

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. JANUARY 16, 1905

(Semi-Monthly.) NO. 30.

JUST BEING HAPPY.

Just being happy
Is a fine thing to do;
Looking on the bright side,
Rather than the blue;
Sad or sunny musing
Is largely in the choosing,
And just being happy
Is brave work, and true.
Just being happy
Helps other souls along;
Their burdens may be heavy,
And they not strong;
And your own sky will lighten
If other skies you brighten
By just being happy
With a heart full of song!
—Ripley D. Saunders.

SOUL LIBERTY.

NO. 3.

The Emancipation Proclamation of Redemption is "being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life." The immunities of spiritual freedom herein vouchsafed are grand. When the soul has come fully into the glorious liberty of the children of God, there follows as a natural sequence a new, exalted relation—it becomes a servant to God; then simultaneously an exalted character, holiness of heart, and the conscious power of an endless life in the soul. Let us examine these results of soul liberty in detail.

1. Spiritual promotion.

"Become servants to God." Sin in the soul is a task-master. And so long as it remains there it will be obeyed. "To whom ye yield yourselves to obey, whether of sin unto death or of obedience unto righteousness." Now, when the soul is made free from sin, the servitude to sin is broken, and at once the soul ceases to be a slave to sin, and bounds into the exalted sphere of a servant to God. It is no longer a servile, involuntary drudge of sin, but a chosen, honored attendant of the Lord God Almighty. No believer comes into the high dignity of a servant to God so long as he is in bondage to sin in his soul. For we cannot serve two masters. By so much as we serve sin, in so much we fail to be servants of God. One reason why so many Christians find their way hard is that they attempt to serve self and sin, and the world some, and God at the same time. Many wonder why it is so difficult for them to serve God; it is because they are somewhat under the old task-master—sin in the soul. But when they are made free from sin, they at once become servants of God. Then is the soul free to do God's behests, run His errands, and accomplish His will. Servant of God is the most exalted sphere in the universe! Paul delighted to call himself a servant of Jesus Christ. He did not aspire to Rt. Rev. or D. D., or L.L. D. The grandest thing that is said of Moses in the scriptures was uttered by the Lord to Joshua when He appointed him the successor of Moses, "My servant Moses is dead." He did not say the world's best historian, most wonderful law-giver, greatest warrior, rarest poet, and most matchless leader (yet he was at that time all these) is dead; but My servant is dead. And when one is come into this glorious relation, it exalts all the service that it involves. Nothing, however humble, is then undignified, lowly deeds, unknown acts, the least

services to the least ones, proffered cups of cold water, broken prayers, unpretentious words and unbidden tears become splendid achievements, because done for the Divine Master, at His bidding and for His glory. He who has come into the blessed consciousness—I am a servant of God—finds in it a compensation for all pain, toil and sacrifice it may incur. He no longer craves appreciation, or position, or renown, as his reward, but finds it in the high honor of being a servant of God; there is nothing menial about it, but it is all magisterial. It is unfortunate that in the New Version, in its literal marginal rendering of those passages in which Paul and others are spoken of as servants of Jesus Christ, the less noble signification of slave (*doulos*) should be uniformly given, emphasizing the bond-servant idea, when the spirit of the original is not that Paul and James and other of God's sin-emancipated children are involuntary, servile, degraded servants, but free, loyal, exalted servants; that they are high ministers, royal ambassadors, heaven's agents, and heaven's heirs. Free indeed; often called upon to do things which to human conception are called humble, undignified, insignificant, but which, done at the behest of the Master, are most honorable and glorious.

This exalted relation the sin-emancipated believer bears; whatever may be his earthly condition—poverty, chains, sorrow, obscurity—nothing can deprive him of the high honor of being a servant of God. This is the sphere in which the children of God are to be evermore. They are servants here and shall be hereafter. Speaking of the city of the New Jerusalem, John says, "The throne of God and the Lamb shall be in it, and His servants shall serve Him, and they shall see His face, and His name shall be in their foreheads." Oh, what a blessed thing it is to be a servant of God! Such do we become when made free from sin.

2. Holiness of heart.

"Ye have your fruit unto holiness." Holiness is a positive quality of Christian experience. It is the fruit of which cleansing is the root and stalk. Being made free from sin is the emptying of the soul by the purging power of the Holy Spirit through the blood. Holiness is the filling, transforming, sanctifying power of the Holy Spirit, imparting to the soul all the mind of Christ, and all the fullness of God. Unfallen beings are holy; it is a positive quality of nature with them. Fallen beings must first be cleansed, made free from sin. Holiness immediately succeeds cleansing. The great Emancipator having encountered the strong man sin in the soul by its consent, binds sin, expels him, and sets the soul free from his foul presence and power, and when the old man sin goes hence, all the traders and traffickees which he had gathered about him in the temple of the soul, retire with him. But the house is not left swept and garnished to be reoccupied by him with seven spirits worse than himself, but it is immediately occupied by the Emancipator Himself, so that Christ becomes formed in it, the hope of glory, and brings with His indwelling presence all the fullness of God—He is holy. The glorious experience of holiness is the immediate concomitant and resultant of spiritual freedom from sin.

He who seeks and receives cleansing from sin, will also have bestowed upon him holiness of heart, without which no man shall see the Lord. To consent to be made free from sin is to receive holiness of heart.

3. Fitness for heaven.

"The end everlasting life." The thought is that holiness is the beginning and heaven the consummation; indeed, that holiness is heaven; more that heaven is a part of which holiness is the whole; that heaven is holiness, minus tears, pains, sorrows, and all other disabilities of earth, and plus palms, crowns, thorns, and golden streets, angels, saints, and the glorified Jesus. We once rode through a rich valley, threaded by a very narrow stream. On both sides of the stream were luxuriant fields, beautiful prospects; everything was alike, except that on the nether side were the elegant homes. All else was the same—soil, grain, and beauty. And in this lovely picture of nature we saw a vision of holiness, the land Beulah. It is divided by a narrow stream, or what seems to be a stream, but what many have found to be only a mirage, as did Bishop Gilbert Haven, who said, when dying, "There is no stream at all." On this side it is love, faith, and joy; on the other side the same, except there are the mansions—"our home, our portion fair." Indeed, holiness of heart here is heaven projected this side the stream. "Tis heaven below," if you are holy. You have verily in your heart just what now ravishes with holy delight the soul of your translated loved ones who are with God. Indeed, if we live holy, we shall, by and by, find the the best part of heaven we took with us there. Holiness is not only fitness for heaven, but it imparts also a conscious readiness for heaven. Then we walk the earth as pilgrims and strangers. We have our conversation (citizenship) in heaven. Amidst the sorrows and the trials, the joys and the prosperities of the present life, such a soul cries, "This earth is not my place, I seek my place in heaven."

Holiness is readiness and fitness for heaven. Said that saintly and elect woman of Methodism, Mrs. Mary D. James, after a walk in holiness for sixty years, converted at ten years of age, fully saved at twelve, when suddenly called home, with eyes fixed heavenward, "I am ready," and leaning her head on the shoulder of a friend, she was gone to be with Christ. "The end everlasting life." Glorious end! Oh, the blessedness of soul liberty! How shall I have it? says some reader. "Whom the Son makes free is free indeed." Jesus is the great Emancipator. Accept Him as such. He is the strong Man; stronger than the man of sin in the soul. He is able to expel him. For the Son of God was manifested that He might destroy the works of the devil. May you be made free indeed.—From Pentecostal Sanctification, by Rev. S. A. Keen, D. D.

CANADA AND CIGARETTES.

The Canadians seem to have a fearlessness about their manner of dealing with public evils which the Americans would do well to copy. We allow our young people to be exposed to all kinds of temptations with scarcely an effort at restraint. As an instance in question read the following extract from the World's Events "The Canadian Commons, by a

large majority, has passed a most stringent anti-cigarette bill through the committee stage. The bill provides that: 'No person, by himself or by his clerk, servant, employe or agent, shall, for himself or any one else, directly or indirectly, or upon any pretense or by any device, manufacture, sell, dispose of, or keep, or offer for sale, or give away any cigarette, cigarette papers or cigarette wrappers or any substitute for such wrappers, or shall keep or own or be in any way concerned, engaged or employed in owning or keeping any cigarettes, or cigarette papers or wrappers or shall authorize or permit any of these things to be done. No cigarettes, cigarette papers or wrappers shall be imported into Canada or ente for consumption therein, and all cigarettes, cigarette papers or wrappers or papers intended as such shall be subject to seizure by any officer of customs or inland revenue; and they, with the packages in which they are contained, shall be subject to be seized and forfeited to his majesty, and shall be disposed of under regulations made by the governor in council.' The penalties provided are a fine not exceeding \$100 and not less than \$20 first offense, and in default of payment liability to imprisonment, and for a second offense liability to imprisonment, without the option of a fine, for a term not exceeding one year and not less than six months." Pentecost Herald.

A VISION OF HEAVEN.

Anna Shipton tells how one night as she lay down, weary in her work, she longed that she might wake in heaven. She fell asleep and dreamed that she was sailing into the harbor of heaven through a sea of glass, and myriad forms of loved ones were standing on the shore to welcome her, but looking round, she noticed that the waters were filled with drowning men, women and children, and they were reaching out their hands with despairing cries for her to save them. Immediately she lifted up her face to the beautiful city and said: "Father not yet do I ask Thee to take me to that blessed heaven, but rather send me back to save these lost ones." And then it seemed to her that the very cords of her heart were loosened and and became cables as she swam through the sea, and the drowning ones clung to her very heartstrings as she painfully drew them home, and the very water was stained crimson from her own heart with the agony of her love.

She could say with Rutherford, "Your salvation will be two salvations to me, your heaven two heavens to me."—The Witness.

A LAME EXCUSE.

While a great battle was being fought a general who had just brought his command to the field rode up to General Sherman and asked him where he should take his force. "Go in anywhere," said the impetuous leader, "there is good fighting all along the line."

This is a good reply for those who ask what they shall do for the Kingdom of God? Let them go in anywhere. There is much to be done in the homes of the people, and among the multitudes who never enter a church.

Where ever Satan lifts up his head, smite it with prayer and song and testimony and the word of God. No

matter how mighty the foe, fear not to strike. David was not afraid to fight with a giant, because he went forth in the name of the Lord. If you want a field of labor you can find it anywhere.—Christian Advocate

A GAME OF "GOOD POINTS."

"Why, Margaret, how bright you are looking today!" cried the neighbor who had just run in to cheer up the lonely invalid. "You must have had a number of callers this afternoon."

"No, I haven't had any."

"I don't see how you stand it, you poor dear, and you look so happy; happier than I do. I know."

"Oh, I've had a really pleasant day said the invalid. "I've thought of such a delightful way of amusing myself. I've been naming over all the good points in the characters of the people I know, and, really, I had no idea there were so many in each one. It took me ever so long to go over the people I know well. I shall look at those people quite differently now. My mind has been delightfully busy all day."—Christian Guardian.

MEN WANTED!

Men who are not for sale.

Men who are all sound to the heart's core.

Men who fear the Lord and hate covetousness.

Men who will stand by the right, though the heavens fall and the earth reels.

Men who tell the truth and look the world and the devil right in the eye.

Men who neither swagger nor crawl.

Men who have courage without whistling for it.

Men careful of God's honor, and careless of the world's applause.

Men too large for sectarian limits, and too strong for sectarian bands.

Men who know their message and tell it.

Men who know their place and fill it.

Men who are not too lazy to work, nor too proud to be poor.

Men who know in whom they have believed.

Men whose feet are on the Everlasting Rock.

Men who are strong with the Divine strength, wise with wisdom that cometh from above, loving with the love of Christ,—men of God.—Ex

SOMEBODY FORGETS.

A little boy, living in the most poverty-stricken section of a great city, found his way into a mission Sabbath-school, and became a Christian.

One day, not long after, some one tried to shake the child's faith, by asking him some puzzling questions.

"If God really loves you, why doesn't he tell somebody to send you a pair of shoes, or else coal enough so you can keep warm this winter?"

The boy thought a moment, and then said as the tears rushed down his cheeks, "I guess he does tell somebody, and somebody forgets."

The saddest thing about the answer is its truth. God is not unkind of his little ones. Whether they are in need of food, or fire, or sympathy, he calls us to supply the things needed. And every kindness done to the least of his children, he will count as done to him.—Sel.