

The King's Highway.

And an Highway shall there be, and a way, and it shall be called The Way of Holiness:

The wayfaring men, though fools, shall not err therein.

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Essentials to Sanctification.

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1. JUSTIFICATION.

A clear-cut, definite experience in pardon and regeneration. While there is a lingering doubt about your acceptance with God—any back account, or "unfinished business"—the soul cannot exercise intelligent faith for sanctification. Sanctification is no where in the Bible proffered to sinners, nor to backsliders, but in every instance to justified believers. "Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it." Eph. 5:25, 26. A sinner or backslider does not belong to "the Church," and therefore is not eligible to sanctification.

2. DEFINITE SEEKING.

A sinner may pray for pardon in an indefinite, round-about way for forty years and never obtain pardon. But when he definitely repents and seeks God with all his heart he soon finds Him in the pardon of sin. Exactly so a Christian may pray and seek for a "higher life," a "deeper work of grace," "more religion," or to get "nearer to Jesus," etc., for 40 years never get sanctified. But when a person seeks definitely to be sanctified wholly, and desperately and persistently strikes out across lots to find sanctification, such a soul will speedily and surely obtain this great experience.

3. PERFECT OBEDIENCE.

It is positively necessary that the soul welcome and walk in all the light that God has given. Jesus had said to the disciples, "Tarry ye in the City of Jerusalem." Suppose they had said "Jerusalem is in an uproar, the mob that had crucified our Lord is still there, and our own lives would be greatly in peril in Jerusalem, therefore we will go out to Bethany, or up to Jericho, or some other place and 'tarry' where there is no danger of our being disturbed or molested;" this might have been regarded as good reasoning and sound logic for the worldly wise, but would have been direct disobedience and would have forfeited to them the promise, and defeated the whole purpose of God. No use asking God for more light unless we are willing to walk in all the light He has given. A little more brass jewelry, or a plug of tobacco, or some worldly association, or some questionable indulgence, etc., will keep a soul out of the blessing of sanctification after the call of God has come to abandon the same. The disobedient child cannot approach the parent with confidence. "If our heart condemn us not, then have we confidence toward God."

4. ENTIRE CONSECRATION.

Consecration is not the surrender of something evil, but the offering up to God, unconditionally that which is good. The soul be able to say, in the language of the poet:

"Here I give my all to Thee,
Friends, and time, and earthly store,
Soul and body, Thine to be—
Wholly Thine for evermore."

Entire consecration means the giving of all to God—all we have and all we expect to have; all we are and all we hope to be; all we know and all we do not know, with a promise of an eternal "yes" to all the will of God for all the future. It is not consecration to a work, or consecration to a certain calling, but consecration to God. It is not simply a desire to con-

secrate, or a willingness to consecrate but the unconditional and irrevocable signing of the deed of all to God for time and eternity.

5. FAITH.

"Without faith it is impossible to please Him." First there must be faith that there is such an experience; then there must be faith that this experience is provided for me, and that by meeting the conditions I can obtain it; then we need appropriating faith which lays hold on the promise and believes God does just now sanctify me because He said so. It is not sufficient to believe that He can, or that He will sanctify, but I must believe that He does just now sanctify me because I have met the conditions, and He does His part according to His promise. "Sanctified by faith." Acts 26:18. Amen.

"He Careth For You."

This is a world of worries, and all around us are overloaded people; each one thinks his or her burden is the biggest. In the meantime our merciful Father keeps saying to every one of them, "Cast thy burden upon the Lord and he will sustain thee." As if this offer were not enough it is repeated again in the New Testament: "Casting all your care (anxieties) upon him, for he careth for you." This text has been delightfully helpful to me because I have a natural tendency to anxieties, and the reason given for rolling them over upon God is very tender and very touching. "He careth for you." He takes the deepest interest in you He is the one Who says to me, "My child, do not break yourself down with that burden." The Infinite Ruler of the universe, Who is wise in counsel and wonderful in working—the God Who guarded the infant Moses in his cradle of rushes; Who sent the messenger birds to Eliza by the brook Cherith; Who quieted Daniel among the ravenous lions, and calmed Paul in the raging tempest—He it is Who says to us, "Roll your anxieties over on me, for I have you on my loving heart!"—T. L. Cuyler.

New Towns Don't Advertise Saloons.

Did you ever see a real estate man put in his circular something like this: "This town has two smelters, two brick factories, gas and electric plant, a Carnegie, Y. M. C. A., fourteen churches, and ten saloons? If saloons help draw people to a town, why do not towns advertise the saloons more?"—Evangelical Messenger.

The colony of Newfoundland has, by local option, banished the bar from every district, with one exception, outside the city of St. Johns.

British Columbia, it is announced, will soon take a popular referendum vote on legislation granting local option to the various communities in that province.

The nine prohibition states are Maine, Kansas, North Dakota, Oklahoma, Georgia, Alabama, Mississippi, North Carolina, and Tennessee.

"It is better to live in obscurity than to be lifted into public notice by methods repugnant to moral sense. It is better to be poor and filled with the consolations of Christ, than to be rich and empty hearted. It is better to be loved by a child than to be flattered by those whose only purpose is to serve personal ends."

All who glory in the cross of salvation should glorify the cross by service.

A Torn Testament.

A young man preparing for the ministry in England saw one day on the street the posters announcing a lecture on the Bible, to be given in the public hall that evening. He went, and, to his surprise, found that the speaker was an enemy to all revealed religion, and his lecture was a bitter attack upon the Holy Scriptures. He declared that there was nothing original in the Bible except what was worthless—that all its moral teachings were contained in other and earlier books, from which the writers of the Bible had stolen not only the ideas, but the very language found in the so-called Holy Scriptures.

The lecturer said, boldly, "If there is any gentleman here who dares to deny that the best things in the Bible are better stated in other ancient books, let him stand up and say so."

Instantly the young student arose, and, in order to be seen by everybody, stood upon a bench. He was very tall, over six feet, and at that time quite thin in his figure. "He looked sixteen feet high," said one, who saw him standing there, with a long arm stretched out towards the lecturer, and holding a small book in his hand.

"Well," said the orator, "what has the young gentleman to say?"

"This is what I have to say," answered the young man, in a loud, clear voice, that sounded throughout the building and riveted the attention of everybody. "This book which I hold in my hand is the New Testament, about one fourth of the Bible. I declare, in presence of this man and of this audience, that in this volume is found more light on the path of human life and a higher standard of moral teaching than in any ancient book in all the world."

Then, with a sudden motion, he tore the book in two pieces and flung half of it on the floor and said:

"I have thrown aside half of this book, and in this half that remains, which contains the four gospels, there is more of value concerning the character of man and how to live a right life than any other ancient writers have left on record, no matter where you may look for them."

Again he seized the fragment, and tore out three leaves, which he waved aloft in one hand, while the rest of the book dropped to the floor, and then he spoke again.

"These six pages contain the Sermon on the Mount, one single discourse by Jesus Christ. In that sermon you will find a higher standard of character, a nobler ideal for man, than any other single writing, ancient or modern, in the whole world contains. I dare you, sir, to read the opening word of that discourse before this audience. Let those who hear judge for themselves!"

The infidel orator was silent, for he had no answer to this appeal. After waiting a moment the young man sat down. The lecturer made a feeble attempt to proceed, but it was in vain, his power over his audience was broken.—Selected.

Good Words for the Highway

Enclosed please find my renewal for the Highway. I love to read its pages, there is always something good in them.

Your Sister in Christ,
MRS. ADELBERT C. PORTER.

The Christian life is not only knowing and hearing, but doing.—F. W. Robertson.

The Woman Who Couldn't Speak in Meeting.

Dr Grenfell, of Labrador, tells how some years ago he buried a young Scotch fisherman and his wife in a desolate spit of sand running out into one of the long fiords of Labrador. Amidst the poverty stricken group that stood by as the snow fell, were five little orphan children. Having assumed the care of all of them, he advertised two in a Boston newspaper and received an application from a farmer's wife in New Hampshire. Later on he visited the farm, which was a small and poor and away in the backwoods. The woman had children of her own. Her simple explanation as to why she took the children is worth recording: "I cannot teach in the Sunday-school or attend prayer meeting, Doctor. They are too far away, and I wanted to do something for the Master. I thought the farm would feed two more children."

"I was glad," says Dr. Grenfell, "that she could not speak at the prayer meetings. Perhaps after all we grade our Christians by a wrong standard. How many are losing the chances of preaching sermons that need no oratory? It is one of the causes of the failures of the churches that so much undeveloped capacity remains in the pews?"

Criterion For Amusement.

When John Wesley was a student in college his mother wrote him these wise words of advice: "My son, would you judge of the lawfulness of any proposed pleasure, take this rule; Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off your relish for spiritual things; whatever increases the authority of your body over your mind, that pleasure, to you is sin."

In these days when there is so much discussion of the amusement question, wise or unwise, anyone who will honestly apply Susannah Wesley's criterion will find little difficulty in determining what amusement ought to be rejected by one who desires to love the Lord with all his heart and serve Him acceptably.—Sel.

"Abundant Life."

I remember some year ago admiring the beauty of a friend's rhododendron bushes, when he said to me with a smile: "Yes, I used to be rather proud of them myself, but I lost conceit of them when some time ago I visited India, for there on the slopes of the Himalayas I saw the rhododendron as it ought to grow no longer a shrub, but a forest tree, and the vast masses of it crowned with magnificent blossoms." So my brethren, it is with us and Christ. We pride ourselves upon the attainments we reach in the little garden of our own planting, but He would have us enjoy the rich sunshine and healthful summits of the great mountains, where abundant life is possible, and the dwarfed existence with which we are too often satisfied.—Pro. G. Currie Martin, in *Homiletic Review*.

No man can be wholly uneducated who really knows the Bible, nor can anyone be considered a truly educated man who is ignorant of it.—President Schurman.

"Hurry means worry, and haste is waste. Study to be habitually calm."

What Are Preachers For?

A minister remarked that he would have to go to a certain church supposed to be in bad condition. "What are Preachers for?" asked the elder to whom the remark was made. This question comes to mind when we recall the statements of certain ministers who are discussing the question of turning to business when the church was not ready to furnish them with salaries as large as they have been receiving. I recall the statement of a minister that he did not expect to be able to get a call, and so had laid his plans to go into business. Perhaps the church does not pay large enough salaries. Without doubt many capable and efficient ministers can not secure calls to large churches and large salaries. But what are the preachers for? Are they to serve only the gentle flocks that pay good salaries? Are they to shun the churches that have stirred up domestic quarrels? Are they to turn to business because the coveted salary is not forthcoming? Are not ministers called to preach, to do the Lord's work wherever He shall call them, regardless of the size of the congregation or the larger churches against them, are they not to enter the open doors of some smaller field, even though they may have to live and dress more plainly than in the past? Preachers are to preach the gospel of Christ, salary or no salary. I verily believe that there is a field and a living for every able bodied minister that will enter the field that in the providence of God opens up before him, be it large or small. If the preacher refuses to obey the call of God and insists that it is not God's liking; if he lacks the faith to trust God to provide for himself while he is doing his God-given work, what can he expect of his people? And yet some preachers do not expect their people to endure hardness as good soldiers of Jesus Christ.—Herald and Presbyterian.

"Know the true value of time; snatch, seize, and enjoy every moment of it. No idleness, no laziness, no procrastination; never put off till tomorrow what you can do to-day."—Chesterfield.

Every cross is turned into a crown, every burden becomes a blessing, every sacrifice becomes sacred and sublime the moment that our Lord and Redeemer writes on it "For My Sake."—Cuyler.

"Little words, not eloquent speeches; little deeds, not miracles or battles, nor one great heroic or mighty martyrdom, make up the Christian life."—Bonar.

Jesus never sends a man ahead alone. He blazes a clear way through every thicket and woods, and then softly calls: "Follow me. Let's go on together, you and I."—S. D. Gordon.

It is always easier to destroy than to create. More damage can be done in an hour by a tearer-down than can be done in a year by one who would build up.—Robert MacDonald, D. D.

The perfection of the Gospel system is not that it makes allowance for sin, but that it makes an atonement for it; not that it tolerates sin, but that it destroys.—Adam Clarke.