

# 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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## FROM "SALVATION PAPERS."

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### Perfect Salvation: Its Essentiality.

Romans vi. 22: "Being made free from sin, . . . ye have your fruit unto holiness."

Full salvation having been defined as the deliverance of the soul from sin as an hereditary taint in the soul, is there any necessity in Christian life for such a work of grace? Is not regenerating grace sufficient to overcome the tendencies of inward sin to develop into wrong acts, words, tempers? Assuredly, regenerating grace does so reinforce the moral power of the soul as that it may overcome the uprisings of the uncleanness of the heart.

But, as a matter of experience, the presence of indwelling sin, co-existent with pardoning sin, begets in the soul such painful dissatisfaction with its spiritual state, puts it at such a disadvantage in the conflict with temptations, and is such a weakening force in the presence of duties, crosses and services, that the child of God is frequently and easily brought into defeat and captivity by this sinful tendency. Full salvation having been attained, Christian life becomes harmonized with itself, its discordant notes are hushed, its variable moods disappear; it passes to a revised, improved, and enlarged edition. Full salvation is essential to Christian life in several particulars.

### 1. Full salvation is essential to satisfactory growth in grace.

Growth in grace is indispensable to a sustained, justified relation to God. Growth in the regenerate state, notwithstanding prayer, watchfulness and effort, is commonly unsatisfactory; it is slow, inconstant, difficult. Much of its growth in the collateral of Christian life, which is not growth in grace at all; such as expansion in the knowledge of doctrines and principles, improvement in ease and facility of service, enlargement in attachment and loyalty to the Church. All this desirable and invaluable development of Christian life may be mistaken for growth in grace—indeed, may conceal a lack of growth in grace. A soldier of the regiment in which the writer served during the war was remarkable for his rapid mastery of the manual and movements of the drill, the facility with which he developed the soldierly mien and action putting many of his comrades to shame. But there was no corresponding growth in loyalty and heroism; for he became a consummate coward, and finally deserted. Even so enlargement in some elements of Christian life may co-exist with decadence in grace. Growth in grace means more meekness, more gentleness, more goodness, more devotion, more spirituality, and more Christ-likeness, and no development of incidental qualities can compensate for the absence of enrichment and enlargement in grace. Not a few of God's earnest, faithful children toil, watch, wait, and wonder why growing in grace is so difficult and so discouragingly slow; that so much thought and labor adds so little to spiritual stature. This is so contradictory to the growth process elsewhere. Growth in nature is easy and constant.

"Behold the lilies how they grow; they toil not." What is it that obstructs the growth-forces in grace, rendering it slow, variable and unsatisfactory? Is it not sin in the soul, which, like an uncongenial climate, makes it a struggle for the fruit of the Spirit to mature? Spiritual life is a tropical plant; it is begotten by a baptism of fire; frigidness is inimical to its enlargement. Sin in the heart is an iceberg, creating an atmosphere which chills and the growth-forces of the soul. The removal of all sin rids the heart of this depressing and unfavorable atmosphere, and brings in the warm, invigorating climate of the summerland of perfect love.

"The Lord into His garden comes; The spices yield their sweet perfumes, The lilies grow and thrive."

The graces all take a new start. Growth is easy, constant, adequate. The soul becomes a garden of the Lord, teeming with magnificent specimens of patience, gentleness, goodness, meekness, heavenly-mindedness; the life, "like a tree planted by a river of waters, bringeth forth fruit in its season; its leaf also doth not wither."

Full salvation opens in the soul the artesian "well of water, springing up unto everlasting life," which keeps it thrifty and productive in grace. Here is the plaint which comes from the Christian heart that has not found this more excellent way of advancement in grace. Said a ministerial friend, whom I have known for twenty years, whose earnestness, fidelity, and genuineness of Christian character has been commedable: "I do not believe I am as patient, sweet-spirited, and as forbearing under trial and opposition as in my early Christian life; my increase in love, faith, joy, and spirituality has been discouragingly meagre; indeed, as to fervency of love and intensity of joy, they are not what I have once known." "What," I said to him, "do you think has defeated you in your earnest purpose to increase in the love and knowledge of God?" "O, it has been my heart. Had I a heart from sin set free, it would have been different." This experience finds its echoes in the widespread confessions of spiritual failure to grow in grace which come up from God's people everywhere. When full salvation becomes the common, as it is now the exceptional, experience of God's people, then shall they grow as the palm and become as the cedars of Lebanon.

### 2. Full salvation is essential to the best manifestations of Christian life.

Every Christian should present constancy, earnestness, and rectitude of conduct; but with such a commendable exhibition of religious character, there may commingle a spirit of petulance, censoriousness, sensitiveness or unspirituality, as shall disarm it of the moral force which its otherwise admirable qualities would impart to it as an expression of piety. No beauty of uprightness, nor glow of generosity, nor excellence of churchly devotion can compensate for the depressing effects of a wrong tone of feeling in our Christian life upon souls about us in the home and in society. The world, in its ultimate test, estimates Christian life as it does coin—not by its appearance or superscription, but by its ring. If it gives out a sweet, unworldly, unselfish tone, it passes current; but if a harsh, discordant, unchristly note, it is repudiated, whatever other excellent qualities it may possess. Much Christian life seems worse than it is; it is judged hypocritical when it is real and true; it does not go for what it is worth. Why is it? It is the distorting effects of uncleanness in the heart betraying it into hasty words, bad feelings, or spasms of temper. Said an intelligent, active Christian woman to the writer: "I am greatly humbled. My little daughter asked me yesterday, 'Mamma, are you a Christian?' I said to her, 'Why do you ask me that? Don't I go to church and class-meeting and prayer-meeting, and read the Bible to you, and talk to you about your soul?' 'O yes, mamma; but you speak so loud, and look so awful at me, when I don't mean to be naughty, I thought maybe you were not a Christian.' That was a barbed arrow to my heart. I am so ashamed that, with all my show of religious effort, my own child suspects the reality of my piety. Do tell me what it is that robs my Christian life of its spiritual power over my own family?"

I ventured to assure her that the seat of the trouble was in her heart; that the uncleanness there was the source of

the petulance and crossness which, despite her earnest purpose to exhibit a true Christian spirit, neutralized the influence of all that was otherwise good in her personal influence. At once she replied: "It must be, it must be. I will be delivered from it." Soon after she entered into the blessing of full salvation. Within one year both of her children were converted under her own prayers. Would we have a Christian life, whose influence shall be sweet, beneficent, irresistible, so far as convincing friends and foes of the reality and power of divine grace, we must consent to and receive a complete freedom from sin in our hearts. Two young ladies, who were sisters, when asked: "Why have you become Christians?" replied, "O, we resisted as long as we could; but mother's sweet spirit, bright face and ceaseless songs, amidst trials, cares and discouragements, broke us down. We felt we must have a religion like hers." She had full salvation.

Full salvation enables the believer and the Church to present such an exhibition of the reality, loveliness, and effectiveness of the true Christian life as that men shall recognize and be attracted to it. Such a salvation supplies the volume and momentum that make God's people irresistible for good. It is the final attachment after all other appliances have been availed of by which the Church "looks forth as the morning, fair as the moon, clear as the sun, and as terrible as an army with banners." Purity is power; its conquests are noiseless, but matchless. Having it, the Church bears from every conflict into whatever enters, as the trophies of its might, the bannered angels gathered from the fallen strongholds of evil; and marching on, lifting high these captured banners as the ensigns of its victorious warfare. Zion becomes terrible. The fear and dread of it possess the hearts of all its foes, insuring larger successes as it sweeps on to the conquest of the world. Awake, awake! Put on thy strength, O Zion! Put on thy beautiful garments, O Jerusalem!

## PROVERBS OF SPIRITUAL POWER.

Spiritual power is for us in Christ when Christ is fully formed within us.

It is manifested in forward movements, beginning at Jerusalem and going to the ends of the earth.

Spiritual power is visible in blessed illumination gentle as the twilight, but penetrating as the Roentgen ray.

It is felt in warmth of brotherly affection, a temperature uniformly most comfortable and always invigorating.

The current of this divine power is never struck by accident. It is stretched low enough for the child's touch or the sick man on his bed.—*Ch. Standard.*

## RAILWAYS IN AFRICA.

There are now only about 130 miles of railway within the limits of equatorial Africa, but at the end of ten years from now we shall have the Kongo railway, 250 miles long; the Stanley Falls railway, 30 miles; the Mombasa-Nyanza railway, 660 miles; the Shire-Nyassa railway, 70 miles; the German Usambara railway, 120 miles; and probably the Nyasa Tanganyika railway, 220 miles, in complete working order.—*Henry M. Stanley in Century.*

Dr. Daniel Steele makes an exquisitely funny and yet tremendously forcible point when he tells us of a young curate who, on being asked what were the favorite themes of his preaching, replied: "Free trade and the pleasant points of Christianity." What a graphic description is that of much modern preaching!

## THE STORY OF A WEDGE.

REV. C. H. MEAD.

For more than a hundred miles I had traveled, having the entire seat to myself. Aside from the selfishness of the average traveler, who, while unwilling to pay for more sitting, is more than willing to monopolize the whole seat, I was glad of plenty of elbow-room to enable me to answer some pressing letters.

But as the car began to fill up, I knew the bag at my side must soon give way to another kind of neighbor, and presently down the aisle he came. From a perpendicular standpoint he was small, but horizontally he was immense, and I viewed his approach with some alarm.

There was a merry twinkle in his eye, and his face beamed with good nature as he said: "Ah, I see you have room for a wedge at your side; allow me to put it in place." With considerable effort and a good deal of tight squeezing he at last settled down in the seat, remarking, with a merry laugh, "Here I am at last; and there I was too, and there I was likely to remain, if that wedge did not fly out or the side of the car give way.

"Have you room enough?" I shyly inquired.

"Plenty of room, thank you," he replied; "I trust you are nice and snug."

"Never more snug in my life."

"That's right; the loose way in which most people travel is a continual menace to life and limb. I believe in keeping things snug—spiritually, physically, socially, financially, and politically snug. And if things are spiritually snug all others must be so, as a matter of course. I learned that fact years ago in England."

"Are you an Englishman?" I inquired.

"No, sir; I'm a Presbyterian," he laughingly replied. "My father was born in England, my mother was born in Ohio, and I was Lorn, the first time, in New Jersey. Then on a visit to England I was 'born again.' My father was a Methodist; my mother was a Quaker; so of course I had to be a Presbyterian."

His unctuous laugh made the seat tremble.

"Not a blue one, mind you. Blue? Not a bit of it. Why, bless you, when I became a Christian all the blue went out of my heart and went into my sky."

"My father was physically large—I take after him. My mother"—he stopped abruptly and lifted his hat reverently; the tears filled his eyes and coursed down his cheeks, and presently with choking voice he continued:

"My mother, God bless her memory, was the best woman and grandest Christian I ever knew. She lives in heaven, and she lives in my heart. I would that I were as much like mother spiritually as I resemble father physically."

The tender pathos of his voice, as he said this, made me feel that his sainted mother, were she present, would have no reason to feel ashamed of her son.

As he was about to replace his hat on his head, I noticed in large letters, pasted in the lining, these words: "Hinder Nobody—Help Everybody."

"Excuse me, sir," I said, as I pointed to the words, "what is the meaning of that?"

Quickly the tears on his cheeks were illuminated by a smile, as he said: "That's my watch-word; I carry it in my hat, have it hung up on my wall at home, and since I went into my present business I've tried to make it the daily practice of my life."

"May I inquire what your business is?"

"Certainly, sir; my business is serving the Lord, and there is no business like it in the universe. It pays good dividends, brings me no worry, insures me a good standing in the best society, feeds me on the fat of the land, fills my heart with peace, and makes me an heir to a king-

dom, a robe, and a crown. Bankruptcy and bad debts never stare me in the face, and every draft I draw is honored at the bank. Thus, I 'hinder nobody,' and am able to 'help everybody.'"

"Where do you reside?" I asked.

"On Pisgah's top"—and his face fairly shone as he repeated it—"On Pisgah's top. At first I lived down in the valley among Ezekiel's dry bones, and used to help the multitude sing:

'Could we but climb where Moses stood, And view the landscape o'er, Not Jordan's stream nor death's cold flood Should fright us from the shore.'

"But I moved on and up to my present residence, and now I sing:

'From Pisgah's top, the promised land I now exult to see; My hope is full, O glorious hope, Of immortality!'

"But I beg your pardon, sir; am I crowding you?"

"Crowding me? Not a bit of it. I trust I shall always have room for company like you."

"Thank you, sir, thank you. I'm only a wedge"—with a merry laugh—"but I try to fill every opening the Lord shows me. Excuse me, but how far are you going?"

"I get off at Albany," I replied. He looked at me as if taking my measure, and, after a moment, he said:

"I hope you are not a member of the legislature?"

"No, sir," I said, "I am a Methodist."

"Give me your hand. I am so glad to know you are going in the opposite direction. A man may go to heaven by way of the legislature, but I would as soon think of going where I could get cholera in order to secure good health, as expect to serve God by becoming a member of the legislature. Ah! here is Albany. Good day, sir. Don't forget the wedge; and, if you will, I wish you would remember the watch-word, 'Hinder Nobody—Help Everybody.'"—*Western Christian Advocate.*

## THE M. E. CONFERENCE.

Two Bishops to be Retired!—Local Preachers Will Not be Allowed to Use Tobacco.

CLEVELAND, May 12.—At the M. E. conference to-day the committee on episcopacy decided to recommend to the conference that Bishops Bowman and Foster be declared non-effective, which is equivalent to retirement, and that three bishops be elected. It was practically decided to take the same action in regard to Bishop Taylor of Africa, but his speech to the committee induced it to defer action.

Bishop Taylor explained his peculiar relation to the work in Africa and the success he had arrived at in raising money for it with some of the efforts in this direction being still in progress. Bishop Bowman is 80 years old, Bishop Foster is 76, and Bishop Taylor 75.

The committee decided to recommend that one of the new bishops be a man of African descent. It was also decided to recommend the continuance of the missionary conference in Africa and India, and to have two conferences instead of one.

The revisal committee ordered that there be presented to the conference tomorrow a rule requiring that one of the first questions asked in examining candidates for license as local preachers must be that regarding the use of tobacco, framed that a promise to wholly abstain will be necessary. The proposition to substitute the general church for Holy Catholic church in the discipline was defeated.

The amusement committee refused to approve any of the changes proposed regarding amusements.

The temperance committee is in the midst of a hot fight on a long series of resolutions which those who oppose them declare would tie the church to the prohibition party.