

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., DECEMBER 31, 1906.

(Semi-Monthly.) NO. 77

SEAL OF THE SPIRIT.

CHARLES WESLEY.

O that the Comforter would come,
Nor visit as a transient guest;
But fix in me His constant home,
And keep possession of my breast;
And make my soul his loved abode,
The temple of indwelling God.
Come Holy Ghost, my heart inspire;
Attest that I am cleansed from sin;
Come, and baptize me now with fire,
Nor let Thy former gift be vain:
I cannot rest in sins forgiven;
Where is she earnest of my heaven?
Where the indubitable seal
That ascertains the kingdom mine?
The powerful stamp I long to feel—
The signature of love Divine;
O shed it in my heart abroad,
Fulness of love, of heaven, of God!

HOLINESS.

BY BISHOP MALLALIEU.

Holiness, when used as a synonym for perfect love, full salvation, the second blessing, entire sanctification, Christian perfection, renewed in love—loving God with all the heart, involves enlightenment, conviction for sin, repentance, faith, pardon, justification, regeneration, adoption, the witness of the Spirit—all these supplemented by a complete, joyful and irrevocable renewal of devotion of soul, body and substance, all that is ever called "me" or "mine" to God; by purification through faith in the all-atonement and all-cleansing blood of Christ; by the eradication of "inbred sin," of all inward as well as outward sin, of all evil desires and tempers, as well as evil words and works; by the acceptance of "Christ as a prophet, priest and king, to reign over all our thoughts, words and actions;" by the revelation and impartation, through the direct and personal agency of the Holy Spirit, of such a measure of divine grace and power that one is able to love God with all his heart and his neighbor as himself; and by holy living, keeping all the commandments of God, and closely following in the footsteps of the Lord Jesus Christ; this by no means implying unlimited knowledge infallible judgment, absolute freedom from all mistakes of opinion and action, exemption from temptation, non-liability to fall into sin and final apostasy, impossibility of continued development and growth, diminution or cessation of consecration, faith, service, and uttermost loyalty to every claim of God.—Central Christian Advocate.

C. C. FINNEY'S SANCTIFICATION.

All my feelings seemed to flow out, and the utterance of my heart was, "I want to pour my whole soul to God. The rising of my soul was so great that I rushed into the back room of the front office to pray. There was no fire and no light in the room; nevertheless it appeared to me as if it were perfectly light. As I went in and shut the door after me it seemed as if I met the Lord Jesus Christ face to face. It did not occur to me then, that it was wholly a mental state. On the contrary, it seemed to me that I saw Him as I would see any other man. He said nothing, but looked at me in such a manner as to break me down at His feet. I have always since regarded this as a most remarkable state of mind; for it seemed to me a reality that He stood before me, and I fell down at His feet and poured out my soul to Him.
I wept aloud like a child, and made

such confessions as I could with my choked utterance. It seemed to me that I bathed His feet with my tears; and yet I had no distinct impression that I touched Him, that I recollect. I must have continued in this state for a good while; but my mind was too much absorbed with the interview to recollect anything that I said. But I know, as soon as my mind became calm enough to break off from the interview, I returned to the office, and found that the fire that I had made of large wood was nearly burned out. But as I turned and was about to take a seat by the fire, I received a mighty baptism with the Holy Ghost. Without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Ghost descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed, it seemed to come in waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me like immense wings.

No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but should say literally bellowed out the unutterable gushings of my heart. These waves came over me, and over me, one after another, until I recollect I cried out, "I shall die if these waves continue to pass over me." I said, "Lord, I can not bear any more;" yet I had no fear of death.

How long I continued in this state with this baptism continuing to roll over me and go through me, I do not know. But I know it was late in the evening when a member of my choir—for I was the leader of the choir—came into the office to see me. He was a member of the church. He found me in a state of loud weeping, and said to me, "Mr. Finney what ails you?" I could make him no answer for some time. He then said, "Are you in pain?" I gathered myself up as best I could, and replied, "No, but so happy that I cannot live."—Sel.

FINDING.

Do you remember that it is said that John the Baptist "findeth" Andrew? Then Andrew findeth Peter, and Peter a few years later findeth five thousand. It has been well said that if Peter was the spiritual father of these five thousand, certainly Andrew was their spiritual grandfather. Again, John the Baptist findeth John the disciple, and he in turn probably found his brother James, though with characteristic modesty he never refers to himself. Again Jesus findeth Philip and Philip findeth Nathaniel, who a little later brought others to Jesus. Here is another historical chain. The persistent prayers of a humble, hard-working woman in London "findeth" her wild sailor son, who became the great London preacher, John Newton. And he findeth a man skeptical and self-righteous, named Thomas Scott, who became both a preacher and one of the most famous Bible students of the world. And he findeth a melancholy young man named Cowper who wrote that inspired hymn, "There is a fountain filled with blood," which has been sung around the world and

has brought the gospel home to hundreds of thousands. And he findeth William Wilberforce, the famous English Christian statesman and the emancipator of thousands of slaves. And he findeth Legh Richmond, who wrote The Dairyman's Daughter, which has been translated into forty languages carrying blessing everywhere—and all because one obscure unknown woman began to "find" somebody.—Selected.

ABSURDITY OF UNBELIEF.

The other evening I was riding home after a heavy day's work. I felt weary and sore depressed; when swift, suddenly, as a lightning flash, came, "My grace is sufficient for thee." I reached home and looked it up in the original, and it came to me in this way, "My grace is sufficient for thee," and I said, "I should think it is, Lord," and burst out laughing. I never understood what Abraham's holy laughter was until then. It seemed to make unbelief so absurd. It was as if some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, "Drink away, little fish, my stream is sufficient for thee." Or it seemed like a little mouse in the granaries of Egypt after seven years of plenty, fearing it might die of famine. Joseph might say, "Cheer up little mouse, my granaries are sufficient for thee." Again I imagined a man away up on yonder mountain saying to himself, "I fear I shall exhaust all the oxygen in the atmosphere." But the earth might say, "Breathe away, O man! and fill thy lungs ever; my atmosphere is sufficient for thee." O brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls.—Spurgeon.

IT MAKES A DIFFERENCE.

The popular adage is: "Oh, it makes no difference what a man believes if he is sincere."

Let us see. A family was poisoned in Montgomery county recently by eating toadstools, which they sincerely believed to be mushrooms. Three of them died. Did it make no difference?

A man endorsed a note for a friend whom he sincerely believed to be an honest man. He was a scoundrel, and left him to pay the debt. Did it make no difference?

A traveller takes the wrong train going north, sincerely believing it is the southern train. Will it make no difference? Will it bring him up at the south all the same?

If a man sincerely believes a certain thing, while the truth about it is entirely different, will this sincere belief make it all right?

The truth is, the popular adage is a lie, and a very transparent one at that. If a man is sincere, he will take pains to know the truth. For where facts are concerned, all the thinking in the world will not change them. A toadstool remains a toadstool, whatever we may think about it.

THE ELDER BROTHER.

Here comes the son who is too often held up as an example to children; the boy who stayed at home to plow and plant and dig. See his weary look as he comes dragging his tired limbs toward the house, carrying his pick and dinner bucket. But

suddenly he is stunned and pained to discover that somebody is having a good time in the old home, for he hears music and dancing. He has been a hard worker, to be sure, but has been out of communion with his father, and that make his work all the harder. The father knew where to find the neighbors to invite them to the feast, but didn't know where his oldest boy was. He may have been within a mile of the house, but in spirit he was farther from his father's heart than his brother had been in the far country. When he finds out what has happened, he gets mad and takes the sulks. He falls into censoriousness and begins to talk like a pharisee; misjudging his father and condemning his brother, and boasting of how faithful he has been, and how little he has been paid for it. He has no love for his father, or he would not talk as he is doing, for "love vaunteth not itself, and is not puffed up." He is envious and bitter, and shows that he has a devilish spirit. There is nothing about him that should be held up as an example, for in every point he is the opposite of Christ.—The Ram's Horn.

THE NEW DOMINION LORD'S DAY ACT.

The new Dominion Lord's Day, which goes into force on the 1st of March, 1907, contains the following clause:—

"It shall not be lawful for any person to bring into Canada for sale or distribution, or to sell or distribute within Canada on the Lord's day, any foreign newspaper or publication classified as a newspaper."

This was intended, of course, to shut out ordinary foreign newspapers whether published on the Lord's day or not. It is important to notice, however, that it will apply to all foreign periodicals which in the mails are classified as newspapers, and of course the law makes no distinction between religious periodicals and those that are not religious. It will include, therefore, Sunday school periodicals. Of course it does not prohibit the importation on other days of the week, nor the sale or distribution on other days of the week, of these periodicals, but it does prohibit not only their importation but their sale or their distribution on the Lord's day, even in the Sunday school. Either, therefore, Sunday schools ought to patronize home produced periodicals, or they ought to see that the distribution of foreign periodicals is provided for by special means on the other days of the week.

It is fair to state that this clause was not in the original draft submitted to Parliament by the Lord's Day Alliance, but was put in on the initiative of the Honorable, the Minister of Justice, of that day. The credit for its finding a place in our new Lord's Day Act therefore belongs to Parliament.

This statement is made at this season of the year in order that Sunday school workers may be aware of the law and have time to avoid leaving themselves open to the charge of violating its requirements.

REV. J. G. SHEARER, B. A.

Archdeacon Farrar tells about a boy who took a flower with him to his work every morning. He put the flower on his desk in the school room, and when asked why he did this, he replied that the flower was to remind him of God, and keep him from evil thoughts. So should every beautiful thing we see of God's handiwork serve to keep us true to Him.—Sel.

MISSIONARY MEETING.

The missionary society of the Reformed Baptist church at Lutz Mountain held a public missionary meeting on Wednesday evening, Nov. 28th. A large congregation was present. The meeting was called to order by Mrs. Grass, president of the society. Following is the program: Opening song, I will go, by choir; reading of scriptures, Mrs. Z. B. Grass; prayer by pastor, Rev. Z. B. Grass; singing, Saved from the Wreck, by choir; recitation, The Cripple Boy, Miss Fla Grass; recitation, Don't you care, Jennie Steeves; recitation, Johnnie's happiness, Gordon Berry; recitation, Baby girls in China, Laura Trites; singing, Is it nothing to you, choir; reading, Hollie's pennies, Miss May Trites; recitation, All I have, Bliss Berry; reading, Willie's pennies, Miss Estella Somers; duet, My mother's bible, Misses Annie Grass and Maud Brown; recitation, The heathen Chinese, Willa Maddison; recitation, Bill Jones, Bruce Berry; dialogue, The primrose, Lulu and Rose Somers; recitation, Oh, dear me, Miss Bertha Tuck; recitation, Jesus substitute, Miss Mabel Trites; song, Little deeds, Misses Fla Grass and Bertha Tuck; recitation, The Master's question, Miss Myrtle Trites; recitation, Suffer little children, Cassie Rogers; recitation, Tommy couldn't help it, Buclan Trites; recitation, Enjoy today, Trueman Steeves; reading, Missionary work, Theresa Rogers; song, Away in a manger, Willa Maddison and Henry Price; reading, Helen's tenth, Annie Grass; recitation, Thanksgiving morn, Miss Maud Brown; Collection; Instrumental music, by Miss Annie Grass; remarks by pastor, Rev. Z. B. Grass; closing song, God be with you till we meet again.

In the pastor's remarks he stated some facts concerning the Foreign Missionary work, and then asked for a collection for that purpose, which amounted to \$8.30. The children and young people did nobly in taking their parts. They take quite an interest in missionary work and the president plans on having another public meeting in the near future.

A. B. G.

HOLINESS HERE AND NOW.

All schools of doctrine believe that heaven is a holy place, and that this holiness is one of the chief factors in producing the happiness supposed to abide in heaven. It must follow that holiness will increase the happiness of men here as well as hereafter, and inasmuch as this present life is the place where sorrow and suffering weigh down mankind it must be here and now that holiness is most needed. We will be holy any way in heaven if the teaching of all of the churches is true; but here in this world of sin is where it will be of the greatest use to any one to become holy. Not where we will be holy any way, but where there is so much to hinder our becoming holy is where we most need it. Put this fact along with the other that no one who is not made holy in this present life will ever become so and the ground for expecting to be made holy here and now is firmly laid. Put these two points along with the truth that holiness as taught in the Bible is obtained by faith and what more could be desired as a ground for expectation and desire?—Wesley Methodist.