

# 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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## THE RICHEST TREASURE.

I have found the richest treasure  
That a soul could ever know;  
Found it by the cross of Jesus,  
Found it where the blood does flow.  
How my heart was longing, longing  
For the fullness from above,  
And my soul was thirsting, thirsting  
For the riches of His love!  
Through Gethsemane He led me,  
Up by Calvary's mountain-side,  
And upon the cross of Jesus,  
I, with Christ, am crucified.  
Now I'm walking in His footsteps,  
Dead I am to self and sin,  
And a flood of wondrous glory  
Sweetly fills my soul within.  
Now my all is on the altar,  
I do now in Christ abide,  
A living sacrifice to Jesus,  
Thus my soul is satisfied.  
How He fills me with His power!  
O, the wonders of His love!  
I am drinking of life's river,  
Flowing from the throne above.  
—Selected.

## HOLINESS IN THE HOME LIFE.

The severest test of full salvation is found in the domestic circle. Though a Christian family is an emblem of heaven, and the most beautiful type of angelic virtue, yet it is constituted as to provoke and bring to the surface every latent evil in human nature, at the same time that it puts to the hardest trial the best and strongest qualities that divine grace can produce in the sanctified heart. Though marriage is the holiest union on earth, and home is the most sacred retreat among the resorts of men, and through the relations of husband and wife, and parents and children, are the dearest ties and richest source of happiness of which mortals are capable, and though these correlative kindred-ships are just adapted to develop the finest feelings and affections of our nature, and to unfold and round off a grand character, yet there resides in this state a crucial power to try and prove the Christian graces, which can be found in no other place or connection in life. If, therefore, a man have a purity which commends itself to the family circle as unalloyed, he has the highest evidence that can be obtained from any extraneous quarter of the genuineness of his sanctification.

How does it happen that the judgments of home inspection are so unerring? There are several cases which aid and perfect this verdict of the household:

First—The contact is more direct and intimate there than elsewhere. Temper strikes against temper, and soul rubs against soul without any media to soften the touch or break the force. The conventionalities and reserve of society are laid aside, while a style of freedom and familiarity akin to rudeness is introduced instead. This effectually un masks the character, and reveals dispositions that seem buried from sight by the habit worn in social intercourse. Character is translucent at best in public, but transparent at home.

Second—The burdens and exactions that spring from the recognized obligations and relationships of the family state, are a perpetual source of vexation and solicitude. Numberless wants, as many more complaints, joined to countless disappointments, losses and inscrutable providences, make up the budget for home consideration and adjustment. The bother and perplexity, the hurly burly and bustle, the

contradictions and counteractions, the hard work and endless monotony of constantly recurring duties, the fretfulness of age and the noisy frolicsomeness of children, the burdens of wealth, or the gripings of poverty, the intemperate proclivities of health and voracious appetite, and the lassitude of sickness and infirmity are continual instigations to wrong. And the chief place where these traits and trials are least restrained is in the family.

It is a great mistake to suppose that the sore calamities that sometimes befall men are harder than those little pestering domesticities of indoor clash and conflict. A few drops of hot water on the hand will create a keener sensation than a seated consumption. So the breaking of a few dishes, or the spoiling of a garment in the making is more exasperating often than to have the house burn. Negligence in duty, or an imprudent remark from a servant is frequently more irritating than the preparation of a wanton slander or a huge fraud.

Hence if there be any dross or alloy, any earthly crudities or sinful admixtures in a Christian's moral nature, these home fires are sure to make them appear. They act upon our nature like heat upon sweet and seemingly clarified syrups—it sends a scum to the surface. It is in this way often that the imperfections and mixedness of the regenerate state are made manifest. Like a syrup which in a cold unagitated state, looks clear and tastes sweet, but heated and brought to a simmering condition, reveals impurities that were hidden by being diffused and held in solution—by this process that which was adjudged pure is shown to be charged with foul matter. It is so with a heart not thoroughly given up to God. While in a quiescent and unprovoked frame it appears holy, but upon being brought into collision with the turmoil of practical life, and especially with perpetual molestation of family affairs, a deep and widespread sediment of evil is detected and stirred up.

Two keen irascible tempers coming in contact over a slight disagreement will strike fire as quickly as a lucifer match; and yet where no collision takes place, such tempers may maintain a placid serenity which cannot be distinguished from an experience of full salvation. And yet they are not fully saved. The tiger sleeps but is not dead.

And even in sanctification the capacity for fretfulness and anger is not extirpated, for it is not the province or purpose of grace to destroy our passionate nature, but to subdue, sweeten and cleanse it. A sanguine temperament is not by holiness converted into a phlegmatic one, but it is saved from all strange fires and violent tendencies. Holiness is the mind of Christ, and when we are fully sanctified that blessed mind is put into us. And if such disposition be not ours, the work may not be spurious, but is incomplete, while its genuineness may be suspected; for, "If any man have not the spirit of Christ in him, he is none of his," (Rom. 8:9). But if our holiness does shine brightly, breathe sweetly, speak kindly, chide loving, correct moderately, judge justly, and walk harmoniously in the midst of the frictions of home life, it may be labeled true.—The late Asbury Lowrey, D. D.

## WHY STAND YE IDLE?

God never goes to the lazy or the idle when He needs men for His service. When God wants a worker He calls a worker. When He has work to be done He goes to those who are already at work. When God wants a great servant He calls the busy man. Scripture and history attest this truth.

Moses was busy with the flock of Horeb. Gideon was busy threshing wheat by the wine-press. Saul was busy searching for his father's lost beasts. David was busy caring for his father's sheep. Elisha was busy plowing with twelve yoke of oxen. Nehemiah was busy bearing the king's wine cup. Amos was busy following the herds. Peter and Andrew were busy casting a net into the sea. James and John were busy mending their nets. Matthew was busy collecting custom. Saul was busy persecuting the friends of Jesus. William Carey was busy making shoes. John Milton was busy mastering classics. Martin Luther was busy performing penance. John Bunyan was busy tinkering pots and pans. Roger Williams was busy as a stenographer. Andoniram Judson was busy investing religious truth. Charles Spurgeon was busy as a teacher.

God never called an idler into His service. The indolent young man who looks longingly toward the gospel ministry will never get a call from God. The busy workers are the men God wants.—Sel.

## THE PURE IN HEART.

The Saviour said, "Blessed are the pure in heart." Then there must be some who are pure in heart. Who are they?

1. Such as enjoy the complete indwelling of the Holy Spirit, and are thus under a pure personal government. They are controlled, guided, and directed by the purest in the universe.

2. Such as have allowed their mental and spiritual powers to come into captivity to Christ. Their motives, desires, ambitions, effectuations will and thoughts are all in subjection to the dictates of Christ. He is their ruler. They obey him as willing subjects.

3. Such as have come in the experience of internal peace, joy, love, and life in all their New Testament fullness and blessedness. Their souls overflow with emotions of gladness and good will, while held in the pose of fidelity to God and earnest worship. They have the faith that settles things the hope that anchors, the assurance that satisfies, and the prospect that enraptures. No wonder Jesus called them blessed. If they are not blessed, then the human heart knows no blessedness on this side of its eternal rest.—Michigan Christian Advocate.

## "I BELIEVE IN THE HOLY GHOST."

Unbelief wherever cherished must on the principles of the gospel be fatal to all power; he alone who magnifies the freeness, the fullness and the present efficacy of the Lord's grace can by the Holy Ghost accomplish wonders: "Trust, firm trust, straightforward, childlike trust, is the everlasting condition of all co-operation with God. He will not use, he will not bless, he will not inhabit the heart that at the moment when it offers him a request, says 'I doubt thee.' In this age of faith in the natural, and disinclination to the supernatural, we

want especially to meet the whole world with this Credo: 'I believe in the Holy Ghost.' I expect to see saints as lovely as any that are written of in the Scriptures, because 'I believe in the Holy Ghost.' I expect to see preachers as powerful to set forth Christ evidently crucified before the eyes of men, as powerful to pierce the conscience, to persuade, to convince, to convert, as any that ever shook the multitudes of Jerusalem or Corinth or Rome—because 'I believe in the Holy Ghost.' I expect to see churches, the members of which shall be endowed with spiritual activity, animating and edifying one another, commending themselves to the conscience of the world by their good works, commending their Saviour to it by a heart-engaging testimony because 'I believe in the Holy Ghost.' I expect to see villages, where the respectable people who are now opposed to religion—the nominal pastor wordly—to see such villages summoned, disturbed, divided and then reunited by the subduing of the whole population to Christ, because 'I believe in the Holy Ghost.' I expect to see cities swept from end to end, their manners elevated, their commerce purified, their politics Christianized, the criminal population reformed, their poor made to feel that they dwell among brethren—righteousness in the streets, peace in the homes—an altar at every fire side, because 'I believe in the Holy Ghost.' Look to nothing—no one—but to God alone for the outpouring of the Holy Spirit."

## PRAYER FOR THE SPIRIT AFTER THE PENTECOST.

Two conspicuous instances may illustrate the need and nature of prayer still for the Spirit after the fullness of the Spirit has been received.

The first of these in Acts 4 is a supplication for the "boldness" or courage of the Spirit. The second, in Ephesians 1:17 and 18, where an apostle, after recognizing that these people had been "sealed with the Holy Spirit of promise," nevertheless prays that they might receive "the spirit of wisdom and revelation in the knowledge of him."

Now, keeping in mind two things (1) That in the first instant they had previously been filled with the Holy Ghost and had in no sense or measure been unfaithful; and that in the second, they possessed the Holy Spirit as the 'earnest of their inheritance,' it is then easy to be seen that the spiritual life requires continued prayer for the Spirit, both for its conflicts and for its progress. And we might remark that such praying for the Spirit, rightly understood is a recognition rather than a repudiation of the possession of the fullness of the Holy Ghost.

Two invitations are ever opening to a Spirit-filled man. The one is an invitation to larger fields of conquest in the name of Christ, and this demands a larger measure of the Spirit's boldness or power than we have yet possessed. The other is an invitation to enlarging views of God and his plans. This requires greater light of the Spirit. Inspiration and endowment are not only the abiding but the abounding heritage of saints and as these are both products of the Holy Spirit, and as more of God's gifts are conditions in prayer for them, it follows that intelligent praying for the Spirit must become a habit of the sanctified. And not only intelligent

but believing. For here as elsewhere, faith must grasp the promise for the thing we seek.

But finally, let me suggest, such praying for the Spirit should always be accompanied by thanksgiving for the Spirit. To be praying for the Spirit when we are thanking for the Spirit may seem paradoxical; but to be praying for the Spirit as though we had him not will surely sound skeptical, and must react upon our own hearts with injury to our faith. As we would thank God for the birth of the Spirit when praying for the subsequent sanctifying baptism; so will we now thank God for our Pentecost, as we persevere in prayer for the increasing measure of might and light of the Holy Ghost.—Christian Standard.

## "I GAVE THEM MYSELF."

Said a mother to me one day: "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to read to them, to teach them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge myself in many things, which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affection that I could not adorn their bodies in fine cloths, though I kept them neat and comfortable at all times. I have my reward now. My sons are ministers of the gospel; my grown up daughter is a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge myself, besides going about my Master's business wherever he has need of me. I have a thousand memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do."—Life and Faith.

## GROWLERS.

"Beware of dogs!" is a scriptural warning signifying, literally: "Beware of Growlers!"

They have increased greatly since that good advice was given; they are confined to no age, but are ubiquitous. Like the poor, they are always with us—young, old, and older: of every degree of learning, and sometimes wholly lacking in culture. They growl at everything; nothing pleases; nothing is as it should be. They are nearly related to the "chronic kickers," the latter being the same rose under another name.

In society, in church, in our homes, and abroad, the growler gets in his snarl and sneer and grumble.

Beware of him and follow not after his ways! "Beware of growlers" of either sex! Let them severally alone. If you pat them, it will be on the wrong spot; if you stroke them, it will be the wrong way; if you feed them, it will not be the sort of food they like.

Beware of them!—Cyrus Mendenhall.

Unbelief says, "How can such and such things be?" It is full of "hows," but faith has one great answer to the ten thousand "hows," and that answer is—God!—C. H. M.