

THE KING'S HIGHWAY,

An Advocate of Scriptural Holiness.

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SPECIAL NOTICE.

All correspondence for THE HIGHWAY should be sent before the 12th and 25th of each month, addressed to the Rev. S. A. Baker, Fort Fairfield, Maine. All letters containing money, addressed to H. C. Archer, Meductic, N. B.

WOODSTOCK, N. B., FEB. 28, 1903.

Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. 1 Cor. 15:58.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. Rom. 6:22.

To get wholly sanctified is to get located doctrinally, experimentally, and practically.

One of its most beautiful features is stability, the man or woman who have found the real pearl of great price, can be depended on in all places and under all circumstances.

There is a beautiful grace and ease about it, (steadfast, to sit down) others may bustle about it but the persons who have paid the price and obtained the pearl are resting upon facts, no guessing, nor hoping about it.

My steadfast soul from falling free,
Shall then no longer move;
While Christ is all the world to me,
And all my heart is love.

—C. Wesley.

Unmovable, not stoicism, an emotionless person reminds one of a walking corpse, but every faculty is alive to the touch of the Holy Spirit, and to the needs of lost humanity, and yet not moved away from God, by floods of worldliness, by flattery, or derision, by pain, or pleasure, by loss, or gain, by good report or bad report, nor by false doctrines put in a taking way.

How we need this text exemplified in the holiness movement today. Steadfast, unmovable, abounding, how the heart sickens to see the number who claim the blessing that is overthrown by trifling difficulties, and others being moved about by every new notion preached, then the quite general inactivity in the work of the Lord. Comparatively few are ready to endure hardness as good soldiers of Jesus Christ.

A UNITED FAITH.

Faith in God, in his promises, is the medium or channel of communication through which God works in bringing blessings of divine grace to the hearts of all those who realize their true need of Him and make application by utilizing the precious promises He has given. And Jesus has emphasized the necessity of implicit faith in God and has made all spiritual blessings to be conditioned on the exercise of our faith. And so He has commended faith as the one requisite of arresting the attention of heaven to our need. Not an occasion where "great faith" was exercised in God was allowed to pass without publicly commending that faith, and He has shown that any measure of spiritual benefit, whether little or much, was always conditioned on faith. "According to our faith." If thou wilt only believe. "Be not faithless, but believing." "Have faith in God." These and similar references to the necessity of exercising simple faith in God and in His word and promises bring out very clearly the imperative importance of faith.

Now, if that be true in regard to our receiving individual spiritual benefits, how much more is the necessity of a union of faith, or more properly "a united faith" on the part of the church in order to bring down from heaven showers of spiritual blessing upon the hearts of all God's people causing salvation to flow throughout the community.

Now, as a Christian church, as believers, this is our glorious privilege, as well as our plain duty to God and our fellow men. We believe, brethren, that by faith and importunate prayer and consecration of our all to God, and keeping ourselves thus in the will of God and in harmony with his glorious divine purposes, we are fully able to pull open the windows of heaven and turn the flood-gates of grace and glory and let the great tides of full salvation and power and spiritual joy and delight fall upon hundreds of needy human hearts all over the land. It rests with us brethren and sisters. Heaven is full of divine blessing. Hearts everywhere are in need of just such help as God can supply. The responsibility rests with us. Is there a spiritual drought in your own heart? Give yourself to God in entire consecration, my brother, and then, in expectant believing prayer, pull the cord of faith that is fastened to the promise and see how quickly God will open the windows and let the floods of spiritual joy and holy delight rush in and fill your entire being. The blessing is at your command. Don't undertake to get along without this fulness in your soul. It comes in answer to your faith and entire consecration.

Let churches and ministers and people now unite in expectant believing faith for a mighty outpour of divine blessing upon all their hearts. God will surely answer. Sinners will be saved, backsliders reclaimed, and believers sanctified. A. L. B.

The liquor traffic not only diverts annually from the really legitimate channels of trade \$1,200,000,000, but on account of the foreign ownership of breweries in the United States, we pay over to England, about \$50,000,000 every year. Thus you see that the amount of money exported through the foreign ownership of breweries amounts to more than the production of gold in the United States.

Elijah Brown says that "Character is what a man is in the dark." No man fails outwardly until he has failed inwardly. If you can keep yourself true and pure and strong "in the dark," your success is sure for time and eternity.

MARK V. 3:15.

"Who had his dwelling among the tombs; and no man could bind him, no, not with chains."
"And they came to Jesus, and see him that was possessed with the devil, and had the legion, sitting and clothed and in his right mind."

As we review this chapter we find it a record of the hardest things, the accomplishments of what is preeminently human impossibilities.

First we have the case of desperate unmanageable devil-possessed man, next a woman with an issue of blood twelve years (incurable), next a maid sick, then dead. As we study these events it is not, we think, that we are to expect to find recurrences of them.

They were, then in the time of Christ, the basis of operation that his mission might be established and his power to accomplish greater things made manifest. From them we believe we are to draw great spiritual lessons. We do not feel that it was intended by God that work of Jesus was to be carried on and be made manifest in our day in raising the dead, but we do find that the Christ who had the power over death then, still has power to impart spiritual life, and dead souls, in the greatness of this manifest work, are resurrected to newness of life.

We do not feel, that as blessed as the possibilities of healing are, that from the woman with the issue of blood, we are to take the absolute teaching of physical healing. Thank God for physical healing, but a greater truth is set forth here. The lesson here illustrated is the awful deadly nature of sin, it has gotten into the life of man and is absolutely incurable by human means. Many efforts are made by man and yet we find them no better but rather worse. Among the most hopeless cases is the carnal serene moralist. Man and human agencies fail, but bless God, felt need and right seeking on the part of the diseased and a faith touch of but the hem of His garments and the impossible is accomplished, faith makes whole.

As we come to the record of the demon possessed we certainly are not to expect to find this literally repeated. Many things are said these days about the like, but we fear they lack foundation. There are few, if any, records of the like in the Old Testament, and we believe none today; but in the time of Christ we believe it was permitted, that the power of Christ might be manifest and his mission vindicated; for the devils themselves are to acknowledge his authority. Christ was manifest to destroy the works of the devil. Here his power is set forth, and thus as we study this event we are to draw blessed spiritual truths. Not devilish spirits driven out permitted to enter some neighbouring herd of swine or cattle, but man liberated from the power of sin, the devil routed and dethroned and expelled from man's spirit.

Let us take time to notice some things of importance before we go farther into this lesson. We learn that when the devil fell from his state of light and became a being of darkness he lost his purity, but retained much power and when unrestrained by God works awful ruin to many.

The devil makes mankind abuse themselves. This man abused himself and men in sin fearfully abuse themselves. There is no sin the practice of which is not ruinous to man. Oh! the wretchedness of the drunkard, the harlot, the gambler, the wasted strength of all the votaries of folly. "The wicked shall not live out half his days." Visit the lunatic asylums, the jails, the penitentiaries, the saloons, etc., and you only have a picture of the outcome of sin. Paul Grey, the

suicide "paluist," is but a spectacle of the cruelty and self destructive nature of sin. Again, this man could not be bound. All manner of chains and fetters had been broken and he remained a terror to the community. All efforts to control sin in the heart by human agencies have failed; sin restrained in one form breaks out in another, pledges are broken, gold cures disannulled and hopes are dashed to the ground; and yet, if successful, he is left a sinner still.

Again, there is future torment for these demon spirits. They are full of torment and unrest, but not as full as they will be. There is a day when fuller torment is to be felt, and how they shrink from it—horrible death that never dies. Jesus holds the keys of death and hell, and the devil conquered now, will one day in final subjection be cast with all his angels into the lake of fire and brimstone.

Here, do we not get a lesson of the immortality of the spirit, and oh, if devils who have a taste of torment, shrink from it, how horrible for man to brave its dangers by continuing in sin, for the doom of the finally impenitent is with the devil and his angels. We marvel at the capacity of man's spirit, here at least, for a legion of devils. How devilish man can become! but here is ground for a blessed truth, "where sin abounded grace can much more abound." Man with spiritual capacity is greater for God than for the devil, and when the devil is routed and God controls man, his powers for God are greater than they were for the devil. Oh, blessed thought; man with spiritual capacity can be indwelt by the Holy Ghost and man becomes in his highest capacity an habitation of God through the Spirit. Christ is an acknowledged Saviour, but not of devils. How solemn if he is not ours because we do not avail ourselves of him.

Let us now briefly take up the thought of verse 15. The devils by permission having entered the swine, and they, desperate over the event, plunge into the sea, the terrified keepers go into the city and country to tell of the strange occurrence. The people stinging with loss of their swine or their neighbor's, come out to Jesus and what do they behold—"him that was possessed of the devil sitting, and clothed, and in his right mind."

The lesson here is one of contrast. Clothed—his former state of nakedness was unperceived by him, recklessness constituted his life and manners; but once restored how soon he seeks dress, outer life must accord with the work wrought within. This beautifully sets forth the life of righteousness, yesterday a sinner, thoughtless and reckless, in drunken frenzy ready to murder or abuse friend as well as foe, all forms of sin carried on with high hand, dishonest in business, licentious in life; today saved by grace, sober, prayerful, honest, sincere, how beautiful to see him clothed, outer life right, conformed in unison with the inner work. Think on, the region is beautiful.

In his right mind—yesterday a frenzied maniac, today a man of sober thought; yesterday a terror to his neighbours, today a peaceable citizen; yesterday with no mind to appreciate God or his blessings, today he companies only with Jesus. This sets forth the completeness of the work wrought within. It not only embraces righteousness (justification) which is holiness, but also sanctification which is perfected holiness, and for this life too. How man's mind is changed when he gets in contact with Jesus. He begins to have right conceptions of life and sees loveliness in Jesus and mercy in God. He sees something of God in the world around him and knows God in his providences, but he

is hindered in his conceptions and visions as long as the old man exists in his bosom and thus he is led by the light of the truth to have his old man crucified that the body of sin might be destroyed, and here we see him fully restored to his right mind. He sees God as never before. Matt. 5:8. "Blessed are the pure in heart for they shall see God."

Sitting.—Here we have a contrast that embraces the whole life of salvation obtained and retained, quietness. Yesterday a maniac dwelling in the tombs, today resting at the feet of Jesus. What a thought, suggestive of what is being brought about every day by the power of God. The sinner lives in the shade and gloom of life, loneliness, melancholy, despondency, his home is in the regions of death; but contact with Jesus brightens life, gives hope, fulness of joy, and leads in the path of life. Yesterday a reckless, restless, aimless wanderer in sin, today a restful, quiet, hopeful believer in and companion with Jesus, yesterday an outcast, today a son in full fellowship. Oh the quietness of a life saved by grace and living in contact with Jesus. God by his uttermost salvation takes all the fret, wrong, turmoil, and unrest out of our heart and gives blessed harmony with himself and our fellow men. Heb. 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord." Isa. 32:17, "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."

Blessed quietness, holy quietness, What assurance in my soul On the stormy sea Jesus speaks to me How the billows cease to roll.

Further results, willingness to confess, burning desire to follow, obedience to enter into home duties, to show forth God's glory.

Isaiah 6:8 "Then said I, here am I, send me."

M. S. TRAFTON.

FROM A BROTHER RECENTLY CONVERTED.

This day is salvation come to this house, proved true of the household of the writer. Ed.

I felt my first impressions of the need of salvation in a meeting conducted by Elder Baker in Elen Hall, and when an invitation was given, I stood up for prayer which was a great struggle for me. I asked God for strength, and he did help me. I next attended a meeting held in the M. E. church, and with others went forward to the penitent form, which cost me a great effort. I began to lean on the Lord, and he came to my relief. I promised God I would give up all and follow him and he gave me strength to stand and testify, and since the light came to my heart, I have scarcely wanted to rest day, or night, but His praise is continually in my mouth and I would not exchange the peace I have in my heart for all this world, and I have promised God to praise and follow him the rest of my life, come what will.

L. HAYES.

Fort Fairfield, Feb. 17th 1903.

DORMITORY NEEDED.

There ought to be another large dormitory built at Beulah Camp Ground this coming spring, containing about forty rooms. Every available room was occupied last season, and more were needed, and this coming season the demand will be much greater. The camp ground committee should consider the matter.

Now is a good time for the sisters in the churches to make tackdowns, sheets and pillow cases for Beulah and Riverside Camp Meetings. We will need many more this year as the attendance will exceed all previous years.

The Riverside Camp Ground Committee will meet at Houlton, Maine, probably early in March, to arrange for the erection of a large tabernacle and other buildings early in the spring.

Several letters are crowded out this issue for lack of space.