

# 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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## CHURCH TRIUMPHANT.

(The last voyage.)

My work on earth is well nigh done,  
I wait the setting of the sun.  
I hear the surging of the sea  
That beats upon eternity.  
I see far off the shadowy realm,  
And thither turn the trembling helm.  
The winds that blow so cold and drear  
Grow softer as the end draws near.  
The distant gleams of silver light  
Relieve the darkness of the night.  
There stands upon the misty shore  
Faint forms of loved ones gone before.  
The voice that once said, "Peace be still,"  
Now whispers softly, "Fear no ill."  
I sail alone, yet not alone,  
The Savior takes me for His own.  
I wait His greeting when I land,  
I wait the grasp of His loved hand.

—Thos. M. Clarke.—Sel.

## THE WILL OF GOD.

"For this is the will of God even your sanctification." (1 Thes. iv:3.)  
Whenever we present this subject, especially if we do it, as we always should, in the Spirit of Christ and with the power of the Holy Ghost, we find always an interest in it, for its want must always be felt by the sincere heart until it is realized.

In just so far as a man has within him a tendency to sin, does the devil have an ally in his heart. Bishop Janes has well said, that when the devil comes to a man who is but a child, and the man is disposed to sympathize with the temptation; but the heart that is fully sanctified is free from all inward inducement to sin.

## REASONS FOR SEEKING.

I wish now to notice a few reasons or motives which I think should lead every one to seek this precious fullness, this entire sanctification, this gospel purity, and to seek it now.

One reason and to me a very important one, is, that it will bring out in the believer's heart the most satisfactory evidence of his justification. Do you know, brethren, that vast numbers of those whose names are upon our Church records are not clear in the light of justifying grace? Do you know that there are multitudes who have not "the witness of the Spirit?" Alas! How many live in a state of constant doubt and anxiety as to their justification! I have marked this, and you have not failed to observe it. If the faithful pastor presses this question personally upon the members of his flock, as to the present witness of the Spirit to the fact of justification and adoption, who will confess that they have it now. Now, I say that this grace will settle this question forever, so that you shall constantly know of your acceptance with God. Not that I would teach there are degrees of justification, but at the same time the clearer light of personal purity will bring evidences to the believer's heart that will necessarily drive away his doubts. I have known many who were never fully clear in the light of justifying grace till they had experienced the fullness there is in Jesus.

I would carefully guard against underrating the great work of regeneration, for I believe that if the standard of justification were held more prominently and clearly before the people, we would find less difficulty in bringing the Church up to the idea and experience of entire sanctifica-

tion. Those who have, as Wesley suggests, been in the lazy beaten track, those are they who disparage sanctification; but show me a man who is anxious to do all his duty and to fulfill all the good pleasure of God, and I will show you a man who is in sympathy with salvation to its fullest extent.

And how blessed is this experience, to be able to grasp all this, to be where he knows constantly that he is a child of God; to have a clear assurance that God is indeed his Father; and to be able to cry out with perfect confidence "My Lord and my God!" I am inclined to the opinion that I should preach this subject less, and have need to preach it less, if the Church of God were more generally in the clear light of justification. I believe that many have justification restored in seeking for purity, for the reason that they have before refused to seek for purity. God requires the Christian to have a pure heart; and if he measures his steps wilfully back into the wilderness, he must suffer loss, and he may have God's favor restored when he is seeking purity. But if a man is in doubt whether he is backslidden or not, let him first seek the evidence of God's favor and then not rest till he is fully sanctified.

## ANTIDOTE FOR BACKSLIDING.

Another reason for seeking this, and which is nearly related to what has gone before, is that it is the surest protection against backsliding. Though the possibility still remains, yet sacred and ecclesiastical history conspire with experience to declare that few who enter this grace, really and fully, ever apostatize. Peter was weak as a child, and cowed before his enemies till he received this baptism, but after that he lived a hero and died a martyr. And so was it with the "one hundred and twenty," and so it has been with thousands; this glorious grace has nerved them to withstand manfully the assaults of all foes, and having done all, to stand.

## RELIANCE.

I remark again, that this grace will enable you to rely upon the atonement of Christ with a steadiness and a completeness of confidence that nothing can disturb. How often have you occasion to lament the weakness of your faith in and love toward the Lord Jesus Christ? Let me say to you that at the point where your soul enters into this precious rest, you will find a confidence and trust that nothing can disturb. You will be enabled to rest upon the atonement of Jesus with such a consciousness of its preciousness and power as no influence can disturb or remove from your breast. Hence, the erroneous notion of some that Christian purity excludes the necessity of constant reliance on the atonement. It is the direct reverse of this. No man sees his need of the atonement more clearly than the man whose heart is thoroughly washed in the blood of Jesus Christ. No man feels the merit of Christ's atoning blood so constantly as that man whose heart is washed in the blood of Christ. Fletcher said, "To suppose that Christian purity excludes the need of the atonement is not less absurd than to suppose that the perfection of navigation excludes the need of the ocean as the great reservoir of water." Let your hearts be cleansed in the blood of Jesus and you will know the sweetness of living a life of faith on

the Son of God. There is a vast difference between the faith that a man exercises while under the influence of and that which he exercises after grace has pressed out every unholy element from his heart.

And then Christian purity reveals Christ more fully to the heart. How often the believer looks away sorrowing and saddened with the thoughts that he experiences so little of the preciousness of Jesus! You read that He is the chief among ten thousand and the altogether lovely; that in Him dwelleth all the fullness of the Godhead bodily; that He is the brightness of the Father's glory and the express image of His person; that He is the rose of Sharon and the lily of the valley; and you chide yourself that you cannot feel it with the intensity you desire. My brothers, there is a standing point from which you can see the King in His beauty, and whence He burns into your very soul the conviction of His excellency. This perfect purity of heart brings Christ so near that you are constantly conscious of His presence and smile in your heart.

During the first ten years of my ministry I used to sit and weep in sorrow over the depressing consciousness of a Savior at a distance; I felt as every true minister must feel, the need of a present Christ; and a number of years ago, before some fifty ministers of the Wyoming Conference, the blessed Jesus let His grace come in a stream from heaven upon me that so filled my soul that for three hours I was conscious of nothing but that Jesus had me and that the heaven of heavens was streaming through my full soul. Since that day I have realized a new experience of the presence of Christ, and everything in the light of my justification has been wonderfully intensified, and I have experienced the meaning of perfect love in a pure heart.

## GROWTH IN GRACE.

Another reason why you should seek this precious grace is that it will wondrously minister to your growth in grace. You wish to be a faithful Christian, to climb the hill of Zion, to reach the highest summit of Christian experience. Get Christian purity and you will realize the most steady and rapid growth in grace possible this side of glory.

But, you ask, "When a man's heart is cleansed is not this the climax?" There never was a more pernicious error than that which teaches that there must be ten, twenty, or thirty years intervening between partial and entire sanctification, and when this is reached there is an end of growth. What God wants is to have your heart cleansed now, and then to have you realize a rapid growth in grace through the entire period of your probation. Holiness is moral and spiritual health, and just fits a man to grow more rapidly. Come to Christ at once and obtain this purity of heart, and your growth in grace and knowledge will be unsurpassed, nay, unequalled in all your previous experience.

But, says one, "I do not know about this leaping into the experience of ten years in a single hour or moment." No more do I. Do not I beseech you, confound Christian purity, with Christian maturity for they are distinct, though related. We do not teach that a man may become a mature Christian in a

moment; but we do teach that he may become a pure Christian at once, in an instant. And that will give him a chance to become mature; for the great reason why we have so few mature Christians, is, I apprehend, that there are no more pure Christians in the Church. Come, then, now, to Jesus, and experience what is the privilege of every believer—have your heart cleansed from all sin.—Guide to Holiness.

## EXTREMES.

Somebody must go to what the world, formal church members, and even some of God's blessed people will call extremes, in order that we may gain that mighty triumphant victory designed for us and our fellow men. All the mighty men that have immortalized their names by accomplishing some great and lasting good, went to the uttermost extremes of prayer, faith, self-denial and courage. Look at Moses when he interceded in behalf of his people, "if now thou wilt forgive their sin—; if not, blot me, I pray thee, out of the book which thou hast written., Ex. 32:32.

Nehemiah when he heard about the captivity of the Jews and the broken down walls of Jerusalem was to such an extent overcome with grief that he "sat down and fasted and prayed before the God of heaven."

Daniel mourned and did eat no "pleasant bread" for three full weeks. And we might speak of many others who fought desperately to win the prize and "sailed through bloody seas."

Jesus our Saviour is our chief example of earnestness. No doubt all men thought He went to an extreme when He fasted and prayed and fought the devil forty days in wilderness. All through His ministry, how He went about preaching the good news and helping the sick until weary and worn, and then spent whole nights in prayer. And at last in the garden where he sweat great drops of blood, bearing the sins of the world, submitting to that shameful trial before Pilate and the horrible suffering and death on the cursed tree, that He might forever defeat the powers of hell and gain an eternal triumphant victory for the whole human race.

Think of the apostles and many of God's ministers who spent many sleepless nights and went for days without food counting not their lives dear unto themselves. We may mention John Knox, who wore grooves in the floor where he prayed, and cried, "Give me Scotland or I die." John Welsh, a godly man, a Puritan; was often on the coldest winter nights found weeping on the ground and wrestling with the Lord in behalf of his people.

Dr. J. W. Redfield and C. G. Finney were mighty men of God in pulling down the strongholds of Satan, because they went to what many call extremes in self-denial and prevailing prayer.

God help us; somebody must get desperately in earnest and dash to the front and cast themselves into the gap, in order that some might be awakened and get in earnest to flee from the wrath to come.—Sel.

"A man full of horse racing will talk horse racing, and a man full of politics will talk politics, and a man full of the Holy Ghost will talk full salvation."—Sel.

## WASTED TRIALS.

How many people lose their sufferings and get no blessing out of their severest trials! In the 12th chapter of Hebrews we have a beautiful paragraph on the meaning of chastening. It is called by a very sweet name in the original, not chastening, but "child training." It means the loving and yet severe discipline by which a father endeavors to get the best qualities of character developed in his child. So God trains His children and the discipline is here called "son training." Now we are told that it is not joyous for the present, but grievous. It does hurt and God means it to hurt at first. But afterwards it brings the peaceable fruit of righteousness, that is both peace and rightness, both happiness and strength. But this is only to a certain class, namely, those "that are exercised thereby." How differently people are exercised by their trials. Some, like the wicked Jehoram, say, "See how God has brought me into this situation that He may destroy me." Some like Asa, seek not unto the Lord, but unto physicians. But others let God exercise them. Like Hezekiah in his trouble they turn their face upward and they get an answer of deliverance. Like Ezra, they wait upon Him for guidance in the perplexing difficulty. Like Jacob at Peniel they wrestle through the night of prayer and in the morning are more than conquerors. Trial is the harvest time of the soul. Do not let us miss our lessons and shed our bitter tears in vain. God teach us how to be "exercised thereby," so "that the trial of our faith being much more precious than the gold that perisheth, though it be tried with fire, may be found unto praise and honor and glory at the appearing of Jesus Christ."—Triumphs of Faith.

## A MAN WHO GOT STIRRED UP.

When a lad, our pastor was a learned and most excellent man, an old Yale graduate, and a student of Dr. Emmons; but he was nearsighted, wrote his sermons on a small note paper and in fine letters. It was not easy work to listen to him. At that time and in that place there was no love lost between the Congregationalists and Baptists. One Lord's day, in the winter, the Baptists cut the ice and immersed half a dozen converts in a brook near by. That was more than our good minister could stand and the next Sunday he lightened and thundered without any notes for most an hour on the inconsistencies of the Baptists. It was easy to hear him. When we returned home, mother remarked to father that she wished "Father Davis loved sinners as much as he hated Baptists; that we should have some preaching." It was a just criticism, and it states the secret of nine-tenths of the dull preaching, a lack of passion for souls.—Author Unknown.

A notice has been posted in the car barns of the United Street Railway Company of St. Louis to the following effect: "If employees of this company choose to frequent saloons, either on or off duty, or attend the races or other gambling places, rooms, or resorts, they are exercising a right which cannot be denied them, but they cannot remain in the service of company." This order affects about four thousand motormen and conductors. This is a kind of prohibition the enforcement of which the political influence of saloons cannot prevent.—Northwestern Christian Advocate.