

The King's Highway.

An Advocate of Scriptural Holiness

And an Highway shall be there, and a way, and it shall be called The Way of Holiness—Isa. 35-8.

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FOR PRAYERFUL CONSIDERATION.

The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.—Psa. 19, 7 to 10.

OBEYING ORDERS.

God never issued conflicting orders. There is a time to stand still and a time to go forward. Don't get the orders mixed. When God says "Stand," stand; when God says, "Go," go. There is where we are apt to blunder—we often want to go when God orders us to stand, and we often want to stand when God commands us to go. Are not our failures and defeats due to getting the orders confounded? It is a test of faith and courage to obey the command "Go forward," when the sea challenges our advance. But it is between the Egyptians and the deep sea with God's people now. It would seem easier to obey the command "Surrender" than the order "Go forward," but God never issued the command for His people to surrender. Even the order "Stand still" would seem more welcome than the order "Go forward." But it would be fatal to stand still when we should go forward, or to go forward when we should stand still. Have a quick and listening ear for all the commands of God's voice. Obey orders. There is safety and victory in obedience.—*McFarland.*

HOLINESS.

Holiness is the good seed growing in the ground from which all weeds have been extracted. It is the removing of the diseases of the soul of the child of God. It is the separations of all the dross from the pure gold. It is the removal of the taint of bitterness from the pure water of the fountain; it is the laying aside of the sin (carnality) that does so easily beset us. It is the correction of the heart's deformities. It is the extraction of the poison caused by the serpent's bite. It is the spiritual atmosphere purified from all malaria. It is the removal of the beam from the eye of the soul. It is the cleansing of the temple to fit it for the indwelling of the Holy Spirit. It is the removal of those weaknesses that cause backsliding. It is the cure of "heart troubles." It is the removal of all internal ailments that hinder perfect soul rest. It is the fortress with all the enemies on the outside. It is the human heart minus sin and plus the fullness of the Holy Spirit. It is the clear, undimmed light without a shadow; endless day without a cloud. In short, it is the abstraction, subtraction, elim-

ination and removal of sin from the heart, and the incoming, replenishing, infilling and perpetual indwelling of the Holy Ghost, the Comforter.—*Selected.*

A NOBLE AMBITION.

Have we no young men here this morning who are ready to volunteer to go to heathen lands? I confess that when I think of myself I cannot go away; my calling is here. And yet I sometimes think what a lazy featherbed life it is for one to lead, to be preaching here when there are all these continents without the Gospel. Some people think it wonderfully hard to preach two or three sermons a week, but I think preaching thirteen or fourteen times is a fearfully little thing, and I think sometimes, O if I were somewhere else where there are some toils, some hardships, to undergo. Here we cannot suffer, we cannot wear crowns of martyrdom, we cannot win great battles as we would wish. Yes, young man, I say again, if you are ambitious—if you are ambitious to serve Christ, the height of your ambition should lead you to say, I desire to preach the Gospel among the heathen.—*C. H. Spurgeon.*

AN AWFUL TRUTH

The Wicked shall be turned into hell, and all the Nations that forget God.—Psalms 9, 17.

There is no uncertainty about this declaration.

"The testimony of the Lord is sure"

Cheered by the presence of God, I will do at each moment, without anxiety, according to the strength which He shall give me, the work that His providence assigns me. I will leave the rest without concern; it is not my affair.—*Fenelon.*

THE DARKNESS OF NEGLECT.

By Phœbe Palmer.

You say you are in darkness; have lost your roll, and cannot again find it, and that you are more than miserable. Deeply do I sympathize with you. But, surely, you have not forgotten, "If any man sin, we have an advocate with the Father." Also, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." You confess your sin, and why not at once claim forgiveness and cleansing? In view of your statements, I do not doubt but you trespassed in refusing to labor in promoting the cause of holiness. "The laborers are few." Witnesses who testify of purity of heart are greatly needed, especially in the region in which you reside. And in proportion to the scarcity of the laborers is the call imperative to those whom God has enabled, from their own experience

of the great salvation, to testify of what they know. The feeling of disinclination to labor, of which you speak, was doubtless from the power of the tempter. But "that we are not to do good unless our hearts are free to it," Mr. Wesley denominates an "enthusiastic doctrine."

Indeed, in proportion to the magnitude of the work the Lord has for us to do, we shall be called to withstand satanic influences calculated to deter us from our work. But surely there is no sin in feeling these dissuasive influences, if we do not yield to them. The greater the shrinking of the flesh, the greater the victory if we only resist. You did not resist, and the Captain of your salvation was dishonored by your defeat; and darkness and misery have been brought upon your soul. But is it not your *duty*, now that you confess your sin, to believe God not only forgives, but, as you again present yourself wholly to God through Christ, is it not also your duty to believe that the blood of Jesus cleanseth from all unrighteousness? And, since you lost the blessing by not laboring to promote the cause of holiness when you had reason to believe it was your duty to do so, resolve that you will, from this hour, redeem the time in efforts to promote the cause as never before. Do not forget that, when Pilgrim lost his roll, he went right back to the place where he lost it, and found it again. The same fountain in whose waters you washed and were clean is still open, still flowing, and still it cleanseth from *all* unrighteousness. Will you not, with me, now praise the Lord for this? Will you not just now—

"Plunge into the purple flood,
Rise in all the life of God?"

SUNDAY OBSERVANCE.

In British Columbia Sunday has not been as completely a day of rest as in Eastern Canada, but there is to be a change for the better. The Victoria Colonist says: "All business establishments which have been in the habit of keeping their doors open on Sunday must discontinue the practice forthwith, or suffer prosecution before the police magistrate. Chief Justice Hunter having declared that the statute of King Charles II., brought into force in British Columbia by a proclamation authorized by Sir James Douglas, the then Governor, in 1863, still applies, the authorities have decided to proceed with the enforcement of the law." Business men who have been fighting the Lord's Day Act, it is pointed out, will now be in a worse position than before the right of allowing the latest federal legislation to operate was questioned. The Charles II. statute is considerably more stringent.

Never did there exist a full faith in the Divine Word which did not extend the intellect, while it purified the heart; which did not multiply the aims and objects of the understanding, while it fixed and simplified those of the desires and passions.—*Coleridge.*