

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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FULLY SAVED.

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Saved to the uttermost! Jesus is mine!
Saved to the uttermost! Rapture divine!
No longer held captive in sin's dark dominions,
No longer confined 'neath the enemy's sway,
But, soaring in triumph on Faith's happy pinions
I dwell in the sunlight of Love's endless day.

Saved to the uttermost! perfectly free!
Saved to the uttermost! sweet liberty!
Now the last fetter that bound me is broken
The last chain is riven—my bondage is o'er—
The life-giving word by my Lord has been spoken—
The foes that oppressed me, oppress me no more.

Saved to the uttermost! washed in the Blood—
Saved to the uttermost! Glory to God!
Down from the cross upon Calvary's mountain,
Fresh from the wounds of the Lamb that was slain,
Over my soul flows the sin cleansing Fountain,
Making and keeping me free from all stain!

Saved to the uttermost! Now I can sing,
Loud hallelujahs to Jesus my king!
Join all ye ransomed your glad adoration,
With seraphs and angels in sweetest accord:
Let the whole earth resound with the song of salvation,
And Heaven re-echo it—Praise ye the Lord!

—Christian Standard.

LOVE IN THE TRUTH.

Love is never evil-spoken, (either in spirit or speech, either in manner or matter, either in freedom or in fact), but it is plain-spoken. Law is love. Fidelity to truth and to the well-being of others is love. Spiteful reproof is hate; but well meant, faithful, and especially truly spiritual reproof is love. Listen to the loving St. John—the well-beloved St. John—in regard to a certain person he says, "He is a liar." No mincing of words there. No uncertain sound in that plainly expressed verdict on character. A lie is an unintentional mistatement. It is not ignorance nor a mistake; it is an utterance of what one knows is not true and cannot be true in the very nature of things. To call a man "a liar" is to charge him with saying what he knows cannot be true.

John repeats the charge: "He that saith I know God and keepeth not His commandments is a liar and the truth is not in him." "If we say we have fellowship with God and walk in the darkness, we lie and do not tell the truth." Here the charge is, that we lie with our lips and with our lives. A lie may be acted that is not spoken. The worst kind of lies are never put in words. The most infamous, infidel, blasphemous, irritating lies are acted and not spoken. We lie with our lips. We lie in our lives—we do not the truth—we are not truthful in our lives—we lie in our lives. Our behavior is a lie. We are acting what we do not believe and what we would not dare or would be ashamed or would be self-convicted to say. Our saying we have fellowship with God and walking in darkness is a lie, we know it is a lie, we know it is not providential darkness but spiritual darkness, moral darkness and the darkness of penalty for really being out of fellowship with "God who is light and in whom is no darkness at all." We know we are

in darkness, we know we are not in fellowship with God, our very darkness demonstrates that to us; and yet knowing all this, knowing that fellowship (which is light, the light of God) cannot in the nature of things consist with darkness, if we still persist in claiming that we are not in darkness, that we are not walking (living) in darkness, but are in the light of divine fellowship, we lie, we know we are lying, we are living a lie.

And, yet, lest some tender, melancholy, self-depreciating saint should stumble over what we have just written, we hasten to write that we must be careful to separate natural darkness (mental not moral), providential darkness (circumstantial but not in the least sinful, our misfortune not our fault, God's arrangement but not our choice only that we always choose what He chooses for us) from all spiritual (sinful) darkness. Lest any one should think this is a mere fanciful and unwarranted distinction between natural, circumstantial, providential darkness and moral darkness, we refer to St. Paul's own experience where he says, "We are perplexed, but not in despair." There is a world-wide difference between "perplexity" and "despair" (darkness, doubt).

Returning to St. John's loving plain speaking we read, "He that saith, I know God, and keepeth not His commandments, is a liar and the truth is not in him." This "liar" knows that he who keeps not God's commandments does not know Him, cannot know Him in the very nature of things. No one who knows God (savingly) can be disobedient to His law. This "liar" knows that, he knows that he is not obeying God. He knows, therefore that his claim of saving acquaintance with God is false. And yet he persists in maintaining that spurious profession and claim. St. John's charge against the "liar" goes deeper than his charge upon the former one mentioned. He wrote about this person, "He is a liar and the truth is not in him." He charged that the other man's lie was on his lips and in his life. He charges upon the latter that his falsity was deeply inward, in his character, to its effect on them and on others.

Not only in his lips and in his life, but also in inmost being, in his heart, in his very soul, he knew he was untruthful, he knew his sins of omission proved him "a liar." He might know that there were such things "sins of ignorance," which were pardonable (not merely because he knew no better when he sinned, not because he was ignorant that he was sinning when he did it), but also and only when known and atoned for by the sacrificial blood under the Old Testament. Dispensation and by the sacrificial blood of Christ under the New Testament Dispensation. Christ prayed for His murderers, "Father, forgive them; for they know not what they do." But they were not pardoned merely because they knew not what they did, but also and more because Christ's blood which they were then shedding was being poured out for those ignorant sinners as they were.

The loving St. John goes on to include in this same condemnation of lying "that man (any man, you if you are guilty) that saith he is in the light and hates his brother is in darkness until now." Whatever his professions of personal piety, whatever his claims of loving God and God loving him, whatever vehement assertions that he

is in the light, is in darkness until now, and he knows it and he knows he is lying about it. He knows he is lying from his Bible, he knows it from his own darkened experience, he knows it from his own guilty and miserable feelings, he knows that, in the very nature of the case, he that loves God must and does love his neighbor also. Now if he knows all this and speaks the contrary is he not "a liar," a bare-faced liar, a self convicted liar? for "how can a man love God whom he hath not seen when he loves not his brother whom he has seen?" This is as much as to say that unloving, a hateful and hating, Christian is a moral impossibility, it never has been, is not now, never will be, in the very nature and consistency of things can never be, but faithful.

Does the loving St. John then cease calling men "liars?" Oh no! Read again, "Who is a liar but he that denieth that Jesus is the Christ?"

Here these "liars" are classed among out-and-out infidels, among professors of religion who really deny Christ, in some form or other, it matters not much which, only as dwell upon the fact that love can be plain-spoken, is plain-spoken—must be plain-spoken, we are not forgetful that a lot of brutal, unmannerly, unqualified unworthy and self constituted fault-finders are ready to cry out in a chorus, "Ah! I always said so, I always said so, I always thought I was right, I always thought it was Scriptural to call things and people and sins by their right names." Well, have you called your ill-tempered, vindictive, cruel, brutal, unloving assaults on people who were as good as you are if not better by their right names? The Bible does, if you don't. The Apostles do, if you don't. God does, if you don't. Read St. Peter: "Having compassion one of another be pitiful, be courteous, not rendering evil for evil." Courteous love is as essential an element of Spiritual and common sense reproof as Christian fidelity. Brutality is the biggest sin in the bunch. Perhaps St. John would apply his word "har" to any one who would claim his brutality as scriptural and sensible fidelity.—Christian Standard.

HOLINESS AND ALL-ROUND MANHOOD.

Have you noticed that it takes a full-orbed, all round man to have and hold the full experience of holiness to the best advantage? It actually seems as if the experience was too big for some souls. They either do not know what to do with it, or how to use it. Almost any kind of a person can wreck the experience, but to have it in strength and power, and to make it bring great returns requires all the manhood one can possess.

It is evident holiness was devised for a full, normal manhood. You will notice that the home of holiness is in the heart. It dwells in the domain of the desire, and wish, and hope, and ratherness, and inward preference. If one does not really love it and want it, it will not stay. Particularly holiness as a grace is perfect love more than it is anything else. It is not a mere matter of will and duty. The will always wills that we most want, if it can. So that when holiness is really in the heart as chief desire, it controls the will. There is a choice of the will, but it is first in view of facts and truths, and then after the experience is received the will wills as it does because the heart wants things that way. Weak wills follows as a

matter of necessity after weak hearts. The will is weak or strong according to the strength or weakness of the heart. So first of all holiness must be in the heart. In the realm of strong affection, love and desire, God finds his best chance for the exhibition of the sample holiness experience. A good, royal, well-developed heart is the key to any effective holy life. The better the heart the greater the possibilities of the person.

And yet, we see the need of a strong will. While a strong heart and a strong will normally go together, yet there are people who have weak wills whose heart desires seem to remain firm. The heart seems to confide in the will as a woman confides in a man. The heart trusts the will to carry out its wish and desire. If the will be weak the result will be that the citadel of the heart may be taken. The keeping of holiness seems to demand of one a strong determination, and setness of will. In other words, the grace of holiness requires of one the best conditions of the will. When a person receives the blessing properly so-called, "the second," he is in the direct line of coming to best ideal manhood. If the will be weak and uncertain the man will be that much less able to show forth the grace as it needs be made manifest. Holiness demands the best type of manhood.

The same may be said of the intellect. Every legitimate line of knowledge is of use in a holy life. Especially will the grace fit and make use of the highest type of education. Holiness and ignorance are not in harmony. The finest brain culture is compatible with the sweetest and most noble heart life. Jesus had a transcendent intellect. His warm heart was in full sympathy with his strength of brain power. It is always so. The holiness school and the holiness camp are but parts of one whole. Any soul with a pure heart and a strong will is always the better off and the most effective for all life's uses if the mind is well-informed. Holy life constantly requires the cultivation of intellect. No person in the experience can discount the value of the school, properly so-called, without advertising his own weakness and want of proper information and sanctified common sense.

What is true of the heart, the intellect, and the will, is true of all man's faculties and powers in other respects. The experience of holiness always demands the best types of humanity. Always holiness becomes the house it lives in. If the nature be strongly organized and set in holy order all the more resplendent shines the life. If the nature be less strong all the more does the experience tend to lift it up to normal conditions. As a restorer of dethroned and estrayed human nature holiness is a man's best friend.—Christian Witness.

LOOK AHEAD.

There is glory for the time to come. A great many people seem to forget that the best is before us. Dr. Bonar once said that everything before the true believer is "glorious." This thought took hold on my soul and I began to look the matter up and see what I could find in scripture that was glorious hereafter. I found that the kingdom we are going to inherit is glorious; our crown is to be a "crown of glory;" the city we are going to inhabit is the city of the glorified; the songs we are going to

sing are the songs of the glorified; we are to wear garments of "glory and beauty;" our society will be the society of the glorified; our rest is to be "glorious;" the country to which we are going is to be full of "the glory of God and of the Lamb."

There are many who are always looking on the backward path and mourning over the troubles through which they have passed; they keep lugging up the cares and anxieties they have been called on to bear and are forever looking at them. Why should we go reeling and staggering under the burdens and cares of life when we have such glorious prospects before us?—D. L. Moody.

SERVE THE LORD.

A pious shoemaker being asked what was his business, replied that his business was to serve the Lord, but that he made shoes to meet expenses. This is the true idea of Christian life and character, and it is a pity that it is not more fully realized. Our great business in this world is to serve the Lord, to do his will, and to glorify his name; and everything should be made subservient to this end. "Whether we eat or drink or, whatever we do, we should do all to the glory of his name." So teaches an inspired apostle. But this is not the idea of the great majority of even professing Christians. Their great business is to make money and, so far as they can secure the comforts and luxuries of this life for themselves and their children—to amass, as far as possible, a fortune. The service of the Lord is a subordinate thing—an accidental matter, which, if it can be attended to, is very desirable. When professing Christians make the service of the Lord their business, and their worldly pursuits contribute to this end, we will have such a practical illustration of Christianity as will convince gainsayers and convert the world to Christ.—Methodist Recorder.

WORRY.

This disease seems to be constitutional with many persons. Instead of growing better it gets worse. Habit fixes itself and many are the hours of anguish and pain because of worry.

Mark Guy Pearse says: "The moment I fret about a thing I am its slave, instead of its master. And there is no slave-master in the world like worry. Another master may grudge the dinner hour, but he must give you time for sleep. Another master may grudge the dinner hour, but sometime you must eat. But worry will work you twenty-four hours a day and spoil your appetite into the bargain. "And if you sleep what a burden, broken sleep it is."

How blessed to be able to "Cast all your care upon him; for he careth for you." Dissappointments are then His appointments. Relief is immediate and the heart rests in confidence and quietness.

The only positive cure for worry is to enthrone Jesus in your heart as an uttermost Saviour. This done, and the cure is complete. Then, "All the day long, he is my joy and my song." No time to worry or disposition either. Glory!—Sel.

"To them that are sanctified." Paul would not have been foolish enough to write a letter "to them that are sanctified," if there were none.