

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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A VOICE OUT OF THE DARKNESS.

"You have never stood in the darkness." Words used by a red Indian chief, as he pleaded that to him and his people might be sent the "White man's Book of Heaven."

You have never stood in the darkness
And reached out a trembling hand,
If haply one might find it,
In the awe of a lonely land,
Where shadows shift so strangely,
And the quick heart-beat is stirred,
If only a leaf be rustled
By the wing of a passing bird.

You have never stood in the darkness
And said good-bye to the wife,
The little child, or the mother,
Who have sat in your house of life,
And knew not where they were going,
As the birds who cross our sight,
Flitting within from the darkness,
Flitting without to the night.

You have never stood in the darkness,
When soul after soul went by
In the mighty rush of battle,
Where kinsman and comrade die,
And something says they are living,
Although we hold them prone
With eyes that stare out blindly
As yet shall do our own.

You have never stood in the darkness;
You do not know its awe;
On your land a great light shineth,
Which long ago you saw.
For the Light of the world we ask you,
We plead for the Book which shows
The way to win to his footstool,
Which only the white man knows.

O, voice from out of the darkness!
O, cry of a soul in pain!
May it ring as the blast of clarion,
Nor call God's host in vain!
By the pierced hand which saved us,
Let ours do their work today,
Till from those who tremble in darkness
The shadows are kept away.

—Wesleyan Methodist.

HOLINESS MADE PROMINENT.

J. H. MEEK.

It would certainly be a great mistake to preach holiness to the exclusion of other doctrines. The subjects of repentance and justification should receive due attention, for it is absolutely necessary that persons should repent and be converted before they are proper subjects for the experience of holiness. The writer has frequently heard complaints made about the subject of holiness being made prominent, but it was universally from that class of persons who misunderstood it or objected to a high standard of piety. There is great prejudice against entire sanctification among many professed Christians and to hear the subject presented grates upon their ears, causes some to twist about in their seats, others will look out of the church window or down their noses while the sanctified preacher is proclaiming the Bible doctrine. While it will quite generally be admitted that this doctrine is set forth in the Word of God yet definite preaching and teaching upon the subject is distasteful to very many. We have been told that a certain sister whose pastor was a holiness preacher objected to his frequent preaching upon the subject and of using the term sanctification, whereupon the minister asked her if the word was not in the Bible. "Oh yes," she said, "I know it is in the Bible, but I have wished a thousand times that it wasn't." When we come to sift the matter we find that it is carnality in the heart that is opposed to holiness. Prejudice and opposition to the doctrine and experience and an aversion to the presentation of the same should give alarm to those entertaining such a feeling for

they spring from an impure source. The Bible is our guide and if it makes the subject prominent so should we.

"The word sanctify and its derivatives occur in the scriptures with reference to men and things over one hundred times. The word perfection and its relatives occur one hundred and one times. The word holy and its derivatives not less than one hundred and twenty times in their application to men and things. The word justify and its derivations occur seventy-four times in regard to men; and the word pardon with its derivatives in their application to penitent sinners occur only seventeen times. The Apostle Paul states the great object of an established Christian ministry to be, for the perfecting of the saints. The minister of Christ should give the doctrine and practice of holiness the same prominence the Bible gives it."—J. A. Wood.

The larger portion of the New Testament and especially the epistles are addressed to believers instructing and urging them to go on unto perfection and to seek purity of heart. If the entire church would walk in the light and obey God, fully it would then receive the baptism of the Holy Ghost which would be an equipment for service that would result in the salvation of many souls. For many years the subject received but little attention, and in very many places yet but little is said about it in a way to lead persons into the experience, and in proportion as the subject is neglected so piety declines. In many places there has been so little preaching upon the subject that when it is presented many professed Christians call it a new doctrine and say they never heard a sermon upon the subject before. For this very reason the matter should be pressed upon the church and urged to go forward, to cross over Jordan into Canaan and possess their inheritance, and when this is done such persons will be like their predecessors in publishing it abroad even though they should be told repeatedly by those who are in authority that little should be said about it. "From the abundance of the heart the mouth speaketh and as all cannot be made to hear by word of mouth the pen is seized and an attempt is made to describe this glorious salvation and an effort put forth to persuade all Christians to seek it. How can such persons keep quiet, keep from testifying and from singing? Some pastors consider this class of persons troublesome and feel sorely grieved that they cannot control them and hinder them from spreading holiness all over these lands, the very thing the Lord has called them to do and they obediently and gladly go forward in this delightful service. Then since we are Wesleyans it would be well to inquire what prominence John Wesley gave the subject and his advice concerning the same. "Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God, and consequently little addition to the society and little life in the members of it. Therefore let all our preachers make a point to preach of perfection to believers constantly, strongly, explicitly. I doubt not we are not explicit enough in speaking on full salvation either in public or private."

Who are succeeding best in the work of building up Christ's kingdom on the earth, those who ignore it or

those who make it prominent? Where are the most sinners soundly converted and believers sanctified? Is it where holiness is ridiculed and ignored or where it is preached plainly?

ONE GREAT EVIL.

O. H. RAMSEY.

While there are many evils, which work together in direct opposition to the gospel of Christ, and combine to retard the work of the church, and prevent the salvation of man, there is one of which I wish to speak. It may not be universal, but seriously afflicts some localities. I refer to the evil of visiting by church members on the Lord's day.

This evil, like the evil of whisky drinking, hides its enormity under the garb of sociability, and the preacher or people who have a conscience in the matter and refuse to engage in it are called unsocial, and lacking in those things which go to make up social life, and good neighborhood. I speak particularly of church members. We cannot expect anything better of the world, for it will love its own, but many who profess by their church relationship, to love God, and love his house and his people, will stay from church on the Lord's day to entertain visitors, or will take the day to visit some one who visited them either last Sunday, or Sunday before. Or if they go to church, it is that they may go with somebody and spend the afternoon in visiting, (and sometimes on business). And if they hear the gospel it is crowded out of their minds by the thought of the intended visit, or by the gospel of the afternoon. And if the preacher has the courage to reprove this sin, he is set down as an old fogey, or he is out of date, and will likely be asked before he leaves church if he thinks there is any harm in visiting on Sunday? Or what harm can there be in it, only a friendly visit?

At the same time these parents have left their children at home to be exposed to all the temptations, and influences of wicked companions. Or if they have taken them along, they have not remedied the evil, for they are teaching them the same disregard for the Lord's day that they themselves are guilty of. What harm? when the Bible lays upon the shelf untouched from one week's end to another? And these same persons, while well versed in the gossip of the day, cannot tell where one of the books of the Bible is to be found, or repeat the names of one-half of them. And if you speak to them on the subject of Bible reading they will profess to have read the Bible clear through "from Genesis to Deuteronomy."

"What harm" when spiritual death prevails to such an extent among such people, that you never see them in the week night prayer meeting? What harm when the command of God is to keep the Sabbath day holy, and such work must be a violation of that command?

This evil is only second to aiding and abetting the whisky traffic by allowing ourselves to be led captive by the devil at his will, on election day, through the leadership of our party, or the devices of politicians. The Russo-Japanese war is not to be compared to the war that ought to be declared by the church against these things, not only declared, but fought to a finish, so far as the membership of the church is concerned, and then we may expect salvation to come out

of Zion, and sinners shall be converted unto him.—Wesleyan Methodist.

WITH OPEN EYES.

REV. C. H. WETHERBEE.

There is a very wide difference between one's studying the Bible in his natural, unrenewed state, and studying it with eyes which have been opened by the Lord through a new birth, and by the power of the Holy Spirit. An unconverted person, having a literary taste and a studious mind, may find much in the Bible that is informing and mentally quickening; and yet such an one cannot obtain from the book its best treasures of thought, of spiritual beauty, of weighty lessons, of soul nature, as is the case with a Christian of equal mental capacity and training, who depends much upon the Holy Spirit to assist him. Rev. R. A. Torrey, of Chicago, an eminent Bible scholar, says: "I have been a student of the Book for upwards of a quarter of a century. I studied it when I was thirteen, and there has not been a day passed since, when I have not studied it; but for upwards of a quarter of a century I have studied it as a regenerate man. Yet, do you know? I do not think, to this day, that I ever open it to glance at it without lifting my heart to God and praying the psalmist's prayer, 'Open thou mine eyes, that I may behold wondrous things out of thy law.' How many a passage that was difficult and troublesome has become full of most sweet and precious truth since I began to study my Bible that way." I may be allowed to state that my own practice and experience are of a similar character. I have long felt that one cannot study the Bible to the best advantage, even as a Christian, without a special illumination by the Holy Spirit: He can open the eyes so as to discern the meaning of truths which otherwise would be hidden from the student, and how wonderful it is!

WHOLESOME SPEECH.

BY DR. A. J. GORDON.

Speech is that which especially reveals the flavor or quality of the man. It may sometimes feign sanctity when it is wanting in the life; and it may seek to make itself redolent with a borrowed grace; as the tippler disguises his breath with spices and perfumes; but the illusion cannot be long maintained. "Thy speech betrayeth thee," is a saying of universal application. One cannot live sinfully and talk holily, live impurely and talk cleanly, live selfishly and talk generously. "Show me your tongue," says the doctor as the first demand of the patient. Here is the most favorable point for a diagnosis. And the truest diagnosis of the soul can be made in the same way by examining the tongue to see what kind of a deposit and coloring the thoughts and desires have left there. Therefore, of those who are constituted the salt of the earth, we are not surprised to find the requirements made, "Let your speech be always with grace seasoned with salt." We are not told to let our speech be salt entirely, totally. To take a whole mouthful of salt will choke one and turn his stomach. We may, in spiritual things, disgust and repel men by a too raw and excessive and unmixed use of religious conversation. It is a great art to temper one's Christian conversation exactly to the occasion.

HE MAKETH INTERCESSION.

ADAM CLARK.

Our Lord makes intercession for us, negotiating, and managing, as our Friend and Agent, all the affairs pertaining to our salvation. And the Spirit of God makes intercession for the saints not by supplication to God on their behalf, but by directing and qualifying their supplications in a proper manner by His agency and influence upon their hearts; which according to the Gospel scheme is the peculiar work and office of the Holy Spirit. So then the prayers that we offer up, and the desires which subsist in the unutterable groanings are all such as is pleasing in the sight of God. So that God whose is the Spirit, and who is acquainted with the mind of the Spirit, knows what he means when He leads the saints to express themselves in words, groans, sighs or tears; in each God reads the language of the Holy Ghost, and prepares the answer according to the request.

From all time we learn, that a fluency in prayer is not essential to praying; a man may pray most powerfully in the estimation of God who is not able to utter even one word. The unutterable groan is big with meaning, and God understands it, because it contains the language of His own Spirit. Some desires are too mighty to be expressed; there is no language expressive enough to give them proper form and distinct vocal sound. Such desires show that they come from God; and as they come from Him, so they express what God is disposed to do; and what He has purposed to do. This is a matter of great encouragement to all who are agonizing to enter in at the straight gate.

WITHOUT CAREFULNESS.

We cannot stand the strain of both work and worry. Two things come between our souls and unshadowed fellowship with God: sin and care. And we must be as resolute to cast our care on the Lord as to confess our sins to Him, if we would walk in the light as He is in the light. One yelping dog may break our slumber on the stillest night. One grain of dust in the eye will render it incapable of enjoying the fairest prospect. One care may break our peace and hide the face of God, and bring a funeral-pall over our souls. We must cast all our care on Him, if we would know the blessedness of unshadowed fellowship.—Meyer.

REPROVER.

As an ear-ring of gold and an ornament of fine gold, so is a wise reprover upon an obedient ear. Pro 25—12. Do we reprove wisely with our lips, and with our pen? Have we an obedient ear for reproof? Holiness is not softness; yet we should reprove as we would be willing to be reprov'd. We should be careful not to use heavier shot than we would like to be hit with. We should not fire at random, if we mean to hit an individual for we might hit the wrong man.

In all matters of eternal truth the soul is before the intellect; the things of God are spiritually discerned. You know truth by being true; you recognize God by being like him.—F. W. Robertson.

Elijah's name means "Jehovah is my God," and his character and the story of his life are photographed in his name. Not only was he Jehovah's—he belonged to God.—Sel.