

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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GOD'S BEST.

God has his best things for the few
That dare to stand the test:
God has his second choice for those
Who will not have the best.

It is not always open ill
That risks the promised rest;
The better, often, is the foe
That keeps us from the best.

There's scarcely one but vaguely wants
In some way to be blest;
'Tis not thy blessing Lord, I seek,
I want Thy very best.

And others make the highest choice,
But when by trials pressed,
They shrink, they yield, they shun the
cross

And so they lose the best.

I want, in this short life of mine,
As much as can be pressed,
Of service true for God and man;
Help me to be my best.

I want among the victor throng,
To have my name confessed;
And hear my Master say at last;
Well done; you did your best.

Give me, O Lord, thy highest choice;
Let others take the rest;
Their good things have no charm for me,
For now I have Thy best.—Sel.

THE FULL BLESSING.

REV. B. CARRADINE.

There are many blessings that come
From the skies to the children of men.
There are countless temporal mercies
That can also be included in the family
of heavenly favors just mentioned.
But there is one experience of grace
that can most properly be called the
Full Blessing. It towers far above
every physical benefit, and is likewise
the greatest and crowning work of
God in and for the soul.

As we understand it, it is the
cleansing of the heart from all sin,
and the constant indwelling therein
thereafter of the Holy Spirit. The
soul in this experience is clean, and it
is also full.

We have observed that every truly
regenerated soul that has not backslid-
den has a longing for this condition of
fulness. No child born in any earth-
ly family, that lived and was well,
ever possessed keener longings, and
indulged in sharper cries to be filled
in a physical sense, than does the
truly converted yearn and plead for
the filling of the Holy Ghost. And
just as the absence of this hunger,
and failure to wait for the food supply
with an earthly child argues either
its sickness or death; so the non-de-
sire for this great spiritual blessing
for the soul, on the part of the Chris-
tian, shows as conclusively that God
has a sick or dead child on his hands.

Deeper still than this appears the
truth, that a sinner is without this
longing altogether. A sinner accord-
ing to the Bible is "dead;" and we
know the dead have no hunger.
Hence as long as the churches see fit
to admit great numbers of the uncon-
verted into their membership, we are
able to see why another large class in
our congregations have no desire for
holiness or the Filling of the Holy
Ghost. This body of the spiritually
dead, together with the backslidden
sick and dead again element, make a
great assembly indeed who are un-
moved under sermons relative to the
great complete, satisfying and abiding
filling of the soul with the Holy
Ghost.

But the truly regenerated have this
longing. And if the church fails to
lead its people into this experience,
the result will be just what is seen on
all sides today; spiritual starvation

and backsliding, and the departure of
great bodies of its membership into
every conceivable kind of false doc-
trine and wrong living. A starving
man, in the absence of food, has been
known to gnaw leather, and devour
clay. And a soul disappointed in ob-
taining its true and highest good, will
fill up on error, general tomfoolery
and falsehood itself to allay in some
sense its insatiable cravings, and to
fill a mighty nature that can only be
completely and satisfyingly condition-
ed by the incoming and indwelling of
the God who gave its being.

As a second great fact we notice
that the Bible promises a full abiding
blessing. One verse reads, "Be filled
with the Spirit." This is no message
to a sinner; the word to him is to re-
pent. Then Christ says, "Blessed are
they that hunger and thirst after
righteousness, for they shall be filled."
He says again to the loving and
obedient disciple, "We will come unto
him, and make our abode with him."
In the book of Acts we read that after
ten days of prayer and waiting, one
hundred and twenty disciples received
the long promised, ardently desired
blessing—"and they were all filled
with the Holy Ghost." According to
the record, they seemed to have stay-
ed full. The promise was that the
Spirit should abide forever; and the
fulfillment of the promise was most
accurate if we believe the statement
of the inspired writers of the Bible.

Here, then, we have the regener-
ated soul craving, to be filled with the
Holy Ghost, and correlated with that
spirit yearning is the declaration of
the Word of God that we shall be fill-
ed with the Spirit.

This to the writer seems to make a
very strong case. The combination
of the human want and the divine
supply, the heart cry, and the heaven-
ly answer, is simply invincible and
irresistible. Nature furnishes an
analogy in the shape of physical hun-
ger and the divine gift of bread. The
Kingdom of grace accepts the type
and fulfills it on the higher plane of
soul longing and the coming of God
himself into that soul.

Somehow as we study these two
fixed facts of a spiritual yearning to
be filled, and the announcement of
the Word of God that we shall be
filled, we feel impressed that we who
write, testify, sing, plead and preach
concerning the second work of grace,
will win the battle. No human oppo-
sition can vanquish or even withstand
such a truth. There may be books
written against the doctrine and ex-
perience, but the hunger of the heart
for the blessing will speak louder
than the negations of such authors;
and the Bible which teaches such a
blessing, has a circulation so infinitely
beyond that of the literature referred
to, that we have no reason in the
world to expect anything but a final
sweeping, world-wide victory for Full
Salvation, or the instantaneous bless-
ing of entire sanctification.

There is a third fact that is a con-
firmation of the truth of the first two,
and clinches and rivets the matter as
an actual experience in the fact that
a large number of God's people have
and are obtaining the blessing in
question.

This blessed fact creates the same
confusion and difficulty in the ranks
of opposers to-day, as the appearance
of the restored blind man did to the
Jews in the days that the Savior
wrought miracles in their midst.

They wanted to deny the work which
had been accomplished by the Son of
God, but the man being in their midst
sound and well, they could say noth-
ing against it.

We devoutly thank God that he is
dotting the land with witnesses for
Full Salvation. Men and women of
every intellectual and social grade
are obtaining the Full Blessing. They
declare that the inner craving is gone,
that it has been met by a satisfying
portion. That the gnawing, empty
feeling is no more, for they have been
filled. We take the word of these
people in all other matters, why not
in this?

We are further thankful that we
do not have to rest entirely upon
their statement of the divine work
wrought within them; but we have
their appearance to substantiate what
they affirm. They have an internal
proof of the blessing, while the ob-
server has an external proof in the
face, smile, laugh, bubbling gladness
abiding peace and fixed, steadfast
life of the genuinely sanctified that
no heart can doubt and lay claim to
an honest unprejudiced judgement.

The Full Blessing gives a heart
full of love, swells the breast with a
full peace, gives a full thrilling sound
to the voice in prayer, song, testimony
and preaching, and throws upon the
face itself an expression, that is
no hint or type, but is a declaration
itself of an unmistakable fulfillment
and possession of a great spiritual
good that is full in every sense of the
word.

Men may try to counterfeit and
imitate this outward appearance, but
can no more succeed than a hungry
or starving man can look like one
who has just dined heartily and sat-
isfyingly. A man may walk out of a
hotel with a toothpick in his mouth
to create the impression that he has
just eaten dinner; but there is a look
north of the toothpick which can
only be given in its quiet, contented
lines and genial unctuous features, by
the dinner itself.

So men may testify, argufy, gestic-
ulate and vociferate that there is no
such thing as the Full Blessing; or on
the other hand that they got every-
thing in the first work. But the sight
of one man at the table of Full Salva-
tion, clearing his throat with a
comfortable sound and shining a
complacent, benevolent smile on every-
body, is a complete answer to both
classes.

The man with the napkin is more
than a match for the man with a
toothpick. The full look is a more
powerful argument than the lean,
unsatisfied look. The soul filled with
the Holy Ghost is better for the soul,
and for the church, and for the world,
itself, than any state or condition of
grace that is less than such fullness.
Hence it is that we are still command-
ed to wait for the Promise of the
Father, and to tarry in Jerusalem
until we who have already received
pardon, shall also receive the Holy
Ghost. Many of God's obedient chil-
ren have so waited and tarried until
their Pentecost was fully come, and
to-day can testify with smiles, tears,
laughter and shouts, but they have a
blessing which has brought a full love,
joy and peace to their hearts, and a
constant sweet sense of rest, and suffi-
ciency, and satisfaction in Christ.

Paul calls the experience "sanctified
wholly."

John named it "Perfect Love."

Mr. Wesley, especially in the last
months and years of his life, spoke
of it as "Full Sanctification." All of
us who possess it, know that it is "The
Full Blessing."

WHAT IS HOLINESS?

Holiness is purity of act, word and
purpose. The holy man does right;
speaks right, wills right. He is honest;
he cannot defraud his neighbor. He
is truthful; his word is as good as his
bond. He is benevolent; he takes del-
ight in relieving the distressed and
in doing good even to his enemies.
He is rooted in rectitude: he would
rather die than violate his conscience
or disobey God.

Holiness is purity of heart and life.
It is whiteness of soul. Sin is like a
swamp full of black mud, swarming
with serpents and exhaling poisonous
and pestilential odors. Holiness is
the opposite of sin. It is like a lofty
mountain covered with perpetual
snow and shining in the brightness of
the mid-day sun.

Dr. Livingstone asked an African
convert what he understood by the
word holiness. He answered: "When
copious showers have descended in
the night, and all the earth and
leaves and cattle are washed clean,
and the sun rising shows a drop of
dew on every blade of grass, and the
air breathes fresh—that's holiness."
At one of the ragged schools in Ire-
land a clergyman asked the question:
"What is holiness?" A poor Irish
convert, in dirty, tattered rags, jump-
ed up and said: "Plase your river-
ence it is to be clane inside."

Holiness is that whiteness of soul
which comes from the application of
the all-cleansing blood of Jesus Christ.
God himself has defined the word
"Come now, let us reason together
saith the Lord: though your sins be
as scarlet, they shall be as white as
snow; though they be red like crim-
son, they shall be as wool." "Then
will I sprinkle clean water upon you,
and ye shall be clean; from all your
filthiness and from all your idols will
I cleanse you. A new heart also will
I give you, and a new spirit will I
put within you; and I will take away
the stony heart out of your flesh and
I will give you a heart of flesh. And
I will put my Spirit within you, and
cause you to walk in my statutes, and
ye shall keep my judgments and do
them."

Christian holiness has two stages—
two distinct degrees. The first is re-
generation. Regeneration is holiness
begun. In every case, when God for-
gives a penitent sinner, he gives him
a new heart. The new heart is pure
and holy. It is not, however, per-
fectly holy. It is holy in part. Every
Christian is holy in a degree. All
God's people are saints. Some of
them are very imperfect saints; but
they are saints. In the regenerate
state sin is subdued, and righteous-
ness is implanted and growing. But
sin remains and is struggling for the
mastery, and righteousness is choked
and stunted by many noxious weeds.
There is good in the heart which has
just been born again; but there is evil
also.

The second stage of holiness begins
with entire sanctification. Entire
sanctification is that act by which
almighty God kills sin in the heart,
and at the same time fills the believer
with unmixed joy, peace, long-suffer-
ing, gentleness, goodness, faith, meek-
ness and temperance. With entire

sanctification begins a period of un-
limited and eternal growth in holiness
—in likeness to the Holy One.—
Selected.

RETURN TO THE OLD PATHS.

It is a significant fact that all the
spiritual upheavals which have been
called revivals of religion and which
have saved God's cause from anni-
hilation, have been but a return to
the old neglected standards of faith
and practice. The cry of "pessimists"
and "fogies" is raised when spiritual
people bewail the degeneracy of the
times and the state of the church.
Nevertheless two facts remain. One
is that from all quarters the cry is
raised that something is the matter
with the church. The other fact is
that no one disputes that we have de-
parted from the standards, and usages
that brought victory in the past. The
Bible method of progress has never
been to seek something new but to
enforce the old methods and doctrines.
There never can be anything new in
religion. God gave us the true religion
at the beginning. Anything in religion
that is new is not true. St. Jude says:
"Earnestly contend for the faith once
for all delivered to the saints" (Rev.
Ver)

The preaching of the old paths
wrought conviction because the
preachers so intended. Watch the
average sermon to-day and no one
would mistrust that it was intended
to warn men to flee either mediately
or immediately from the wrath to
come. If evangelical repentance were
preached to-day and the terror of the
Lord to them that obey not the gos-
pel, as it was once preached, we should
see the same results.

Nothing but this kind of gospel
will save this nation from the crisis
to which it is hastening. When we
see that the large part of our popu-
lation is gathering into the cities and
that the cities are reeking in all kinds
of wickedness and church work is
growing feebler every year; when we
learn the startling fact that our
criminal classes are increasing faster
than the ratio of population; when we
also recognize the fact that only the
gospel can save society we are ap-
palled. Something will have to be
done soon. Buildings colleges and
raising money for foreign missions
are good in their places, but something
more radical is needed to cure the
plague spot in America that is fast
spreading and to which so many seem
blind. It is wiser than trifling to
say that the gospel is being preached
and that men who declare that the
gospel has been set aside for something
else, are croakers. If the old-time
gospel were preached, old-time results
would take place. The Christian
Advocate of Nov. 2 says very truly:

"Thoughtful people may easily dis-
cern a doubtful trend in present
church movements. Almost uncon-
sciously the church is turning over
the work of saving souls to city mis-
sions, Salvation Armies, and other in-
stitutions. The churches are putting
forth strenuous efforts to maintain
favorite ecclesiastical systems and
make a good record of outward church
life. If this trend shall continue for
another quarter of a century whither
will the church have drifted? Is it
not high time to awake?—Christian
Witness.

Moses at the sight of a church
frolic, broke the tables of a stone; but
the people who held the frolic broke
the law written on the stone.