

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 MORE EXCELLENT WAY.

From Dr. Carridine's new book, "The Better Way."

If there is a more excellent way, then there must of course be a good way. This good way is seen in 1 Corinthians, chapter xii. Let the reader run his eye down the verses, and in the expressions that abound in the chapter the good way is revealed.

We call attention to them: "Diversities of gifts," "differences of administrations," "diversities of operations," "the word of wisdom," "word of knowledge," "faith," "gifts of healing," "working of miracles," "prophecy," and "discerning of spirits."

All these terms will be recognized by the reader as describing a life that is well known in the church to-day. Here are gifts, offices, administrations that are felt worthy of striving for, and one is most fortunate to possess.

In the 28th verse mention is made of apostles, prophets, teachers, governments, etc. These ranks, with their succession of to-day, are greatly sought after and prized. He that desireth them "desireth a good thing."

In the beginning of the 13th chapter the apostle continues to allude to the good way, in the expressions, "Speaking with the tongues of men and angels," "gift of prophecy," "understand all mysteries," "bestow all my goods to feed the poor," and "give my body to be burned." Here is a wonderful collection of desirable and beautiful things—eloquence, knowledge, benevolence, and the actual wearing out of the body in good works.

Who is not struck with such a life? What praise and commendation such a character has ever, and will continue to awaken! When we speak of the higher experiences of Christian life, we are promptly pointed to this character in the "good way." This is good enough for me, many will say.

Doubtless such a life and character was thrown up to Paul. Anyhow, after reviewing the good way, he writes: "Yet show I unto you a more excellent way."

If anyone asks what and where is this better way, the answer is, read the 13th chapter of First Corinthians.

Paul calls it "charity," but the truer translation is "love," and one has but to read the chapter to see that it is not simply love, but "perfect love."

In describing grace as an experience, the apostle says: "It suffers long and is kind." We know that in the regenerated life we suffer, but it is not "long." Here is where we failed. A certain amount of endurance may be allowed, but after that comes the explosion. We seem to be constructed after a short pattern. People must not provoke us long, sinners must not be stubborn long, or we can not hold out. We suffer, but we say there is a limit when patience ceases to be a virtue. This is the way we talk and act. The other thing that troubles the converted soul is the "kind" feature connected with the peculiar long-suffering of the more excellent way. The regenerated man suffers; but it is not a long suffering, and it is not a kind suffering. The sense of irritation, or worse still, the explosion, sooner or later takes place.

In the more excellent way of perfect love, Paul says we suffer long, and wonderful to say, after suffering long, we are kind! Will any one affirm that this is not a more excellent way?

"It envies not." This blessing enables one to see a fellow-being rise, prosper, succeed, and flourish in every respect without repining.

"It vaunteth not itself." The ego is retired. The "I did this," and "I did that," is changed to "I am blessed," "Christ sanctifies and satisfies me," "Praise God for an indwelling Christ."

"Is not puffed up." The puff is easily discerned in one's manner. The assumed dignified appearance, the swelling air, the uplifted self-conscious head, the lordly gait, the studied attitude in pulpit or on platform, are well known. But they all disappear in the better way. Even the beaver hat has often been laid aside, because it seems to have the "puffed-up" look; for it certainly is not solid, but only a hollow space, and, in some cases, wonderfully suggestive of other hollow spheres that may be in the immediate vicinity.

"Doth not behave itself unseemly." We have all noticed a conduct in Christians, so light and frivolous that one could not but grieve over it. The power to "keep the heart" seemed not to be possessed, and the very lightness of heart produced by a sense of acceptance of God, was sufficient to betray them into a gaudy that became finally hysterical, and left the soul with an empty heart and condemned feeling. In the more excellent way, the heart, from a constant consciousness of the presence of Christ, is strangely and sweetly delivered from the unseemly in conduct and conversation, and while always cheerful, yet is easily self-contained and ever keeps in touching and speaking distance with the Lord. That full presence of Christ in the soul and in the life causes one to "walk softly," while at the same time freely and joyously, through the world.

"Seeketh not her own." Some men seek what belongs to others. For a man to seek his own is thought to be commendable according to the ethics of this world. It is even felt to be right in the Christian world, and the preacher dreams of high-steeple churches, connexional positions, and the bishopric. But here is one who seeks not his own. He demands not what is his right, and refuses to enter into sharp disputes about the fulfilment of certain things that had been promised him.

The writer once read of a little motherless girl who would be given things by other children, and then have them snatched away. She had lived thus for several years, and had learned to lay a very light and loose hold on everything. Her hands would hold articles and playthings, that had been given her, as if she expected them to be taken away the next moment.

In like manner the soul in the "better way" holds to things of earth. It feels motherless and unloved here, and is ready to give them up at any moment, and stands with a far-away look in the eyes, indifferent about the possession of pleasures, treasures, promotions, dignities, and all such things about which so many thousands are struggling, clutching, pressing, living, and dying.

The man, could by a certain course, become this or that, or obtain yonder or another thing. But he has come to see there is a certain hollowness in "eloquence," "governments," "administrations," etc., etc. and having found the very juice, marrow, and substance of the Christian life is not in position or authority, but in the more excellent way of perfect love, he is satisfied to live with his hands stripped of earthly rewards and honors, while his soul is filled with glory and heaven all the while.

"Thinketh no evil." That is, suspecteth no evil. Is not quick to judge. Is slow to attribute wrong motives to people. Is slow in its simplicity and childlikeness to take offence. Is actually slighted and cut, and probably struck at, but feels no resentment, or evil in the heart that the Lord has made like His own.

Let the reader study at his own leisure the remaining features of the more excellent way. What a wealth of grace we see hidden under such expressions as "rejoiceth not in iniquity," "rejoiceth in the

truth," "beareth all things," "believeth all things," "hopeth all things," "endureth all things!"

Does not the slightest examination show that here are graces, and here is a life that regenerated people do not live save in a spasmodic way, while the concluding statements about this experience is that it "never faileth?"

"Never faileth!" This is the crowning beauty of sanctification as an experience. It bubbles up in the heart as we awake in the morning; runs steadily through the morning hours; does not dry up at noon, but sings and murmurs and splashes on its musical way through the afternoon; has the same volume of power and gladness at the evening tide; and when we awake in the night, it is found to be still an artesian well of gladness and salvation in the soul.

The writer recently heard a gentleman say that he enjoyed this blessing in its richness in the days of wealth; that he lost all his money, and had to saw wood in a small Illinois town for a living; that as he packed the wood up the steps of law-offices down-town, the blessing never failed him all that time; that since then God had blessed him with abundant means again, and the same old blessing, with its same old sweet song of gladness, was abiding still in his soul.

It never faileth! Hallelujah! That is what we love about it. It stands by us through thick and thin. When friends are many, or when they are few; when health is our portion, or when a sick-bed is our lot; when men speak kindly to us and about us, and soon after unkindly, hallelujah! no matter who changes or fails, the blessing and joy of indwelling Christ never fails! This is the beauty, sweetness, preciousness, and glory of the experience, and this is the reason that Paul called it "the more excellent way." May every child of God find it, and walk in it!

AN ACTRESS CONVERTED.

The following incident was first published as related by the Episcopal bishop of Michigan, in E. P. Hammond's meetings in St. Louis:

A young, talented, and tender-hearted actress was passing along the street of a large city, and seeing a pale, sick girl lying upon a couch within the half-open door of a beautiful dwelling, she entered with the thought that she might cheer, by her vivacity and pleasant conversation, the young invalid.

The sick girl was a devoted Christian; and her words, her patience, her submission and heaven-lit countenance, so demonstrated the spirit of her religion, that the actress was led to give some earnest thought to the claims of Christianity, and was thoroughly converted, and became a true follower of Christ.

She told her father, the leader of the theater troupe, of her conversion, and of her desire to abandon the stage; stating that she could not live a consistent Christian life and follow the life of an actress.

Her father was astonished beyond measure, and told his daughter that their living would be lost to them and their business ruined, if she persisted in her resolution.

Loving her father dearly, she was shaken in her purpose, and partially consented to fill the published engagement to be met in a few days.

She was the star of the troupe, and a general favorite. Every preparation was made for the play in which she was to appear. The evening came, and the father was rejoiced that he had won back his daughter, and that their living was not to be lost.

The hour arrived; a large audience had assembled. The curtain rose, and the young actress stepped firmly forward, amid the applause of the multitude. But

an unwonted light beamed from her beautiful face. Amid the breathless silence of the audience, she repeated—

"My Jesus, I love thee! I know thou art mine; For thee all the pleasures of sin I resign; My Gracious Redeemer, my Saviour art thou; If ever I loved thee, my Jesus, 'tis now."

This was all. Through Christ she had conquered; and leaving her audience in tears, she retired from the stage, never to appear on it again.

Through her influence, her father was converted; and through their united evangelistic labors, many were led to God. This is given as a true story.—*Sel.*

SOME OF GEN. BOOTH'S THOUGHTS.

The essence of true religion is love. Oh, to be great in the sight of the lord! More fire—more zeal—more burning love.

Duty shirked must bring condemnation.

Believe and obey, and the victory shall be yours.

Fight in faith, and keep on believing for victory.

No cross—no real service for either God or man.

Hold no argument with evil, or what looks like it.

Faith means victory in life and death and for ever.

No man can be an ultimate failure who keeps going on.

Don't say anything new cannot be done, but go and do it.

Fight by attacking. A mere defence must end in failure.

You can't save others, if you go in for saving yourselves.

With faith, there will be peace and purity and power.

All success depends upon the extent to which we rely upon God.

The baptism of the Holy Ghost simply means to be immersed in God.

Idle men do not need the devil to tempt them—they tempt themselves.

Throw yourself into the fight regardless of anything and everything.

Give yourself up to the task of securing victory, and you will gain it.

Without faith, life will be a continual puzzle; with faith, all will be plain.

Only those have any light or power who fight for the deliverance of other souls.

Men and women readily and surely come to partake of the company they keep.

Let self-sacrifice in the service of man and God be the ruling principle of your life.

Great efforts should be made to encourage a steady and constant habit of believing.

The chief purpose in life should be to bring honor to God, and to be useful to men.

Simply take things as they are at the moment, as you are yourself, and "do your best."

Seek in all things, at all times and everywhere, to be actuated by the principle of love.

Seek to judge yourself faithfully and truly, and those about you wisely and charitably.

A man can hardly be said to have any religion at all, if he is not religious in his own home.

If a man believes to-day in the face of difficulty, it will be easier for him to believe to-morrow.

Do not flatter yourself because you are persecuted,—it may not be for righteousness' sake,—nor because all men speak ill of you,—perhaps there is not much else for them to say.—*Beulah Christian.*

FROM DR. DANIEL STEEL.

Not long since, in the portraiture of a recent popular divine, we are informed that he did not allow the deep and sacred experiences of his soul to evaporate in flippant speech. But the experience which Barnabas had—the fulness of the Holy Ghost—did not need to be kept lest it evaporate. It was in no more danger of such a calamity than the fulness of the Atlantic. God does not keep the ocean in a dark closet to preserve it from evaporation. He pours the sun's full blaze upon it, and lifts it into the sky, and diffuses it over the continents in refreshing showers, and yet the sea does not waste away. The oceanic fulness of the Holy Ghost in the preacher's soul is designed to evaporate in speech, and to come down like rain on the mown grass. And he whose religion is in danger of evanescing if he should speak of it often in public has not righteousness as the waves of the sea, but as the drops of dew.



One of the most valuable books ever published, on the doctrine and experience of holiness, entitled, "Half-hours with Paul," by Rev. Daniel Steele, S. T. D. The regular price is one dollar, but we propose to furnish it to our subscribers at fifty cents, as follows:

To new subscribers we will send the *Highway* for one year and the above book for \$1.50. To all our present subscribers to the *King's Highway* who have paid up to Dec., 1896, or who will do so immediately, for 50 cents.



Gird yourself with the mighty promises of your Almighty God, and go boldly and believingly forth to obey.

There cannot be full salvation without full surrender. God can neither save nor help what is not given him.

Try Divine power—the almighty power of God—and see if there shall not be done for you just what you need.

He will not go far wrong who keeps his head cool, his feet warm, and his heart on fire with the love of God.

Let each of us stand up in our own individuality, as though there were no one else but ourselves to fight for Jehovah.

Never mind your feelings. It is not always those who feel the most who are the highest and best among God's followers.

You must be thorough—that is, honest—thoroughly honest—honest as before the great White Throne with your own soul.

Mother, let not a day pass but that you feed your boy with the "bread of life," that shall cause him to grow into a splendid man.

God is received into the heart continually day by day by *faith* in Him, by *desire* for Him, and by *fellowship* and *communion* with Him.

Conversion means a change from wickedness to holiness, from selfishness to love, from being under the power of Satan to being under the power of God.

If your heart is only broken up and filled with the spirit of Jesus Christ and of compassion for souls, it is difficult to suppose that you can be other than a great success.