

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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SECRET OF HAPPINESS.

STELLA WOOD.

Just to keep in touch with Jesus,
That is all.
Just to mind the Spirit's promptings,
Heed His call;
Just to walk in all the new light
Which He gives.
Just to live in God the Father
As He lives;
Then we'll ever do what's right,
And be happy day and night.
Just to let Him mould and shape us
As He will.
Just to trust amid the testings,
And be still;
Just to realize His presence,
By our side;
Just to know that He's our Bridegroom
We His Bride;
Then we'll ever happy be,
For our Saviour we shall see.
Just to have His smiles upon us,
That is all;
Just to know He bends to listen,
When we call:
Just to trust Him for the wisdom
That we need;
Just to go to Him for guidance—
He will lead.
Then we'll ever happy be,
Now and through eternity.
Just to let Him guide our footsteps.
He knows best:
Just to let Him take our burdens,
While we rest;
Just to live up to the Bible,
For 'tis true;
Just to feed upon its precepts
Ever new;
When we've learned the secret well
We'll have joys we can not tell.
—In Church Advocate.

ADONIRAM JUDSON ON SANCTIFICATION.

Edgar M. Levy, a well-known Baptist minister of Philadelphia, writing in the Pentecost Century, gives the following interesting facts:

"It would be doing Mr. Judson a great wrong if we should close this narrative without considering that inner life, that deep, personal experience of the sanctifying work of the Holy Spirit, which were marked features of his character. Attempts have been made to attribute his views of entire sanctification, and his endorsement of such writers as Thomas A. Kempis, Fenelon and Madam Guyon, to a morbid condition of his sick body and despondent mind. But this is altogether unsatisfactory. Mr. Judson was often sick, but he was not often despondent, and never melancholy. His spirits were naturally buoyant and hopeful, else he could never have borne the unparalleled sufferings which seemed to have been his portion from the beginning of his career, nor could he have accomplished such prodigious labors. We must look higher than any monkish austerities or melancholy tendencies for the secret of his religious experiences; even to the work of the Spirit of God, out of which flowed his strength, his peace, his endurance and his victory. That he accepted the doctrine of sanctification by faith, can be shown by following facts:

"In sending a gift of money to his sister in America, he writes: 'But I give it on the express condition that you appropriate part of it to purchase for yourself the "Life of Lady Guyon." . . . And I hope you will read it diligently, and endeavor to emulate that eminent saint, so far as she was right.'

"Madam Guyon was born and educated in the Roman Catholic church, and continued so until her death. But her religious views and experiences

were better than her creed. Like Luther, she was not entirely delivered from all the errors of the Romish church; while at the same time her mind had received a marvelous illumination on the doctrine of sanctification by faith, in opposition to the prevailing view of sanctification by growth and works. It shows great discrimination on the part of Mr. Judson, in accepting the truth contained in Madam Guyon's works, and proves that he himself was in sympathy with her experience.

"Again, Mr. Judson writes to a fellow missionary: 'Let us die as soon as possible, and by whatever process God shall appoint. And when we are dead to the world and self, we shall begin to live to God.'

"He wrote a treatise, entitled, 'The Threefold Cord,' designed especially for the native Christians, to encourage them in seeking the highest spiritual attainments. The closing appeal of this tract reminds us of the style of Fenelon and Madam Guyon: 'Thus I present thee, my brother, with the threefold cord—the three grand means of growing in grace—of gaining the victory over the world, the flesh, and the devil—of drawing the soul from earth to heaven. Means, I say; for I speak not now of faith, the living operative principle within—the hand, with which thou must lay hold of the threefold cord. Wilt thou accept my present? Art thou inclined to lay hold? Cherish the heaven-born inclination. It is worth more to thee than all the treasures of the earth. Go into the place of prayer, stretch out the hand of faith, and implore the Holy Spirit, who is even now hovering over thee to strengthen thee to lay hold for life. Dost thou hesitate? O, my brother, do not, I beseech thee. O, do not grieve the Holy Spirit. Disappoint not the fond hopes of thy longing Saviour. Renounce the world, renounce thyself, and flee into His loving arms, which are open to receive and embrace thee. Angels will rejoice over thy second conversion, as they did over thy first. Thou wilt soon find such sweetness as thou hast never yet conceived. Thou wilt begin to live in a new world, to breathe a new atmosphere, and to behold the light of heaven shining around thee; and thou wilt begin to love the Lord thy God in a new manner,' etc.

"All this will be readily understood and appreciated by those who have, through the grace of God, entered into the experience of 'perfect love.'

"To show still further that Mr. Judson had accepted and was in the enjoyment of this grace, we would refer to the following resolutions, bearing date May 14, 1829:

1. Observe the seasons of secret prayer every day

2. Set a watch before my mouth, and keep the door of my lips.

3. See the hand of God in all events, and thereby become reconciled to His dispensations.

4. Embrace every opportunity of exercising kind feelings, and doing good to others, especially to the household of faith.

5. Consult the internal monitor on every occasion and instantly comply with his dictates.

6. Believe in the doctrine of perfect sanctification attainable in this life.'

"The italics are not our own, and are used to direct the reader's atten-

tion to the interesting fact, that this great missionary and devout man received and experienced the blessing of entire sanctification. This experience, we admit, is everywhere spoken against, and yet the witnesses to its enjoyment include Christians of every century, and of every denomination. Their testimony is as explicit and reliable as on the subject of justification by faith. And both are in perfect harmony with the revelation of God, and with the direct witness of the Holy Spirit. Neither of them are matters of speculation, but of consciousness. And as the blessing of justification can only be realized by faith, so the experience of entire cleansing from sin and of unbroken rest of soul, can only be obtained by the direct application of the blood of Christ through faith."

MEN OF PRAYER.

Passing through Northampton I went into the old cemetery, swept off the snow that lay on the top of a slab and I read these simple words, "Sacred to the memory of David Brainard, the faithful and devoted missionary to the Susquehanna, Delaware and Stockbridge Indians of America, who died in this town, aged 32 years Oct. 8th, 1847." That was all there was.

Now that man did his greatest work by prayer. He was in the depth of the forests alone, unable to speak the language of the Indians, but he iterarily spent whole days in prayer. What was he praying for? He knew that he could not teach these savages for he did not understand their language. If he wanted to speak at all he must find somebody who could vaguely interpret his thought, therefore he knew that anything that he could do must be absolutely dependent upon the power of God. So he spent whole days in praying simply that the power of the Holy Ghost might come upon him so unmistakably that these people should not be able to stand before him.

What was his answer? Once he preached through a drunken interpreter, a man so intoxicated that he could hardly stand up. That was the best he could. Yet scores were converted through that sermon. We cannot account for it only that it was the tremendous power of God behind him.

Now that many prayed in secret in the forests. A little while after William Cary read his life, and by its impulse he went to India. Payson read it as a young man, over twenty years, and he said that he had never been so impressed by anything in his life as by the story. Murray McCheyne read it and was powerfully impressed it.

But all I care for is simply to enforce this thought, that the hidden life, a life whose days are spent in communion with God in trying to reach the source of power, is the life that moves the world. Those living such lives may be soon forgotten. There may be no one to speak a eulogy over them when they are dead.

The great world may take no account of them. But by and by in the great moving current these lives will begin to tell, as in the case of this young man who died at the age of thirty-two. This missionary revival of this nineteenth century is more due to the prayer and consecration of that one man than to any other.

Jonathan Edwards who watched over him all those months while he was slowly dying of consumption, said, "I praise God that it was His providence that he should die in my house that I might hear his prayers and that I might witness his consecration and that I might be inspired by his great example." When Jonathan Edwards made that great appeal for united prayer for the conversion of the world, which has been the trumpet call of modern missions, it undoubtedly was inspired by this dying man.—Dr. A. S. Gordon.

A GREATLY HONORED MAN.

"If any man serve him will my Father honor." It has pleased God in all ages to honor his faithful servants, and especially the faithful Bible characters. We are told that "the eyes of Lord run to and fro throughout the whole earth to shew himself strong in the behalf of them whose heart is perfect toward him."

Special honor was bestowed upon, Noah, Abraham, Isaac, Jacob, Moses, David, the prophets and the apostles, but upon none of them more than upon God's "servant Job." Others were honored with a more brilliant service, but none with a more important and trying one; and none were ever honored with greater and more complete victory and stronger approval of God.

While Job's name has come down through the ages covered with glory as the synonym of patience; yet, because of the nature of his service, it is to be feared that he has not always been properly appreciated. The suffering ones are liable to be overlooked yet this is where the greatest victories for Christ are often won.

The exercise of the gifts of the Spirit are all good in their places, "yet shew I unto you a more excellent way"—the way of love, of patient longsuffering.

The crying need of the church today is not more able and eloquent advocates and defenders of the doctrines of the Bible, but more Jobs.

This was the of service the Savior was describing when he uttered the words at the head of this article, "If any man serve me him will my Father honor." He said, "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. If any man serve me let him follow me, and where I am there shall also my servant be; if any man serve me" (along this line) "him will my Father honor."

Job was honored first with the absolute confidence of God. "Blessed is the man that trusteth in the Lord," and thrice blessed is the man whom the Lord can trust. The cause of Christ is largely dependent upon the tests of its power to save and keep in time of trial, and God is constantly looking for "sheep for the slaughter" to put on exhibition before this gain-saying world, that he may make them "more than conquerors."

Job was God's man. Such was his confidence in him he called the attention of Satan to him especially. Satan had been "going to and fro in the earth," "seeking whom he might devour," searching out and examining all the saints, and, finding a meeting

of the "sons of God," "Satan came also among them, and the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in all the earth, a perfect and an upright man, one that feareth God and escheweth evil?"

It is uncertain as to the exact time when Job lived, who were his contemporaries, but no doubt there were many great and good men living upon the earth, yet God said there were "none like him in all the earth." What a commendation for such a source! What an honor!

Then God honored him further by pronouncing him "perfect and upright." The approval of the world is nothing in comparison to this. To have God himself to declare to the world and the universe that one is perfect, is glory and honor enough for even the angels. Suppose men do scorn and say there is no such a thing as perfection since God has emphatically declared that he found one man who was perfect and put him to the test and proved it to the world! "In all Job sinned not."

Then God honored Job by trusting him with such a test of his fidelity as few if any have ever experienced. While we are not self-confidently to seek trial, yet when God permits or sends it, we should feel honored and accept it as a proof of God's confidence in us. This was the spirit of the apostles: "And when they had

them, then they commanded that they should not speak in the name of Jesus and let them go, and they departed from the presence of the council rejoicing that they were counted worthy to suffer shame for his name."

Then God honored Job with complete victory over his "friends"—his worst enemies, requiring them to come and offer sacrifice in his presence, telling them that his servant Job should pray for them, and that they had not spoken of him as his servant Job had.

Lastly, the Lord honored Job with greater worldly prosperity than ever and Job was alike victorious, both in adversity and prosperity.—Christian Standard.

MEN WANTED.

Preachers wanted in the pulpit, who will not fail to declare the whole counsel of God. Statesmen wanted in legislative halls who cannot be swerved from the right by party, or bought by graft. Judges wanted on the bench who will be blind and deaf to partiality. Merchants wanted in business who will not fear to meet their transactions in the light of the judgment day. Farmers wanted who will not put the largest apples and potatoes at the top of the barrel. Milkmen, who make no mistakes in emptying their water buckets. Doctors, who teach people the importance of hygiene, fresh air, useful labor, and the danger of the medicine habit. Butchers, who are not under the heel of the meat trust. Bankers, who do not attend the races. Railroad men, who never touch a drop of intoxicants. Coal merchants, with a conscience. Undertakers, who remember that they, too, must die. And Christian men, who will vote as they pray, taking their religion into every department of home, business, social and political life. The demand for these men is urgent, and so large that a surplus is impossible.—Pentecostal Herald.

Sin is not a skin disease, it is a heart disease; and we need not only Jesus the Man, who can be touched with a feeling of our infirmities, but Jesus the Christ, to carry them away.—Dr. J. H. Jowett.