

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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GOSPEL GIVING.

As long as sin is all surrounding—
Yet Jesu' love to us abounding—
We ought to give though we are poor,
And have but little up in store.

As long as Satan is deceiving,
And we are with the unbelieving;
We ought to give all we can spare,
To send the gospel everywhere.

As long as we on earth are staying,
We should God's precepts be obeying,
Give for his sake whose life was given,
That all might live with him in heaven—
—Sel.

SOUL LIBERTY.

NO. 2.

In the preceding chapter, we treated solely of sole liberty in its limitations, presenting the negative aspects of it, showing that it is not inclusive of an emancipation from physical, mental, or Satanic disabilities, yet that it is a glorious freedom, co-existent with these inevitable forms of bondage which arise out of our probationary relations and the collateral results of the fall.

The bondage of sin consists of a threefold power: First, its existence; second, its fear; third, its weakness. These are the triple forces of sin with which it brings us into captivity. No man is free indeed until the Son hath made him free from sin as an interior task-master of the soul. Let us look now at the three aspects of this freedom.

1. Freedom from the presence of sin.

Sin is of a twofold nature. First, it is a voluntary transgression of the law; hence, the Apostle says: "Sin is the transgression of the law." But it is also a state of soul, a condition of heart, a tendency, a bias, an inclination toward evil. This is variously denominated in the scripture, "The sin that doth so easily beset," "the sin that dwelleth in us," "the carnal mind," "the old man," "the flesh," and in theology it is defined as "inbred sin," "root of bitterness," "remains of evil." By whatever name we may call it, and in whatever terms we may define it, it is easily recognized as that state of heart by which it is easy to do wrong and difficult to do right. It is that which makes it easy to be worldly, formal, and neglectful; that inclines us to envy, jealousy, anger, pride, willfulness, uncharitableness; gives us an affinity for these things. It is the source of aversion to that which is spiritual, producing often a disrelish for prayer, for reading God's Word, for holy conversation and associations. These are some of the manifestations of the presence of sin as a state of soul. And what bondage it is—the regenerate life impelling us one way, and the sin that dwelleth in us drawing another!—so that the soul sighs under the burden of this inner conflict. How many of God's dear children cry within their hearts!

"Rest my soul I long to find,
Saviour of all, if mine Thou art,
Give me Thy meek and lowly mind,
And stamp Thine image on my heart.

"Break off the yoke of inbred sin,
And freely set my spirit free;
I cannot rest till pure within,
Till I am wholly lost in Thee."

Now, from this yoke Christ can make us free and emancipate us from the inbeing of sin as fully as from the guilt of sin. As He removes our transgressions from us as far as the east is from the west, so also will He create in us a clean heart and make

us whiter than snow. He can make us free from sin in us.

This does not include freedom from temptation to sin, but it does mean such a deliverance from the love of sin, the inclination to sin, that the probabilities of resisting temptation are in favor of the soul. So long as sin is in the soul, its dip is toward evil, and hence it is easy, under powerful temptation, to fall into sin. The tree inclined southward easily falls to the south, but if it incline northward, it is very difficult to make it fall southward. So, when the soul has the sinward tendency, it readily falls into sin, but when the sinward tendency is destroyed in it, and a powerful inclination holinessward takes the place of sinwardness, how largely is its likelihood of falling into sin diminished! not that it cannot yield to it, but it does not want to; it is indisposed toward sin; sin is now abhorrent to it, and holiness is agreeable to it. Think you that the soul delivered from this inbeing of sin, and having all the sweetness of holiness and the foretaste of heaven by the indwelling of Christ in it, is going to tamper with temptation, parley with it, and enter it? Not so; its impulse will be to resent it, to take up arms against it. So that while freedom from sin in its presence as a state of soul does not emancipate us from temptation to sin, it does impart a wonderful ability for resisting it. No one who has come into this glorious liberty can say, "I cannot sin," or, "I am never tempted to sin," for the holiest may be tempted—indeed, are tempted—and none are so holy but if they do not watch and pray may fall into sin. None need so much to watch and pray as those who are wholly sanctified by being made free from sin in their souls. Satan's devices against such are more insidious, and the forms of temptation which he presents to them are more subtle, than to those who are less spiritual.

2. From the fear of sin in the soul.

It is a principle of our mental and moral constitutions that we become readily the victims of the things we dread. If we fear the epidemic, we most usually contract it. A youth was about to cross a stream on a foot-log. Others had crossed before him safely. He said: "I fear I shall fall in," and he did. We sometimes say, fear nothing but sin. Yet if we fear sin we shall fall into sin. It is the dread of sin that keeps many in its fetters, and that often brings those who have been made free into its bondage again.

The writer had a large experience in working among reformed men during the Woman's Crusade in Ohio, and also during the great Blue Ribbon Movement, in both of which he knew hundreds to become permanently reformed; but he never knew one who, having taken the pledge, began to say, "I fear I cannot keep it; I may be overcome," but he went back to his cup and to his wallowing again in the mire of dissipation. So, when a new convert begins to say, "I fear I cannot hold out," or otherwise to say, "I cannot be kept free from sin," they will again soon be in its bondage more oppressive than ever. The fear of sin is the rod by which this task-master menaces into bondage the souls of men. A large, intelligent business man, who had been very wicked, became awakened in a meeting we were holding in one of the city churches of which we were pas-

tor. His conviction was very pungent, almost overwhelming, as he was bowing for the third night at the altar, agonizing for pardon. We knelt by his side, and he said to us, "Oh, I am afraid I can't hold out." I replied, "If you are afraid you won't hold out, you won't. If you think Jesus means to mock you when He says He will save and keep you, you might as well give it up now." What we said almost startled him. We left him for a few minutes. When we returned to him he had lifted himself upon his knees, and turning his tear-bathed face toward heaven, he exclaimed: "Wherefore He is able to save to the uttermost all that come unto God by Him!"

Faith had supplanted fear! The bondage of fear was broken forever. Ever since he has been more than conqueror through Him who loved us.

Oh, glorious emancipation from bondage again to fear! The soul that has come into the glorious liberty can sing: "I can no longer fear."

3. Freedom from the weakness of sin.

Sin in the soul is a morally and spiritually debilitating thing. It is like a hidden disease in the body, warring against, not only its vitality, but its strength. The most common ailment in the church is spiritual weakness. There is a general complaint of weak faith, feeble zeal, impotent joy; and this is not a complaint of new converts or those who have known the way of salvation imperfectly; but it comes from ministers, class-leaders, and members of long-standing. The humiliating confession comes from those to whom we might look for strength, if anywhere. Yet they say, "I am so weak." "I cannot do anything." Duty to them is a load and worship to them a task. Now, what is the source of this spiritual weakness? Is it not sin in the soul? Sin in any degree remaining in the heart is a consumption devouring spiritual vigor; it is an impoverishing thing, a starvation process by which the soul is held in bondage to sin through weakness. It is the policy of Satan to persuade believers to retain just enough sin in them as will starve them into subjection to evil and deprive them of the strength which is freedom indeed.

When sin is taken out of the heart the source of spiritual debility is removed. Soul liberty means freedom from the presence, the fear, the weakness of sin. What a glorious emancipation! When first I began to read theology I apprehended the atonement only as delivering the race from the curse of the Law, and the reconciliation thus received rejoiced my heart, and I could sing: "Oh, the blood, the precious blood, that Jesus shed for me!" But then, by and by, I got a farther insight into the efficacy of the atonement, and saw that it not only delivered from the curse of sin, but that it also delivers from the condemnation of sin; that it could efface the displeasure and impart the smile of God. I accepted it as my ransom from the dreadful guilt of sin, and so I exclaimed: "Behold, Thou wast angry with me, but now is Thine anger turned away, and Thou comfortest me." Then I could sing with a new meaning and a new joy; "Oh, the blood, the precious blood, that Jesus shed for me!" But again I got another still deeper glimpse into the depths of atonement, and I said that it not only lifted the curse of sin

from the race and the condemnation of sin from everyone who accepts it, but also that it can take away the corruption of sin, remove its bias, destroy its yoke, and set us fully free. I accepted it, and ever since have been singing:

"Now rest, my long-divided heart,
Fixed on this blissful center, rest."

The curse of sin and the condemnation of sin are the outer walls of this prison-house. But when the corruption of sin is destroyed, the inner prison of the soul is thrown open, and the soul is set fully free. The Spirit answers to the blood to make us free from sin. Trust it, and come into the glorious liberty of the children of God. Where the Spirit of the Lord is, there is liberty.—From Pentecostal Sanctification, Rev. S. A. Keen, D. D.

NOISE.

There is a time to shout. "Ye shall not shout until the day I bid you shout; than shall ye shout." Not a human, but a divinely-inspired shout.

The first is only a noise; the second is a joy and a force. The first hinders; the second helps to make the strongest and oldest walls to fall down flat, so that God's people can march up straight before them to victory.

All our strength is used up in making a man-made shout; nothing left but noise, and the emptiest kind of noise at that.

Ram's horns give way, when it is the right time, and the right people and the right place to shout. It is then a natural, yes, a supernatural, not an unnatural shout. Bide God's time!

The day had arrived. The hour had come. "Shout! for the Lord hath given you the city." Without the shout Jericho would not have fallen. But the shout did not give them the city. The Lord gave them the city. Don't get things mixed up. Don't make a god out of your shout. Don't place too much reliance on your shout. God's command and promise and power gives you the city. But shout! shout lustily! shout at the right time and in God's time. We want God. But we want God and the means, even if the means seem absurd and incompetent.

No "crooked paths" are now needful. "The people went up into the city, every man straight before him." Every man will be just at the right spot, when the command to advance with a shout comes. No picking out an easy way.

"Every man straight before him." Just where God stops you, you are to go straight before you. "Oh! but how will I climb over all this rubbish? I think God stopped the column just where it is extra hard for me. A little to the right or left. A little crowding this other fellow to my right or left. No—"every man straight before him." No picking nor choosing, nor hesitating, nor refusing, nor getting in somebody else's way, but obeying.—Christian Standard.

SELECTIONS FROM FINNEY'S LECTURES OF REVIVALS OF RELIGION.

He who grows in grace has less relish for the world. He has less and less desire for its wealth, its honors, its pleasures. A desire for these has less and less influence as a motive in his mind. He seeks wealth and honor only as instruments of glorifying God and of doing good to men.

A person who is growing in grace becomes less and less desirous of worldly company and worldly conversation and reading worldly books and newspapers. You see a growing Christian engaged in holiness and you will find he cares very little for intelligence of any kind; unless it has a bearing some way or other upon the kingdom of God.

You will find him rather seeking after the most spiritual things he can get hold of. He will seize hold of the most spiritual books to read, he will love the company and conversation of the most spiritual Christians. He will relish, and if possible attend the most pungent and searching spiritual preaching, increasing delight in the fellowship of the saints is another evidence of growth in grace. The growing Christian loves to unite with others in acts of devotion and other religious intercourse. Do you know what this is beloved? Do you increase in this? He who grows in grace find it more and more easy to exercise a forgiving spirit and to pray for his enemies. There is nothing in which men who are in their natural state more resemble the devil than harboring angry and revengeful feelings towards those who have injured them. Growing more charitable is an evidence of growth in grace. I do not mean by charitable that we should be more ready to believe everybody Christians who profess to be so. But he is more ready to ascribe a person's apparently wrong conduct to mistake or misapprehension or some other cause than to direct evil intention nothing more satisfactory shows the Christian. If you find an individual inclined to put the best construction on actions whenever there are two constructions susceptible; as for instance if an act appear on the face of it to be unkindness or neglect and the individual is apt to think it was not designedly wrong, but only done through a mistake or some other motive of that kind you have evidence that such a person is growing in grace. Having less and less anxiety about worldly things is an evidence of growth in grace. A growing Christian will more and more perfectly obey the command "Be careful for nothing" that is be not anxious but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. All anxiety about the world is wicked. Persons who grow in grace have more and more confidence in God and less and less anxiety about worldly things.

Becoming more ready to bestow property is a sign of growth in grace. If a person is growing in grace he will be more and more ready to give and willing to give all that is in his power, he will rejoice to be called on he will give more and more yearly, if he give from a right motive he will be glad when he has given from and the more he gives the more he loves to give. His giving will be part of his religion and he will grow in it. Just as in prayer, now you know the more a person prays the more he loves to pray. Do you find this evidence that you are growing in grace?

John Wesley says, "It is more destructive to the interests of the devil for one soul to receive the experience of entire sanctification than for ten to receive that of justification."