

The King's Highway.

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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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ARE YOU FREE?

DR. GODBEY.

In the unfallen state, man enjoyed the very freedom of God himself. Unfortunately, he experimented with the tempter, got caught in his lasso and was dragged into hopeless servitude.

Bible is Greek *biblos* and simply means book. All the signification is in the qualifying adjective "holy." Hence "Holy Bible" means a book on holiness. I pity the man who accepts the Bible, but discards holiness. He feeds on oyster shells.

Genesis is the history of man's failure. Exodus is the history of God's success. Genesis begins with man in Paradise and winds up with hopeless slavery.

Are you under sin, under the law or under grace? A slave in Egypt, a law-vassal in the wilderness or a freeholder in Canaan?

a. When the poor slaves in Egypt felt their bondage unbearable and began to cry mightily to God for deliverance, Pharaoh, who typifies the devil, first endeavors to intimidate them by multiplying their burdens. When he saw he could not stop them by cruelty, he suddenly changed his tactics, and becoming wonderfully lenient, said, "Why you need not leave my kingdom to serve the God of Israel. If you did but know it, your God and myself are very good friends. So go ahead and sacrifice to your God here in my kingdom." No, if we were to do that we would offer to our God the abominations of Egypt.

Now reader, be candid; have you not done that very thing; *i. e.*, offered God Almighty the abominations of Egypt? If you are one of these respectable sinning Christians you are guilty of that very crime; *i. e.*, offering God the abomination of the devil's kingdom.

Behold thousands of poor deluded church members all around you, stultifying themselves by the futile attempt to worship God in the devil's kingdom, an utter impossibility. Are you caught in that trap? If you are a sinning Christian that is precisely where you are—still Satan's poor slave in Egyptian bondage.

b. Now when Pharaoh found they would go despite all he could do, his next plea was "Don't go very far." If you did but know it, the God of Israel and myself are on very good terms. You can live in His kingdom and still be near neighbors to me and your old friends in Egypt." Did you not heed that seductive invitation and just stop on Satan's border?

Israel did not leave Egypt for the wilderness, but for Canaan. Before they left Egypt they entered into a positive covenant with God to go directly and possess the "land flowing with milk and honey." Even so, when we give up all our sins and enter the covenant of justification, the alpha and omega of that covenant is that we are to be "holy to the Lord." Whenever you cease to press forward into holiness you forfeit your covenant and lose your justification. What a pity the Gospel church could not so profit by the sad example of old Israel as not to commit the same fatal blunder and stop too near the devil's border.

c. The law dispensation. "When the unclean spirit goeth out of a man . . . he taketh with him seven other spirits . . . and the last state of that

man is worse than the first." (Matt. 12: 43-45.)

That unclean spirit is conquered in conversion, kept bound during justification, is cast out in sanctification. When the justified falls he breaks his chains and gets loose again. When the sanctified falls he brings the seven other devils to dwell with him. Till sanctification destroys your enemies, you need the law to keep them down. God never gave his law in Egypt because Pharaoh's slaves had no chance to obey it.

As soon as they got out of the devil's kingdom God gave his law at Sinai.

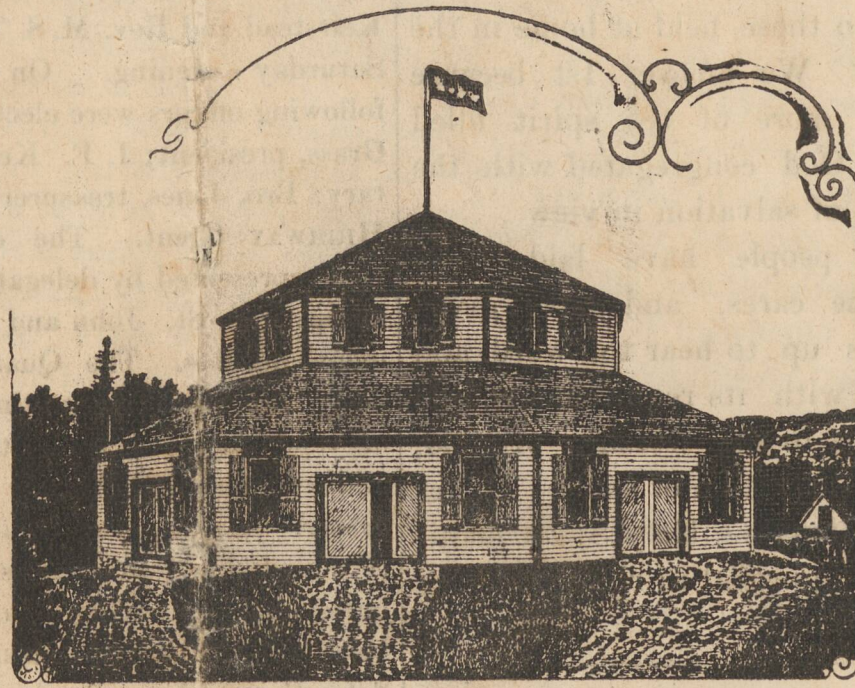
There are but two minds known in the Bible; *i. e.*, the mind of Christ, and the carnal mind. When God created man he gave him His own mind. Satan came and destroyed the divine mind from the human heart and put in his own mind; *i. e.*, the carnal mind, which is "Adam the First," "old man," etc. That "old man" reigns in Egypt, is subjugated in regeneration and crucified in sanctification. For this "old man of sin" the law was given at Sinai. The "new man" created in the heart in regeneration don't need the law, for he "was not made after the law of a carnal commandment, but after the power of an endless life." (Heb 7:16.)

Remember Christ came to prepare us for heaven. In heaven there are no peace officers, as nobody there has any disposition to break the peace. Hence we must get rid of every disturber before we leave this world.

Does the peace of God, "which passeth all understanding," reign in your heart without a rival? I often heard it said during our civil war, "O, the war has filled the country with rogues." A great mistake. It only gave an opportunity to the rogues already in the country. Adam the First stands before the law a condemned reprobate doomed to endless damnation. When you get rid of Adam the First, then you are no longer under the law, consequently, you will be just as free as if there was no law. The men in Kentucky who have no disposition to violate the law are as free as if there was no law. On the contrary, they are cooperators with the peace officers in the enforcement of the law. So when you get everything out of your heart which antagonizes God's law, then you sit down with God on His throne and cooperate with Him in His administration.

d. "The law was our school-master to lead us to Christ." (Gal. 3: 24.) While they went directly on to Canaan, they had no trouble with the law; but when they reached Kadesh (a Hebrew name which means holiness) on the border of Canaan, one hour's march would have brought them unto the "land of corn and wine," but, unfortunately, they believe the evil report of the ten cowardly spies despite all the fervent pleadings of Joshua and Caleb. They all agree that the land flows with milk and honey. The cowardly ten declare its inhabitants are invincible giants and its cities are walled up to heaven. Hence, there is no conceivable hope of taking it by conquest. While Joshua and Caleb, who had faith in God, vociferate through the multitude over and over, "we are full able to possess the land."

Now the ordeal has come, they must take possession of the land or



BEULAH CAMP MEETING, 1904. JULY 2nd to JULY 11th.

Beulah Camp Meeting convenes this year for only 10 days. Rev. C. J. Fowler, D. D., President of the National Holiness Association of the United States, Co-Editor of the Christian Witness, and an eloquent and successful evangelist, will be the chief worker. He will be assisted by the ministers of the denomination and others. Reduced rates on Railways and Steamboats as usual. (See another column.) Fare and rooms as usual. Now is the time to arrange to go and stay all through. There will be unusual interest this year. DON'T MISS IT! COME AT THE BEGINNING!

retreat. The excitement is intense. Joshua, Caleb and Moses doing everything in their power to rally the host and prevail upon them to enter the land. The other ten, who like Joshua and Caleb, were prominent tribal leaders, intimidate the people by assuring them they are going right into the arms of death. So a lugubrious howl everywhere goes up, "back into Egypt, back into Egypt." Here they forfeit their covenant of justification and become miserable backsliders. From this fatal epoch they are forsaken of God, defeated in battle, visited by destroying angels, pestilence and death. The ten cowardly spies who brought back the evil report all fell dead amid the pestilence at Kadesh Barnea. By fatal apostasy they plunge into the awful darkness of condemnation and wander round and round, the Lord knows where, for their history is unwritten, thirty-eight awful years without hope and without God, till all the older members who had refused to enter were dead. Like that black history of sin two hundred and fifteen years in Egypt, the thirty-eight years they spent under the curse in that awful howling wilderness, was left unwritten for the judgement day to reveal.

Behold the fallen churches of the present day with their dead leaders, who, like the false prophets at Kadesh, fell dead spiritually because they refused to lead those people into sanctification; they go howling and murmuring, depending on their poor hope-so-sinners religion to take them to heaven when they die. But O, fatal mistake, when their heaven turns out to be hell.

You see the unmistakable sequence from these facts. So long as those people kept their faces toward Canaan they enjoyed the manna, the pillar of cloud by day and fire by night, and best of all, they realized the presence and favor of God. But when they rebelled at Kadesh, God pronounced the curse of death upon them. Hence you just keep your religion as long as you are pressing after holiness.

Kadesh is the Hebrew for holiness. They reached it in July of the second year of the exodus. That was the Rubicon of their pilgrimage. There they must enter Canaan or get away, for the giants will not suffer them to

dwell on the border. Unfortunately their faith failed. So they rejected holiness, grieved the Holy Spirit, took their cause into their own hands and plunged pell-mell into a waste-howling wilderness inhabited only by wild beasts and savages. But worst of all, the curse of God rang in their ears—"Your carcasses shall fall in this wilderness." So they turned back in a sad funeral procession, each one marching to a shroudless and coffinless grave in the burning sand.

Those awful thirty-eight years under the curse Moses never wrote up. They belong with the two hundred years of unwritten history amid the blackness of Egyptian bondage, also the forty years with the flocks of Jethro. The Bible is the history of redemption. Where there is no progress, there is no record.

e. Second time at Kadesh. Doubtless, the awful deaths of those poor backsliders (we hope many were reclaimed and went to heaven) and the faithful preaching of Moses, Aaron, Joshua and Caleb were powerful agencies in bringing the young people to God. So after many years a general reaction takes place and they turn about and countermarch till they reach Kadesh again, thirty years after they bade it adieu.

This time they profited by the mournful fate of their ancestors, and the great majority, all but two tribes, decide to enter the land without delay. But the giants have had thirty-eight years to fortify at Kadesh, so they find it necessary to go North and see what the Lord will do for them. They learn deep lessons of gospel wisdom amid the trials of fiery serpents. They do some grand fighting and achieve glorious victories over Balach, king of Moab, Og, king of Bashan, and Sihon, king of Hishbon.

f. Though they have gotten away from the gigantic armies which withstood them at Kadesh, now they find their way effectually blockaded by an impassable river. But the moment they determine to walk right through it and go over anyhow, and an unseen hand caught Jordan's swelling flood, so they walked right over, dry shod. Neither the Jordan nor anything else was in the way when they had faith in God to enable them to enter despite the difficulties.

Now they are IN CANAAN, they shout down the walls of Jericho, the impregnable metropolis of the giant kings. So they move on like a cyclone till they shake thirty-one giant kings from their throats, suffering but one defeat, and that because they had a man with them who loved gold and fine clothing. As soon as they burnt him up, victory came right back.

In Egypt in the apostasy, they were under sin, in the Canaan-bound journey they were under the law.

Their sins were all destroyed when Pharaoh and his army were drowned in the sea. The law died when old Adam was crucified, as there was nothing left that needed the law. Now they are not only free from Pharaoh's cruel scepter but free from Sinai's thundering law.

"Free from the law, oh, happy condition, Jesus hath bled, and there is remission, Cursed by the law and bruised by the fall, Christ hath redeemed us once for all."

g. Growth in grace. They made little or no progress in the wilderness, but after they came into the land, they accumulated wonderfully rapid. Under the military prowess of David and the unprecented wisdom of Solomon of Israel conquered all nations. Hence we see the time for growth in grace is after sanctification.

Babylon in the Bible is the synonym of false religion. The ultimatum of all their heinous apostasies was that God forsook them and they were carried away into Babylon, and ere long by the mercies of God they were reclaimed and reinstated in Jerusalem.

In the parallel experience all who have never been born of the Spirit are in the dark slavery of Egypt. All who are in the progressive wilderness experience; *i. e.*, in the twilight; *i. e.*, they "see men as trees walking," have a degree of peace and joy, are on their way to Canaan, are in a justified state. When they reached Kadesh; *i. e.*, holiness (as there can be no stand-still in religion), an issue is forced. They can no longer retain their justification unless they go forward into sanctification. I was nineteen years traveling from Egypt to Kadesh. There I reached a crisis, and was conscious that I could not retain my justification without going forward into holiness.

h. There is a foolish idea going abroad that some Christians are opposed to holiness. As well say the flower is opposed to the fruit, or the foundation opposed to the stream. Like loves its like. When people have any religion, they want more, yea, want all they can get. The popular standard of justification is far too low. The justified commit neither known, nor wilful sin. (1 John 3: 9.) The great bulk of the church to-day profess nothing but a sinning religion, plainly illustrating to the world that they are not Christians at all. They are either unconverted or fallen. Thousands of preachers preach this sinning religion, thus indirectly confessing that they are sinners themselves in the broad road to hell.

Comparatively few of the church at the present day are in the Canaan experience; *i. e.*, sanctified. Perhaps a minority are in the progressive wilderness; *i. e.*, justified, and moving on to holiness, while the majority are either down in Egypt or in the retrogressive wilderness; *i. e.*, the fallen state.

(Concluded on 4th page.)