

# 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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## THE LOST GRACE.

### CONCLUDED.

We wish it to be understood that it is the desire of the writer of these articles, to give general treatment of themes which are somewhat neglected, and to emphasize the value of the less demonstrative but no less admirable virtue of humility in the holy character and life. Modesty is the particular phase of the subject engaging our attention at the present moment. It is described by Webster as being—"that lowly temper which accompanies a moderate estimate of one's own worth and importance. . . . assuming less to itself than others are willing to yield, and conceding to others all due honour and respect or even more than they expect or require." Self-valuation then should never be indulged in unless modesty presides at the appraisal, otherwise the results will be greatly exaggerated. It is going too far to say that there is no christian perfection where this virtue is lacking? Any assumption of superiority over others is evidence of an immoderate estimate of one's own worth and is undoubtedly an indication of the presence of carnality in the heart.

One in whose character modesty has place, does not feel that he alone can exactly fill the chief seat in the synagogue and meet all the requirements of the position. He is quite ready to concede that his brethren might even more creditably and efficiently acquit themselves in the discharge of the duties of such chieftainship.

Perhaps there is no carnal manifestation more subtle than lust for power. Its very insidiousness makes it the favourite agency of the Devil in his ceaseless endeavour to destroy a man's usefulness to God.

Its subtlety appears in the frequency and variety of the disguises which it makes use of, and by means of which it often does its work unchecked. Many a man who would be sent to his closet in grief and shame at the stirring anger or malice or revenge in his heart, may be controlled without realizing it by the lust for place or prominence or power.

When the Devil cannot push a man down he pushes him up. He knows well that grosser carnal manifestations will only disgust and repel the man who dwells in the higher levels of religious life, so he conceals his presence and covers up his footprints.

That which seems sometimes to be holy ambition is discovered to be bossism masquerading under an attractive disguise. The one is right and good but the others is lustful and bad. A remarkable instance of the subtle working of this desire for pre-eminence is found in the twentieth chapter of Matthew's Gospel and the twentieth verse. Here is recorded extraordinary request of the sons of Zebedee for personal preferment over the other disciples. They were apparently desirous to secure a position of closeness to Jesus a place on his right hand and his left in the Kingdom. This seemingly laudable desire on the face of it looks like holy ambition, but in reality it was an ebullition of the carnal mind, and as such drew down upon itself the rebuke of the Master. It was on this occasion that Jesus laid down the principle as the law of the kingdom of grace that "whosoever of you will be the chiefest shall be servant of all"

## Matt 20-44.

There is in this a peculiar peril for the holiness people. Many of those who fall from holiness fall up instead of down. From a modest appreciation of themselves they fall up into a big feeling of personal fitness for the place of command among the forces of the church. The Burning Bush, the Shiloh, the Dowie and like fanatical movements are the results the development of an overmastering desire in some formerly useful men to be religious bosses or popes. The explanation of the splitting of the holiness movement in the United States into fragments and knots and cliques is the purpose of some of the leaders to rule or ruin.

In our denomination let us profit by the experiences of others. Let us live and demonstrate by a modest appraisal of our own ability and attainments that the grace once lost has been recovered. We can thus show to the world that we are exponents of a well-balanced and blended Christianity which is no less admirable attractive in its lamb-like than its lion-like aspect; a christianity which is rounded and complete, modest as well as manly, ministering as well as militant, and in which meekness and gentleness and goodness are conspicuous and permanent elements.

G. B. M.

## FIRE AS AN EMBLEM OF THE HOLY GHOST.

J. W. PETERSEN.

Fire is a reality, not a myth or a phantom; likewise the Holy Spirit is a person and does a work in the human heart and in the lives of men which is always in harmony with His divine nature, such as is assigned Him by the Father and the Son. Fire only manifests itself, as it is consuming some thing, and we must have some vessel or utensil in which to hold it; so the Holy Spirit rests on and burns in our lives. We furnish the vessel, God furnishes the fire.

The flame of fire always goes upward, never downward; likewise the Holy Ghost in man always flames upward. The man who has received the Holy Ghost looks to God for wisdom, help and guidance. A fire baptized man looks up and not down at circumstances and conditions, and depends not on man but on God.

Fire illuminates. St. Paul says, "Ye were made a gazing stock after that ye were illuminated." The Holy Ghost gives light on the Holy Bible. He enlightens the mind and shows the depth of the darkness. Every one baptized with the Holy Ghost realizes the exceeding sinfulness of sin. Divine fire shows up sin and devilishness and ungodliness wherever it exists.

Fire attracts. People come to a fire, so the Holy Ghost draws men. Some modern preachers are straining their brains how to get an audience. Then try to entertain the people. If they were baptized with the Holy Ghost they would draw the people. Divine love burning in the heart will draw men to Christ and to the church services. People will go where there is fire.

Fire is no respecter of persons; does not compromise in any way, but consumes all that is within its reach. So the Holy Spirit is uncompromising and no respecter of persons and will put all men on a level in one common brotherhood, united in love.

Fire has power to reflect. You can

see a reflection of fire on the skies for miles. How we used to watch for the prairie fires when we saw the reflection on the skies. The Holy Ghost will reflect the nature of Jesus in a man's life and manner, and make you feel safe and easy in the presence of one who has the holy fire in his heart.

No one can traffic in fire. Simon Magus tried it in the apostles time but sadly failed. No sect, or class, or band can monopolize or form a trust on fire. The Holy Spirit is not held by a few who may claim they have Him all to themselves. He is God's gift to men and can be received only from God. See Luke 11:13. Any person having received Him will tell others.

Fire spreads. So the Holy Fire will spread. What a blessing to mankind were the sweeping revivals in the time of Wesley and Finney and later in Wales. A genuine Holy Ghost revival is our only hope in destroying sin and establishing holiness in the hearts of believers and sanctifying the whole man—body, soul and spirit. Revivals gotten up by men do not do the work of the Holy Fire in destroying sin and the carnal mind, and give no life or power to the church.

Metal put into the fire will either be hardened or softened. No person can go through a Holy Ghost revival and remain the same as before. If he resists the Holy Spirit his heart will be hardened and he will become a greater sinner; if he yields to the operations of the Spirit his heart will become tender so that he can be touched by kindness and sympathy.

Fire needs attention and cannot be safely ignored. We cannot afford to ignore the Holy Spirit. When God sends the Holy Spirit to operate in a church every man should take heed and not ignore Him, for to ignore Him may mean the loss of the soul and God may never give another chance to receive Him.

Fire cannot be hid; it will manifest itself in some way, by heat, or light, or smoke. You cannot hide the Holy Spirit in your heart. He will keep it glowing with Holy Fire; will put warmth into your nature, gentleness into your spirit and take out all the frost of your manners. The Holy Spirit will manifest Himself in you and through you.

The Holy Fire cannot be successfully counterfeited. The Holy Spirit is a detective and the hoofs and horns in those who try to counterfeit the Holy Spirit will be seen at a glance. The spirit of Jesus and of the "old man" are not alike and to claim something you have not is mockery. The "old man" is burned out and self is consumed. See Ezek. 15:22. Gold and silver are purified by fire. The Roman Catholic Church claims a purgatory fire in which to purify the souls of men so they can get into heaven, but have no assurance of it. We have the Holy Fire that purifies the heart and sanctifies the offering laid on God's altar.

O that from heaven it now might fall  
And all my sins consume;  
Come, Holy Ghost, for Thee I call,

"Where Christian perfection is not strongly and clearly preached, there is seldom any remarkable blessings from God; and consequently little addition to the Society, and little life in the members of it. Therefore, if Jacob Rowel is grown faint, and says but little about it, do you supply his lack of service?"—John Wesley.

## FOR SERVING OTHERS.

C. H. WETHERBE.

The highest plane of Christian life is that in which one lives for the sake of serving other people, even though some of them may be much inferior socially or otherwise. The largest personal Christian life is a practically unselfish one. This does not mean that any Christian shall not make due provision for his own needs, nor does it mean that he shall not accumulate a great deal of property; indeed, if one be unselfish and seek to honor God in all of his undertakings, he is likely to be especially favored by God in regard to temporal possessions, and perhaps in riches. God is never against those rich people who freely use their wealth to serve the welfare of needy ones.

The Rev. L. G. Broughton of Atlanta says: "I think that one of the clearest and most blessed exhibitions of the unselfish life of victory that I know anything about is found in a home near Birmingham, England—the home of the Cadburys. It is a most magnificent palace. I never saw a more beautiful place in my life. Thousands and thousands of dollars have been spent in that home. You may say that it is selfishness to spend so much money upon that home. Listen to the rest of the story. Now and then the working people from Birmingham are invited into that home and entertained in the magnificent hall, where a great pipe organ has been built. After the entertainment and reception are over, then the Word of God is opened and expounded by the head of that home. Every now and then working people are invited upon those lawns, and tea is served and other refreshments; and the children from the crowded tenements, on this magnificent lawn romp and play and enjoy the fresh air and the companionship of these godly people whom He has so blessed with worldly abundance." He says that Mrs. Cadbury made this remark to him: "Why, I could never think of enjoying all this by myself. The only reason that I have all this is that I may use it to bless and comfort the people who never would have a chance otherwise to see it." That example should set us to thinking about the way that we are spending our own lives. Does the idea frequently occur to us that we ought to be of particular service to others? Do we ever plan to give cheer and hope to those around us? Do we send helpful messages to certain ones at a distance from us, whom we never saw? Exert yourself for the good of others.—Wesleyan Methodist.

## THE CONDITIONS OF REVIVAL.

Did you say you wanted a revival in your community? Do you want to see some one joyously saved? If you really do, then take hold and work for it. Prepare the way of the Lord. Live your religion. Talk it. Preach it. Deliver awakening sermons. Stir up the people. Cause them to see the heinousness of sin.

Baxter said a faithful preacher would make the people quarrel either with him or with their sins. It is to be feared some ministers do neither.

Christ's ministry was a sifting ministry. On the day of his greatest popularity he preached his severest discourse, uttering truths so stern that "from that time many of His disciples went back, and walked no more

with Him."

Study this divine example. Be kind and faithful. Reason fearlessly. Urge sinners to repent. Summon professed Christians to holier living.

President Pinney, in his old age, when reviewing his wonderful evangelistic career, declared that if he had his life to live over again he would "go through the churches, not preaching to sinners, but calling upon professed Christians to be righteous."

Here is something to think about. True righteousness in a church is more persuasive to sinners than evangelistic appeals.

Get right before God. Keep unspotted from the world. Cultivate a spiritual mind. Be true in secret. Pray much. Reason reasonably with the unsaved. Inaugurate some new work for God. It is the line of activity that we become most interested.

Revivals begin by somebody being revived. Let that somebody be yourself. Use the means. God honors means. He employs agents, and would just as quickly employ you as anybody in inaugurating the greatest revival you have ever witnessed.—Michigan Christian Advocate.

## A PRODIGAL CLERGYMAN AND FATHER.

Luke 15:28; Luke 15:32; Acts 11:17.

I heard of a clergyman whose son was wild, and disgraced his father's name in the the parish, and broke his mother's heart. But the lad was converted in a Salvation Army meeting. The father afterwards confessed that he felt less disgrace over his son being a reprobate than in his being converted amongst disreputable people. The lad stuck to the Army and prayed for his father. And before long his father was gripped by the Holy Spirit. How he groaned, how he struggled, how he sat up nights and went without eating, until out of sheer weariness he fell into a troubled sleep. He dreamed that he saw very distinctly his own heart, a cramped, narrow, filthy chamber, and through the dirty window he saw his Saviour, the Son of God, and he knew that he was waiting to come in, and he looked around upon the dirty condition of his habitation, and put his head between his hand and cried, "I cannot; oh, I cannot!" Then he heard the knock of the pierced hand. Seizing a broom he began to sweep and clean up before he would open the door. But the more he brushed, the dirtier the place seemed to get, and he sat down in despair. Again there came the knock, and the voice of the Saviour, "If any man will open." "I can't" he cried. "The place is so dirty and my heart is so bad, I can't." Again he brushed about and tried to make himself fit; and again there came the knock. Finally with a desperate effort he lifted the latch, and the door swung open, and the presence of Jesus flooded the whole house with light. He took water, and sprinkled it upon the walls, and upon the floors, and upon the ceiling, and upon the sin, and wherever he sprinkled it was clean. The man awoke and behold it was a dream. He went down on his knees and opened the door, and the dream became a fact. If any man will open, Christ will fill the temple with his presence and with his glory.—Rev. Samuel Chadwick.

Nothing is purified by death; nothing in the grave; nothing in heaven.—Adam Clark.