

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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"CREATE IN ME A CLEAN HEART."

O Father, heed the prayer! In me create
A heart unselfish, free from worldly
guile;
Cleanse now my soul from sin's unworthy
state,
Erase all stains, make pure the low and
vile;
With human weakness, Lord, deal patient-
ly,
Be thou my strength, bid man's vain
struggles cease,
And a right spirit now renew in me;
Bestow thy life, and grant thy wond-
rous peace,
Though sin and death abound on every
side,
In grace and mercy would my faith con-
fide;
And through all trails this my prayer
shall be:
A clean, pure heart, O God, create in me;
Heal all my troubles with the touch
divine,
And cleanse and keep this erring heart of
mine.

—Margaret Scott Hall.

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 so 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 causes 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 unmasks 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, 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 burnt. 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 lovingly, 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.

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A LOST EXPERIENCE.

A good many Christians are living on a past experience, and not on a present living, moving power. They remind me of an old man who once had a marvelous experience of the Lord's love and power, and wrote it out, but who lived on what he once enjoyed. One day a servant of Christ called to see him, and he at once, as he generally did, began to relate the experience he had written out. He told his wife to go up stairs and get his "blessed 'sperience," as he called it, which she would find in a corner of a certain black box. She was gone a long time, and when she did come at last she had a rather woeful face, which made the man exclaim, "I hope there's nothing the matter with my blessed 'sperience!" To his consternation, his wife exclaimed, "I'm sorry to say the mice have eaten up all your blessed 'sperience, and this is all that is left of it," showing him a few scraps of paper. As she said this it made him cry out, "O! my blessed 'sperience, the mice have eaten up my blessed 'sperience!"

It would be a good thing if the mice would eat up the mouldy experiences of all who are trusting in a dead past. What we need, and ever need, is the warm pulsating love of Christ coursing through the spiritual nature of our being; the grip of the power of Christ keeping us unspotted from the world; the living water of the presence of the Holy Spirit, that the mill-wheel may grind the corn of our life into bread for others; the living joy of Him who has pleasures in His right hand for evermore, so that His gladness may smile out of our countenance; and the beautiful garment of the living Saviour to adorn us in all the perfection of His holiness.

There is a lack, a sad want in the life of everyone who does not possess Christ. He may have mental culture, moral fibre, religious surroundings, and good desires, like the rich, young ruler; but, like him, he lacks the one essential thing—eternal life. There are some things around us which have their essentialities, and which cannot exist without them. The electric car cannot perform its journeys, nor answer its end, apart from the electricity, which is its motive power. The seed cannot grow apart from the soil, the water, the air, and the sun. The eye cannot see, the ear cannot hear, the hand cannot move, the feet cannot walk, the heart cannot beat, the brain cannot think, the tongue cannot speak, the sense of touch cannot be known, the lungs cannot breathe, and the blood cannot course through the body without that mysterious, unknowable, and undefinable something which we call "life." The same thing is true in relation to eternal life. No one can be anything, nor do anything apart from Him who is the true God and eternal life. His quickening power alone can move us from the ways of sin into the ways of God. His saving touch alone can make us to see His saving grace, and the efficacy of His cleansing blood. His death proclaims this; for if salvation could have come in another way, there would have been no need for Christ's agonizing cry in the garden of Gethsemane, "If it be possible, let this cup pass from me."

O! my readers, I implore you, flee to Christ at once. He will cleanse you by His precious blood from the

defilement of sin; He will give you eternal life; He will make you a child of God; He will supply the lack which He alone can meet, and give you that bliss which will make you holy here and blessed for ever.—Christian and Missionary Alliance.

KNEE WORK.

Dr. J. A. Duncan had, on an important occasion, delivered a sermon of wonderful intellectual and spiritual power. He was asked, "What is the secret of such a sermon as that?" He replied, "The secret of that sermon is thirteen hours of prayer."

Charles H. Spurgeon, when asked for the explanation of his success, said, "Knee work, knee work!"

David Livingstone on two occasions, preached a sermon of wonderful power. At each time five hundred persons were convicted. Both sermons were preceded by a whole night spent in prayer.

C. G. Finney, after spending a whole day in the fasting and praying, preached at night to a phenomenally irreligious congregation. The sermon was accompanied by such divine power that the whole congregation except one man, an elder in the church, fell prostrate on the floor, and voiced their agony under conviction in such loud cries that the preacher was forced to stop.—Selected.

The Rev. Daniel Steele said—Down upon your knees. I wish I had the power to reach every Methodist on the round earth. I would say, "Cease living on the heroism of your fathers; quit glorying in numbers, sacrificing to statistics, and burning incense to the General Minutes; down upon your knees, and seek and find yourself the secret of the power of the fathers—a clean heart, and the endowment of power from on high; and then rise and unfurl the banner of salvation free and full, and a common-sense theology."—The Way of Faith.

CONCERNING FAITH IN OURSELVES AND FAITH IN GOD.

BY REV. ISAIAH REID.

Have you sufficiently noticed that to "Have faith in God" (Mark 11:22), implies faith in yourself as well? The admonition, or command, to "Have faith" settles it. The need of the human exercising faith in the Divine Being is manifest. Belief in self is in the foreground of the problem. Indeed, faith is the exercise of the individual. God cannot, if He would, believe for us. We need emphasis on this very point. Our failure to do, or try to do what God made us to do, is part of the Adam blight resting on us. We need confidence in our own inherent powers. Humility does not consist in reckoning the powers with which an All-wise God endowed us as nothing above what a worm has. We need faith in ourselves as allied to God. The infidelity of the day would have us put faith in the human, apart from God. We differ essentially from this infidelity in that we ally ourselves with God and claim our sufficiency comes from Him. Yet it is possible for us to forget that God can only work with the equipment we have. Faith in my will as a field for God to work in, brings me to the best and highest use of my will. With this design in my will, or heart, or reason, I come to see value and worth and canvass for the hand of God to show Himself to the world on, and I come to see the estimate put

upon me and confidence grows upon me of the real value there is in me. This true reckoning of ourselves has more to do with what we are, and what we come to than we often think. As a rule we set the measure for our own valuation both for men and angels. We don't expect much of worms. If I reckon myself as a worm men will accept my estimate and render appropriate accord. What I think I can't do, I can't. The only hope there is for me ever so doing is to change my thinking. But you say, "God can help me to do what I can't do." No, never, unless you think you can do it with His help. God deals with you by the rule of your faith, and without the exercise of your faith in Him it is impossible for Him to do the thing for you. Paul had exactly the right idea when he exclaimed, "I can do all things through Christ who strengtheneth me." He had both faith in himself and faith in God.

WAIT!

Have you entered in? If so, hush—be still; it is the secret place of the Most High. Don't move; you are on holy ground. Prostrate yourself in the presence of his holiness. Bring every thought into captivity. See that every thing is calm. Permit of no hurry. The command is "Be quiet," Isa. 7: 4. Stay your heart, fix your mind, and now, being properly adjusted, wait. God is coming, and it is worth waiting for. God is going to put upon His child a prayer for some person, His cause, perchance the work abroad in some far off land, only wait. The burden will be placed upon you. Tarry before the throne and soon you will be bathed in tears; you will groan beneath the load; one half hour will seem like five minutes. This waiting before the Lord, we fear, is seldom indulged in in these days of work, work, work. How many of the Lord's dear ones can look upon days so long and so full of toil and suffering, and, we fear, oftentimes hurry and worry, and so little at the end to show for it all. Oh! dear reader, time spent in prayer is not wasted. God sets more value on love than labor. "The heavenly bridegroom is wooing a wife, not hiring a servant." Encourage the idea of tarrying before your Lord. If you cannot pray, wait and worship, and adore your Redeemer; meditate on His goodness, fix your gaze upon His beautiful form, and let the holy hush of the Holy Ghost fall upon your soul. Then you will go forth with strength renewed, "changed into the same image from glory to glory, even as by the Spirit of the Lord."—Pastor Roffe, Vanguard.

PRAY THROUGH!

It is one of the terrible marks of the diseased state of Christian life in these days that there are so many that rest content without the distinct experience of answer to prayer. They pray daily, they ask many things, and trust that some of them may be heard, but know but little of direct, definite answer to pray as the rule of daily life. There are enough people in America who profess to be wholly given up to God to pray down the greatest revival since Pentecost if they would pray through, and if it did not come at once to dig down into their own lives and see what or where was the hidden wedge of gold that prevented the answer. Pray, and pray through!—Andrew Murray.