning is the declaration of the Word of God that we shall be filled with the Spirit.

This to the writer seems to make a very strong case. The combination of the human want and the divine supply, the heart cry, and the heavenly answer, is simply invincible and irresistible. Nature furnishes an analogy in the shape of physical hunger and the divine gift of bread. The Kingdom of grace accepts the type and fulfills it on the higher plane of soul longing and the coming of God himself into that soul.

Somehow as we study these two fixed facts of a spiritual yearning to be filled, and the announcement of the Word of God that we shall be filled, we feel impressed that we who write, testify, sing, plead and preach concerning the second work of grace, will win the battle. No human opposition can vanquish or even withstand such a truth. There may be books written against the doctrine and experience, but the hunger of the heart for the blessing will speak louder than the negations of such authors; and the Bible which teaches such a blessing, has a circulation so infinitely beyond that of the literature referred to, that we have no reason in the world to expect anything but a final sweeping, world-wide victory for Full Salvation, or the instantaneous blessing of entire sanctification.

There is a third fact that is a confirmation of the truth of the first two, and clinches and rivets the matter as an actual experience in the fact that a large number of God's people have and are obtaining the blessing in question.

This blessed fact creates the same confusion and difficulty in the ranks of opposers to-day, as the appearance of the restored blind man did to the Jews in the days that the Savior wrought miracles in their midst.

They wanted to deny the work which had been accomplished by the Son of God, but the man being in their midst sound and well, they could say nothing against it.

We devoutly thank God that he is dotting the land with witnesses for Full Salvation. Men and women of every intellectual and social grade are obtaining the Full Blessing. They declare that the inner craving is gone, that it has been met by a satisfying portion. That the gnawing, empty feeling is no more, for they have been filled. We take the word of these people in all other matters, why not in this?

We are further thankful that we do not have to rest entirely upon their statement of the divine work wrought within them; but we have their appearance to substantiate what they affirm. They have an internal proof of the blessing, while the observer has an external proof in the face, smile, laugh, bubbling gladness abiding peace and fixed, steadfast life of the genuinely sanctified that no heart can doubt and lay claim to an honest unprejudiced judgement.

The Full Blessing gives a heart full of love, swells the breast with a full peace, gives a full thrilling sound to the voice in prayer, song, testimony and preaching, and throws upon the face itself an expression, that is no hint or type, but is a declaration itself of an unmistakable fulfillment and possession of a great spiritual good that is full in every sense of the word.

Men may try to counterfeit and imitate this outward appearance, but can no more succeed than a hungry or starving man can look like one who has just dined heartily and satisfyingly. A man may walk out of a hotel with a toothpick in his mouth to create the impression that he has just eaten dinner; but there is a look north of the toothpick which can only be given in its quiet, contented lines and genial unctuous features, by the dinner itself.

So men may testify, arguify, gesticulate and vociferate that there is no such thing as the Full Blessing; or on the other hand that they got everything in the first work. But the sight of one man at the table of Full Salvation, clearing his throat with a comfortable sound and shining a complacent, benevolent smile on everybody, is a complete answer to both classes.

The man with the napkin is more than a match for the man with a toothpick. The full look is a more powerful argument than the lean, unsatisfied look. The soul filled with the Holy Ghost is better for the soul, and for the church, and for the world, itself, than any state or condition of grace that is less than such fullness. Hence it is that we are still commanded to wait for the Promise of the Father, and to tarry in Jerusalem until we who have already received pardon, shall also receive the Holy Ghost. Many of God's obedient children have so waited and tarried until their Pentecost was fully come, and to-day can testify with smiles, tears, laughter and shouts, but they have a blessing which has brought a full love, joy and peace to their hearts, and a constant sweet sense of rest, and sufficiency, and satisfaction in Christ.

Paul calls the experience "sanctified wholly."

John named it "Perfect Love."

Mr. Wesley, especially in the last months and years of his life, spoke of it as "Full Sanctification." All of us who possess it, know that it is "The Full Blessing."

## WHAT IS HOLINESS?

Holiness is purity of act, word and purpose. The holy man does right; speaks right, wills right. He is honest; he cannot defraud his neighbor. He is truthful; his word is as good as his bond. He is benevolent; he takes delight in relieving the distressed and in doing good even to his enemies. He is rooted in rectitude: he would rather die than violate his conscience or disobey God.

Holiness is purity of heart and life. It is whiteness of soul. Sin is like a swamp full of black mud, swarming with serpents and exhaling poisonous and pestilential odors. Holiness is the opposite of sin. It is like a lofty mountain covered with perpetual snow and shining in the brightness of the mid-day sun.

Dr. Livingstone asked an African convert what he understood by the word holiness. He answered: "When copious showers have descended in the night, and all the earth and leaves and cattle are washed clean, and the sun rising shows a drop of dew on every blade of grass, and the air breathes fresh—that's holiness." At one of the ragged schools in Ireland a clergyman asked the question: "What is holiness?" A poor Irish convert, in dirty, tattered rags, jumped up and said: "Please your reverence it is to be clean inside."

Holiness is that whiteness of soul which comes from the application of the all-cleansing blood of Jesus Christ. God himself has defined the word "Come now, let us reason together saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

Christian holiness has two stages—two distinct degrees. The first is regeneration. Regeneration is holiness begun. In every case, when God forgives a penitent sinner, he gives him a new heart. The new heart is pure and holy. It is not, however, perfectly holy. It is holy in part. Every Christian is holy in a degree. All God's people are saints. Some of them are very imperfect saints; but they are saints. In the regenerate state sin is subdued, and righteousness is implanted and growing. But sin remains and is struggling for the mastery, and righteousness is choked and stunted by many noxious weeds. There is good in the heart which has just been born again; but there is evil also.

The second stage of holiness begins with entire sanctification. Entire sanctification is that act by which almighty God kills sin in the heart, and at the same time fills the believer with unmixed joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. With entire

sanctification begins a period of unlimited and eternal growth in holiness—in likeness to the Holy One.—Selected.

## RETURN TO THE OLD PATHS.

It is a significant fact that all the spiritual upheavals which have been called revivals of religion and which have saved God's cause from annihilation, have been but a return to the old neglected standards of faith and practice. The cry of "pessimists" and "fogies" is raised when spiritual people bewail the degeneracy of the times and the state of the church. Nevertheless two facts remain. One is that from all quarters the cry is raised that something is the matter with the church. The other fact is that no one disputes that we have departed from the standards, and usages that brought victory in the past. The Bible method of progress has never been to seek something new but to enforce the old methods and doctrines. There never can be anything new in religion. God gave us the true religion at the beginning. Anything in religion that is new is not true. St. Jude says: "Earnestly contend for the faith once for all delivered to the saints" (Rev. Ver)

The preaching of the old paths wrought conviction because the preachers so intended. Watch the average sermon to-day and no one would mistrust that it was intended to warn men to flee either mediately or immediately from the wrath to come. If evangelical repentance were preached to-day and the terror of the Lord to them that obey not the gospel, as it was once preached, we should see the same results.

Nothing but this kind of gospel will save this nation from the crisis to which it is hastening. When we see that the large part of our population is gathering into the cities and that the cities are reeking in all kinds of wickedness and church work is growing feebler every year; when we learn the startling fact that our criminal classes are increasing faster than the ratio of population; when we also recognize the fact that only the gospel can save society we are appalled. Something will have to be done soon. Buildings colleges and raising money for foreign missions are good in their places, but something more radical is needed to cure the plague spot in America that is fast spreading and to which so many seem blind. It is worse than trifling to say that the gospel is being preached and that men who declare that the gospel has been set aside for something else, are croakers. If the old-time gospel were preached, old-time results would take place. The Christian Advocate of Nov. 2 says very truly:

"Thoughtful people may easily discern a doubtful trend in present church movements. Almost unconsciously the church is turning over the work of saving souls to city missions, Salvation Armies, and other institutions. The churches are putting forth strenuous efforts to maintain favorite ecclesiastical systems and make a good record of outward church life. If this trend shall continue for another quarter of a century whither will the church have drifted? Is it not high time to awake?—Christian Witness.

Moses at the sight of a church frolic, broke the tables of a stone; but the people who held the frolic broke the law written on the stone.