

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

VOL. XV. (New Series.)

WOODSTOCK, N. B., JUNE 30, 1905.

(Semi-Monthly.) NO. 41.

JOYFUL WAITING.

There's a blessed promise giv'n
By the Father up in heav'n,
Oh, tarry in the city for the pow'r!
'Twas the promised Holy Ghost
Which he gave at Pentecost,
Oh, tarry in the city for the pow'r!
Oh, tarry for the pow'r,
The old, anointing pow'r.
Oh, tarry for another Pentecost!
The Spirit then will fall,
Baptize you one and all,
Oh, tarry for the blessed Holy Ghost.
He will comfort, teach, and fill,
If to Him you give your will,
Yes, tarry in the city for the pow'r!
He'll anoint you from above,
Fill your heart with perfect love,
Yes, tarry in the city for the pow'r!
—The Missionary World.

READING AND MEDIATING ON GOD'S WORD.

REV. GEO. MULLER.

It had recently pleased the Lord to teach me a truth, irrespective of human instrumentality; so far as I know, the benefit of which I have not lost, though more than fourteen years have passed away:

The point in this: I saw more clearly than ever that the first great and primary business to which I ought to attend every day was to have my soul happy in the Lord. The first thing to be concerned about was not how much I might serve the Lord, how I might glorify the Lord, but how I might get my soul into a happy state, and how my inner man might be nourished. For I might seek to set the truth before the unconverted—I might seek to relieve the distressed—I might in other ways seek to behave myself as it becomes a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in the right spirit.

Before this time my practice had been, for at least ten years previously, as an habitual thing, to give myself to prayer, after having dressed myself in the morning. Now, I saw the most important thing I had to do was to give myself to the reading of the word of God, and to meditate on it, that thus my heart might be comforted, encouraged, warned, reposed, instructed; and that thus, by the means of the word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord.

I began, therefore, to meditate on the New Testament from the beginning, early in the morning. The first thing I did, having asked in a few words the Lord's blessing upon His precious word, was to begin to meditate on the word of God. Searching as it were into every verse, to get a blessing out of it; not for the sake of the public ministry of the word—not for the sake of preaching on what I had meditated upon—but for the sake of obtaining food for my soul.

The result I have found to be almost invariably this: that after a few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication. So that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately into prayer.

When thus I have been for a while making confession, or in intercession—or supplication—or have given thanks, I go on to the next verse or words, turning all, as I go on, into prayer

for myself or others, as the word may lead to it, but still keeping before me that food for my own soul as the object of my meditation.

The result of this is, that there is a good deal of confession, thanksgiving, supplication, or intercession, mingled with my meditation, and that my inner man is almost invariably even sensibly nourished and strengthened; and that in a peaceful, if not happy, state of heart.

Thus also the Lord is pleased to communicate into me that which either very soon after, or a later time I have found to become food for other believers, though it was not for the sake of the public ministry of the word that I gave myself to meditation, but for the profit of my own inner man.

The difference then between my former practice and my present one is this: Formerly when I rose, I began to pray as soon possible, and generally spent all my time before breakfast, or almost all the time at all events. I almost invariably began with prayer, except when I felt my soul to be more than usually barren; in which case I read the word of God for food, or for refreshment, or for a revival or renewal of my inner man, before I gave myself to prayer.

What was the result? I often spent a quarter of an hour or half an hour, or even an hour on my knees, before being conscious to myself of having derived comfort, encouragement, humbling of soul, etc.; and often, having suffered much from wandering of mind for the first ten minutes or quarter of an hour, I only then began really to pray.

I scarcely suffer now in this way. For my heart being nourished by the truth, being brought into experimental fellowship with God, I speak to my Father and to my friend (vile though I be and unworthy of it) about the things that He has brought before me in His precious word.

It often astonishes me that I did not sooner see this point. In no book did I ever read about it. No public ministry ever brought the matter before me. No private intercourse with a brother stirred me up to the matter. And yet now since God has taught me this point, it is as plain to me as anything, that the first thing the child has to do morning by morning is to obtain food for his inner man.

As the outward man is not fit for work for any length of time except we take food, and as this is one of the first things we do in the morning, so it should be with the inner man. We should take food for that as every one must allow.

Now what is the food for the inner man? Not prayer, but the word of God. And here again, not simple reading of the word of God, so that it only passes through our minds, just as water runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts.

When we pray, we speak to God. Now, prayer in order to be continued for any length of time in any other than a formal manner, requires, generally speaking, a measure of strength or godly desire; and the season, therefore when the exercise of soul can be most effectively performed is after the inner man has been nourished by meditation on the word of God, where we find our Father speaking to us, to encourage us, to comfort us, to in-

struct us, to humble us, to reprove us.

We may, therefore, profitably meditate with God's blessing, though we are ever so weak spiritually. Nay, the weaker we are, the more we need meditation for the strengthening of our inner man. There is thus far less to be feared from wandering of mind than if we give ourselves to prayer without having previously had time for meditation.

I dwell so particularly on this point because of the immense spiritual profit and refreshment I am conscious of having derived from it myself; and I affectionately and solemnly beseech all my fellow believers to ponder this matter.

By the blessing of God, I ascribe to this mode the help and strength which I have had from God to pass in peace through deeper trials in various ways, than I had ever had before; and after having now above fourteen years tried this way, I can most fully, in the fear of God, commend it. In addition to this, I generally read, after family prayer, larger portions of the word of God, when I still pursue my practice of reading regularly onward in the holy Scripture, sometimes in the New Testament and sometimes in the Old, and for more than twenty-six years I have proved the blessedness of it. I take also, either then or at other parts of the day, time more especially for prayer.

How different, when the soul is refreshed and made happy early in the morning, from what it is when, without spiritual preparation, the trials and the temptations of the day come upon one.

"MARK THE PERFECT MAN."

BY REV. W. E. FREDERICKS.

The above passage appears in Psalm 37:37. Among other things, it reveals the fact that there are perfect men. The Psalmist would not point us to a style of man that did not exist. The possibility, as well as the actual existence of such a character is also fully set forth in the following, and many other texts: "Noah was a just man, and perfect in his generation." "The Lord appeared to Abram and said unto him, I am the Almighty God; walk before me and be thou perfect." That man (Job) was perfect; "Be ye therefore perfect; We speak wisdom among them that are perfect;" "Till we all come . . . unto a perfect man;" "As many as be perfect;" "When we preach . . . that we may present every man perfect in Christ Jesus." Perfection as applied to man, signifies, as its basis, the removal of all sin from the heart as its negative side, and as its positive side, filling of the soul with love divine.

God makes men perfect to the end that He may put them out on exhibition for His glory, and the benefit of others. Others are to "mark" them. Brother, Sister, God wants some perfect men and women in your community for this purpose. Does He have them? Brother minister, after you leave your present field of labor and your successor takes your place, will he hear the people truthfully say, "We had no 'perfect man' to 'mark'?" May this not be the case.

This style of man is to "marked" by others, that is, he is to be taken notice of, to be beheld, to be observed, to be considered by others. This is to be done, not captiously, that is, to

find fault with, or to criticise, or to catch him; but, with an eye to becoming like him in heart and life experience, to enjoy his perfect love, and to be benefited by his good society and helpfulness. The reason assigned why the "perfect man" shall be "marked" is, "for the end of that man is peace." The marginal of the R. V. gives it, with also another rendering, "For there is a posterity to the man of peace,"—for a perfect man has not only peace with God, but also throughout his moral nature, the disturbing and warring elements of inbred sin having been eliminated. Now God makes "the perfect man" a transforming influence, instrumentally. And to rightly consider his good example is to become convicted of one's need of "perfect love," and to be led to the obtainment of the experience, "for there is a posterity to the man of peace." And to follow the example of "the perfect man," is to have a peaceful end. The society of the holy is to be pre-eminently our society. The apostle exhorted Timothy to associate with this class: "Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." 2 Tim. 2:22.—Holiness Era.

TRUTH REJECTED IS CHRIST REJECTED.

Dr. A. J. Gordon, in his article: "The Recurrence Of Doctrine," says: "Remember with what accompaniments of extravagance and fanaticism the doctrine of justification by faith was brought back under Luther. Read especially Michelet's 'Life of Luther,' and you will wonder—not that he had courage to face pope and cardinals, but that he had courage to endure the contempt which his own doctrines brought upon him, as espoused and paraded by fanatical advocates. Recall the scandal and offense which attended the revival of heart piety under Wesley. But alas for those who rejected the truth because of these repulsive disguises with which ignorance and folly had invested it. Coleridge truly says that what we denounce as error may be but 'the refraction of some great truth yet below the horizon.' If we have no pre-vision, let us have patience and discrimination—waiting calmly until these refractions and perversions of the truth stands forth 'clear as the sun, fair as the moon, and terrible as an army with banners.'"

COURAGE.

A timid man, a discouraged worker, a sadhearted struggler can never do the best work of which he is capable. The discouraged man thinks there is no use in exercising his forces. The sadhearted man has weakened his forces so that they cannot respond to a call. It is not merely cheerfulness in our work that we need; it is downright faith, honest, whole-souled daring. Try to do your best with a question whether it pays or whether there is any hope of success, or whether life is not a great cloudy experience, and you will fail. The best in us comes through confidence, and it is kissed into power by smiles of hope, and it is led on by shouts of victory, and crowded by beautiful patience "The best" is born of content, and is colored by blood. And it is measured in God's glorious presence, not by banners, or human plaudits, or sounding trumpets, but by the amount of vitruer which has entered into it.—Reserve.

FAILURE SOMETIMES A STEP TO FAITHFULNESS.

Realizing one's failure and lack is an impetus doing and growing. A young Christian soldier, who stirred many hearts to faithful activity in doing this work, used to tell of how he was aroused by the realization of his failure in duty. He was wounded in the battle of Gettysburg, and he lay there in the field with other wounded after the battle. He talked of the battle with a wounded fellow soldier who lay near him. He thought of saying something to him about his spiritual state, but he delayed this from his natural hesitancy. It is so easy to delay being faithful in this duty. He knew his duty, but was not prompt to do it. Finally he thought he would attempt it, as he had spoken freely of other things. He began reluctantly, but as he spoke, he found that his fellow soldier was dead. It was too late to be faithful. "Oh!" he said, "as the night shut in about me, as I lay on that battle-field by that dead companion, I felt I would have given the world if I could but live that hour over again. I might have spoken the word that would have helped him eternally; but I failed to do it, and now it was too late.

"A MAN NAMED JOHN WESLEY."

In one of her lectures, Francis Willard told the story of a young nobleman who found himself in a little village away off in Cornwall, where he had never been before. It was a hot day, and he was thirsty and his thirst was increased as he rode up and down the village streets seeking in vain for a place where something stronger than water could be had.

At last he stopped, and made impatient inquiry of an old peasant who was on his way home after a day of toil.

"How is it that I can't get a glass of liquor anywhere in this wretched village of yours?" he demanded harshly.

The old man recognized his questioner as a man of rank, pulled off his cap and bowed humbly; but, nevertheless, there was a proud flash in his faded eyes as he answered quickly:

"My Lord, something over a hundred years ago a man named John Wesley came to these parts," and with that the old peasant walked on.—Sel.

FLASHES OF TRUTH.

To love a small sin is a great sin. With holiness no man shall see the devil.

A soft place is a hard place to be religious in.

God gave the best in Heaven for the worst on earth.

If the sinner's righteousness be as filthy rags, what must his sins be!—Ruth.

The fight against holiness is not against the theory but against the fact of it.

We left God by the road of "Not Thy will but my will," and we must return by the way of "Not my will but Thy will."

When God has the heart, the mouth is generally full.

Those who will not hide in Christ now will want to hide from Him in the future.—Rev. R. Pierce, Nazarene Messenger.

I have been driven many times to my knees by the overwhelming conviction that I had no where else to go. My own wisdom and that of all about me seemed insufficient for the day.—Abraham Lincoln.

"When this world is in flames, you will forget the 'mistakes of Moses and face your own mistakes and misconduct."