

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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HOW READEST THOU.

It is one thing to read the Bible through, Another thing to read, to learn and do. Some read it with design to learn to read, But to the subject pay but little heed. Some read it as their duty once a week, But no instructions from the Bible seek; While others read it with but little care, With no regard to how they read, nor where. Some read it as a history to know How people lived three thousand years ago. Some read to bring themselves into repute By showing others how they can dispute; While others read because their neighbors do, To see how long 'twill take to read it through. Some read it for the wonders that are there,— How David killed a lion and a bear; While others read it with uncommon care, Hoping to find some contradiction there. Some read as though it did not speak to them, But to the people at Jerusalem. One reads it as a book of mysteries, And won't believe the very thing he sees. Some read it but to wrangle for their creed— Hence understand but little what they read, Some people read it, I have often thought, To teach the Book instead of being taught. And some there are who read it out of spite— I fear there are but few who read it right. So many people in these latter days Have read the Bible in so many ways That few can tell which system is the best; For every party contradicts the rest; But read it carefully, and you will see Though men do contradict, God's words agree. For what the early prophets wrote, We find that Christ and His apostles quote, So trust no creed that trembles or offends At any word the blessed Bible sends.

FAITH AND ITS EFFECTS.

The Longer and the Shorter Way.

BY MRS. PALMER.

Your omission to write, lest my reply should make an unnecessary draft upon my time, has cost me more time in perplexing inquiries after the reasons of your strange silence, than would have been consumed in a long response. I have felt most affectionately and prayerfully solicitous for your spiritual welfare. I hoped that ere this your goings had been established in the way of holiness. I am sure, dear brother, if the prophet had told you to do some great thing, you would have done it. But now, when it is only to cease your endeavors to save yourself, and by an act of faith cast yourself wholly on Christ, believing that he fulfils his promises to you, you shrink and linger, just at the base of the fountain, unwilling to make the venture. My dear brother, why do you not now "Plunge into the purple flood, And rise in all the life of God?" By waiting thus you grieve your Saviour, for you ought long since to have been a witness of the full power of saving grace. This you may prove at any moment when you will, with your whole heart, trust in Christ as your present Saviour. A beloved brother, who, for many years, had been earnestly longing for the witness of holiness, said to me, "I think I have not as deep and painful conviction on this subject as I ought to have, preparatory to the immediate reception of it. Mr. Wesley says that often deeper and more painful conviction precedes it, than is experienced previous to justification." In return I observed, "If all the deep feeling and earnestness of desire which you have felt during the past twenty years were gathered up within the compass of a few weeks, or a few days, would not the amount be great indeed?" He readily acknowledged that it would. "Imagine," said I, "that you were to die within two minutes, what would you do?" With much solemnity he said, "I would cast myself upon the merits of my Saviour!" "Do you think he would save you from all your sin?" "I believe he would." "What, without any more conviction?" With emotion he acknow-

ledged the conclusion to which he had brought himself, and yielded the point. He has since made the venture, and cast himself believingly on Christ, resolved to rest upon the authority of the word of God, as the evidence of his entire acceptance. As an able minister of the New Testament, he is now, in turn, proclaiming to others the excellency of that Word upon which, as an immovable foundation, his faith is based.

I regret that you are not redeeming the time relative to this subject. If you were clear in the experience of this grace, how much more successful might you be in your endeavors to help others into its enjoyment! You say you now perceive that you had reason to conclude you were in the enjoyment of the blessing at the time referred to in your last. Then why did you not at once, on perceiving this, again resume the confidence which you had cast away. If you have not yet resumed it, why may you not do so at this moment? It is wonderful how the adversary gets the advantage of some, by keeping them lingering on the borders of the promised land, while others, at a single bound, leap over, and then exultingly gather its fruits, and tell of its blessedness to others.

Let me tell of one who was not twenty years in getting into the way. He had, for some time previous, known the joys of pardoned sin. But he had not been much in communion with those whose absorbing employ was to "praise the beauty of holiness," and on being thrown into the company of such, his heart became greatly enamored with its beauties, and earnestly did he long to enter upon its enjoyment. Just in this simple manner he obtained the desire of his heart. We were about to respond to an invitation to visit his residence, in order to spend a little season in communing on the subject; and while on the way in the steam cars, I said, "Brother J., are you sinning now?" "No, I believe I am not." "How are you saved from sin?" "I do not know, unless Christ saves me." Do you think he would save you another moment, if you should continue to rely upon him? "I believe he would." "Will you do it?" "By the help of the Lord, I will." And that help was granted. He continued, with every moment, to gather fresh strength. I soon said, "I will not ask you what you will do tomorrow, nor what you will do five minutes hence; but, if you should now have the opportunity, would you be willing to say, Jesus now saves me from all sin: For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation?" "By the help of the Lord, I will." He was an influential man, and both Presbyterian and Methodist ministers were in habits of intimacy at his house. That afternoon, I have reason to believe that numbers were made acquainted with his interest on the subject. He shortly afterward established a meeting at his house for the promotion of holiness, ministers of different denominations have there met, with members of their charge, and ever since it has been kept up for the diffusion of light, and the edification of the lovers of holiness. Yesterday he visited us. He seems to be most truly going on from strength to strength, evidencing the power of Christ as a full Saviour before the world, amid the toils and perils of an extensive business.

Several weeks after he thus began to rest upon Jesus to save him under every diversity of circumstances, he was aroused one night to behold his extensive printing establishment in flames. He had had a similar calamity some time previous, which made this seem doubly disastrous. But the Saviour even here assured him that there might be reasons why it were not better for him to lay up treasure on

earth, and with sweet placidity of mind, he was enabled, while yet beholding the devouring element, to sink down more closely into the bosom of love, with the inspiring assurance, "All things work together for good to them that love God."

Dear brother, why will you not now rest upon Christ to save you? If you do not expect to save yourself in any degree, but depend wholly on the merits of Christ for salvation, why should you not this moment begin to trust him, to cleanse you from all your uncleanness. He now says to you, "I will, be thou clean;" but you do not manifest your willingness to be made clean, until you throw yourself as you are upon Christ, believing that he now fulfils his promises to you. You can no more be saved the present moment for the future than you can breathe for the future. You grieve the Holy Spirit while you stay away, and instead of getting a greater fitness, are every moment rendering yourself more unworthy; inasmuch as the Spirit has, for months past, been urging you to the open fountain, and Christ has been saying, "Come, for all things are now ready." Months since, you ought to have added your testimony to those who are already cleansed, and kept clean, and with them have said, "We are his witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey him."

I would not seem causelessly to upbraid a dear brother for whom I feel so affectionately desirous, but I am sure, if you linger after this hour, that the Saviour will upbraid you for your unbelief. It is not only the willing, but the obedient, that shall eat the good of the land, that is, they who show their willingness by their obedience. Your child may assure you of his willingness to obey your commands, but how lightly would these repeated assurances tell on your heart, unless he demonstrate it by doing what you require. Your mere willingness to believe will not itself bring you into

"The land of rest from inbred sin,
The land of perfect holiness."

If Israel had for a long time stood upon the borders of their promised inheritance, continually saying, in obedience to the command, "Go over and possess the good land," "We are willing, and stand here all ready to go over;"—would this expression of willingness have brought them any nearer the point? Rather, would not their lingering have grieved their gracious God, who had led them through the wilderness, and brought them to this point, just in order that they might now enter in? O, may our dear brother never be doomed to wander back into the wilderness of unbelief!

Mr. Wesley says, "Certainly you may look for it now, if you believe it is by faith. And by this token you may know whether you seek it by faith or by works. If by works you want something to be done first, before you are sanctified. You think I must first be, or do thus or thus. Then you are seeking it by works unto this day. If you seek it by faith, you must expect it as you are; and if as you are, then expect it now. It is of importance to observe that there is an inseparable connection between these three things. Expect it by faith. Expect it as you are. Expect it now. To allow one is to allow them all. Do you believe that we are sanctified by faith? Be true then to your principle, and look for the blessing just as you are, neither better nor worse, as a poor sinner that has still nothing to pay, nothing to plead, but 'Christ died!' And if you look for it as you are, then expect it now. Stay for nothing, why should you? Christ is ready, and he is all you want." In another place, he adds, "To this confidence, that God is both able and willing to do it now, there needs to be added one thing more, a divine evidence and conviction

that he doeth it. In that hour it is done, God says to the inmost soul, 'According to thy faith be it done unto thee!' Then the soul is pure from every spot of sin; it is clear from all unrighteousness. The believer then experiences the deep meaning of these solemn words, 'If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his son, cleanseth us from all unrighteousness.'

The judgments of God ought to be preached so strongly at times and the terrors of hell become so alarming that men cannot wait for the conclusion of the sermon in order to flee from the wrath to come.

No one need expect what John calls the "unction from the Holy One," and "the anointing," till the flesh is dead, or, at any rate, that the Holy Spirit will not be given to qualify and to endure with power any one who seeks Him from any selfish or fleshly motive.—Dr. Dougan Clark.

There is a wide difference between the Holy Ghost and His influence. It is a flagrant error to substitute the "influence of the Spirit for His divine personality; but those who recognize and have Him, must also recognize and have His influence. He exists, He dwells in the purified heart; but He also teaches, comforts, guides, empowers, seals and keeps. He reigns, He works, He influences.

"Have any of the rulers believed on Him?" Is the thing going to become popular? We must be assured of this fact before we commit ourselves. Have the elders of the church endorsed the holiness movement? Where do the doctors stand? Oh, brother, don't you wish it were popular, so that you could stand up for the truth of God's Word?

The disciples were not made of "one accord" by the baptism of the Holy Spirit; this had been done previously. "They were all with one accord, in one place, when suddenly there came a sound from heaven as of a mighty rushing wind," &c. This proves that they were of one accord before the Spirit came in fullness. They had been in this experience for some time, for they all continued with one accord in prayer and supplication with the women. Acts 1:14.

In the recent war, two brothers—pious young men—stood side by side in a terrible battle. John, the elder, was mortally wounded. His brother, with others, bore him to the rear and laid him down on the trampled and blood-matted grass to die. As the death pallor came over his brow he said, "James, I must have the communion. Can't you give me the communion?" His brother, opening his haversack, took out a piece of hardtack and breaking it pressed it to the dying soldier's lips, followed by water from the canteen, and said, "Take this, brother, in memory of Him who died for us." "It is well," he said; "tell mother I die happy." Was that a valid communion service? Did not the angels around the throne say Amen? and did not Jesus the great mediator respond "It is well"?

The second work of grace is absolutely necessary. Let none hope to enter the celestial without being as clean as God can make them. It is a holy place.

To keep evil thoughts out of the mind, see that the mind is constantly occupied with good thoughts on good subjects. Get into the grooves of a fixed habit of entertaining pure, chaste thoughts, and noble, charitable sentiments and desires. Let purity dwell like a strong man in the mind.

HONOR THE HOLY GHOST.

Jesus honored the Holy Ghost. He magnified His coming, His offices and His work. So did the apostles. So did Wesley, Finney and their co workers. So do all who wisely seek for the church, primitive purity and power. When this is done He manifests His presence and reveals His mighty power.

HOW CAN THE HOLY GHOST BE HONORED?

By the acknowledgment of His divinity and of His leadership. By following His counsels as unfolded in the Word. By preaching the truths which He directs. By choosing to displease man rather than Him. By avoiding that which grieves Him. By fearing to offend Him more than all the world combined. By worshipping Him equally with the Father and the Son.

WHY WORRY?

"My God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19. In this we may find:

1. A generous provider—God.
2. A generous promise—shall.
3. A good portion—supply.
4. A gift that is perfect—all.
5. A gain that is personal—your.
6. A gladdened patient—need.
7. A granary of plenty—according to His riches in glory by Christ Jesus.

"Why should I ever careful be
When such a God is mine?
He watches o'er me night and day,
And tells me, 'Mine is Thine.'"
—Selected.

Sure enough, why worry when you have such a bountiful provider. "Have you faith in God?" then be diligent to perform the part given you to do and leave the rest with God, and He will not fail to perform His part.

NOT AFRAID.

A volume of annals of old Philadelphia contains an anecdote of Franklin, which will, we think, be new to our readers.

A few days after he began to publish a newspaper, he commended sharply on the dishonest conduct of certain influential and wealthy town officials. Three or four of his friends, young mechanics like himself, anxious to rise in the world, sharply reproved him for his imprudence, and told him that a poor man could not thus afford to make enemies.

Franklin listened with silence and patience, and when the lecture was over, asked his critics to sup with him. They came, and sat down, expecting a luxurious meal, such as was common in those days among the well-to-do. Before each guest, however, was a bowl of mush and milk, and a pitcher of water. They tried in vain to swallow the coarse fare, watching Franklin as he emptied his bowl with evident relish. When he had ended, he said:

"That is my usual supper. I have an advantage over you, as you see, for when a man can live on sawdust pudding and water, he needs no patronage."

God hates sin too much to let it off easy. He has condemned it. Nor does he propose to have his preachers let it off easy.

Any theory of holiness that will postpone seeking the experience of holiness to some indefinite time in the future will please the carnal mind.

We believe in courtesy, respect and due regard to every man, but when these things would shut the Gospel out from the poor, and deny them the glad tidings of full salvation, the lines should be drawn here.