

# 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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## ENOCH.

Genesis 5:24; Hebrews 11:5.

ALICE M. S. JUNE.

The day was calm and beautiful,  
And Enoch slowly walked the while  
In shade and sunshine talking with  
His God. Sweet were the messages  
That came to him as he communed  
He knew what joy it was to be  
In touch with him, without whose aid  
He needs must fall. The times were dark,  
And Enoch longed for mandates from  
His Lord. On, on he walked that day,  
Until a voice fell on his ear:  
"Son, thou hast traveled far from home:  
Wilt thou return or come and dwell  
With me? Night comes—the sun is set,  
My table is all spread. Come, dine.  
I need a man of faith like thee  
In my abode. Son, wilt thou come?"  
And Enoch answered: "Lord, take me;  
My strength is far too small to cope  
With all the wrongs I bear and see,  
How often have I wished, dear Lord,  
To be with thee for aye. My home  
Is far, and thine so near, I feign  
Would rest me in thine arms of love."  
And Enoch "was not" to the world.  
—Ch Standard.

## HOW TO OBTAIN HOLINESS.

BY LIEUT. COL. S. L. BRENGLE.

We must see first our need of this great blessing, and to see our need we must be clearly justified. No sinner has his spiritual eyes open to see the need of a clean heart; he is blind to these things. He may have a dreadful hatred in his heart, but so long as he restrains himself, and does the person he hates no harm, he thinks he is a very good sort of a fellow. He cannot see that in the eyes of God he is a murderer, for does not God say: "Whosoever hateth his brother is a murderer" (1 John 3:15)? He may have lust in his heart, but so long as he does not commit open sin, he flatters himself that he is quite respectable in God's sight.

The first thing then, is to be well saved, and so fully in the light of God's smile that we can see our need of cleansing.

In the second place, we must not try to hide the need, but frankly confess it. Let me ask you, do you know that you are saved? You say, "Oh, yes I know that I have given my heart to God, and I feel that my sins have been forgiven, and my life has been changed, and I feel that I am saved just now."

Good, but do you know that your heart is clean? Are all the roots of bitterness gone? Do you bear patiently with faults of others? Do you bear meekly, and with a forgiving spirit, the unkindness of others? Do you feel that all malice and pride, and jealousy, and envy, and evil desire and unholiness and unbelief, and all foolish things have been taken out of your heart, and that the Holy Spirit has his own way in you all the while?

Remember that holiness has to do with the heart, and that, as Solomon says, "Out of the heart are the issues of life." It is at the heart that Jesus looks, and He says, "Blessed are the pure in heart."

Now, if your heart is not clean, do not be afraid or ashamed to say so, but frankly tell your Heavenly Father the whole truth about the matter.

The next thing is to believe that the blessing is for you. Of course, if you do not believe that you can be cleansed from envy and jealousy, and quick temper and all sin, and be kept pure and good all the time, you will not seek for it.

Satan will surely do all he can to discourage you, and make you doubt the possibility of holiness for yourself. He will tell you that it is for other people, but none for you. Our Heavenly Father "maketh the sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." He is no respecter of persons, and He offers His full salvation to all who will take it.

Satan will tell you that your disposition is so peculiar, or your circumstances at home, or in the shop, or mine, or mill, are so disagreeable that you cannot hope to be holy.

Your disposition may be peculiar, but God will take all the sin out of it, so that where it is now peculiarly impatient and jealous, and envious and lustful, and bad, it will be peculiarly good and patient, and loving and generous, and humble and chaste. A highly-strung, quick-tempered girl got sanctified, and it made her gentle like Jesus. A proud, ambitious young fellow whom I know, got a clean heart, and he was made humble and self-sacrificing, until his friends hardly knew him.

As for your circumstances, holiness will make you their master instead of their servant. The other day I wanted a hole in the hard rubber cap of the fountain pen with which I am writing these words, so I heated a pin and burned a hole right through. If the pin had been cold, I should probably have broken either the pin or the cap, and should certainly have failed to make that hole. Holiness will make you hot enough to burn your way through your circumstances.

Satan may tell you that you have failed so often that God will not now give you the blessing. That is untrue. Don't believe it. "God is love." He knows all about your failures, and pities you, and loves you still, and wants to give you the blessing for more than you want to receive it.

Peter failed again and again during the three years he was with Jesus, and finally there was an awful failure during that sad hour when he cursed and swore that he did not know Jesus but in spite of it all, Jesus loved him and within a few weeks of that time Peter got the blessing, and we find him helping to win 3,000 souls in a single day.

The next thing to do is to come to Jesus for the blessing, with a true heart, holding back nothing, but giving your all to Him for time and eternity, that He may give His all to you. At this point, there must be no hypocrisy, no double-dealing, no half-heartedness, no holding back part of the price. The dear Lord offers us the biggest blessings this side of heaven. He offers us perfect cleansing from sin, perfect victory over the devil, and the Holy Spirit to dwell in our clean hearts to teach and guide and comfort us; but in exchange He asks us to give Him our little all.—Way of Faith.

A devout soul mixes God up with everything in life.

Bishop Simpson, when he was addressing a great meeting, with bowed head, said: "O that I once more had the luxury of knowing that somebody was saved under my ministry, but the functions of office and the routine of position and hurry of life that has come in consequence, seem to have taken me away from the work of actually getting men saved."

## TESTIMONY.

Various and numerous are the devices invented by Satan to prevent God's people from witnessing to the power of grace upon their hearts and lives.

One of them is being specially emphasized at this time in Chicago. It is this: "If you say you are sanctified that proves you are not." This is still stronger than the oft-repeated advice (which is also a device of Satan), "Live it, but don't say anything about it." I heard a minister recently say, speaking of another: "I thought he was sanctified until I heard him say so, and then I knew he was not." The minister professed to be preaching sanctification as a second blessing, but effectually prohibited all testimony to the experience. Many seemed pleased with the idea. If they cannot do away with the doctrine as taught in the Bible and in the standard of works of Methodism, they aim to get rid of the testimony, which, Satan knows and God knows and we know, will put an end to the work in the earth.

What amazing inconsistency! Why close one's mouth when he has found the best thing in the universe? We see nothing of the kind in the commercial or social world. Even among worldlings and sinners, if one finds a great cure or a great law or principle that may be helpful to others, he is expected to inform them of it. In fact it is a law of his nature so to do in spite of his sinful condition. Even human nature without grace seeks to have others enjoy with them general good. In fact their own enjoyment is enhanced by sharing with others, especially when the supply is infinite or inexhaustible. If this is true of unregenerated human nature, what must we say of those whose hearts are filled with the love of God and who love their neighbors as themselves?

Having been afflicted with the most loathsome and dreadful disease in the universe (sin), and having found a complete remedy in the blood of the Lamb, and knowing the race of mankind to be afflicted in the same way; who shall forbid us bringing to them the glad news of our perfect cure corroborated by our testimony?

But they say, "If you say you are cured that proves you are still sick." Are not the words of our Lord applicable in more than one case when he says, "The children of this world are in their generation wiser than the children of light?" What would we think of a physician who would say to one of his patients apparently healed, "I believe you are healed, but if you say so then I know you are not." Such teaching strikes at the heart of Christianity. It puts an end to the testimony and class meeting; for that teaching will apply as well to the testimony to conversion as to entire sanctification. If you say that you are a Christian, that you have been born again and that you are a new creature in Christ Jesus, that proves, according to this theory, that you are still a sinner in the "gall of bitterness and the bonds of iniquity."

"With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." "What God hath joined together let no man put asunder." God has joined these two things together—"believe with the heart" and "confess with the mouth"—and no one has a right

to divorce them.

However, we must confess that there is a way of testifying to entire sanctification that, no difference how strong the terms used, the impression is made that the witness is destitute of that which he professes. The manner and spirit of the witness are as important or even more so than the words he uses. It is sad indeed to hear the testimonies that are often given to the gracious and glorious work of perfect love. Such testimonies as the following, delivered hurriedly and flippantly (as I have often heard them), are a detriment rather than a help to the cause: "Saved, sanctified and healed," "Saved, sanctified and kept," etc. A little modesty and humility goes a long way in real testimony to full salvation.

It is both a duty and a privilege to bear testimony to what God for Christ's sake has done in and for the soul. Gratitude to God and love for souls constrain us to publish to others what God has wrought. We owe it to God and man.

Then, testimony is necessary for our own good and protection. It is a means of defeating the devil and strengthening our own souls. "They overcame him by the blood of the Lamb and the word of their testimony."

To refuse or to fail to testify is to deny our Lord and to shun the cross. There is no reproach whatever attached to the idea of simply "living it" if you do not confess with your mouth—if you do not witness for Jesus. "Ye are my witnesses," saith the Lord.—Rev. S. Rice in Christian Standard.

## THE ENTIRELY SANCTIFIED HEART.

REV. J. A. WOOD.

In entire sanctification the consecration of the believer is renewed with a clearer light and a fuller and deeper sense of the import of perfect submission to God than in that made previous to conversion.

Paul, in writing to the Christians at Rome, says: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God—which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

This state of entire consecration is one of intense satisfaction to the purified soul. "Lord, what wilt thou have me to do?" is the cheerful, glad and anxious inquiry of such Christians. The fully sanctified soul chooses God's will; he loves it; he delights in it and realizes the most precious satisfaction in its observance. He is so pleased and satisfied with it that he has no desire to have it otherwise than just as it is—just and perfect, right and good. "To obey is better than sacrifice," glory to the blessed God! That his "commandments are not grievous" is the blessed experience of every holy man. A purified heart is one from which all carnal love and elements—the antagonisms of grace—have been exterminated. "If the Son shall make you free, you shall be free indeed." There is nothing in such a heart unfriendly to God or opposed to godliness. How precious and delightful such a state of mind!

"A heart in every thought renewed,  
And full of love divine;  
Perfect, and right, and pure, and good,  
A copy, Lord, of thine."

Glory and praise to God that through his abounding grace Christians may measure up to the hymns we sing, in personal holiness! It is, however, to be feared, that thousands of our Methodist people who sing our excellent hymns on sanctification know but little by experience of the joyous, precious sentiments uttered. O may our gracious, covenant-keeping God give us experimental and practical sanctification in our hearts and lives, as well as theoretical sanctification in our Bible, hymn-book and discipline. Gospel salvation is experimental, and every fiber of our being may be pervaded by it, so that we may sweetly realize its blessed power and glory, comforting, purifying and enriching our souls with love and knowledge and holiness.

Dear reader, let us, in God's strength and love, arise and press into the holy of holies; and stay there until our hearts and lives are all fragrant and aglow with divine love and power.

"Speak the second time—Be clean!  
Take away my inbred sin;  
Every stumbling-block remove;  
Cast it out by perfect love."

## HALF A POINT WRONG.

A gentleman crossing the English Channel stood near to the helmsman. It was a calm and pleasant evening and no one dreamed of a possible danger to their ship, but a sudden flapping of a sail, as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass. "You are a half point off the course!" he said sharply to the man at the wheel. The deviation was corrected, and the officer returned to his post.

"You must steer very accurately," said the onlooker, "when only a half point is so much thought of."

"Ah! half a point in many places might bring us directly on the rocks," he said.

So it is in life. Half a point from strict truthfulness strands us upon the rocks of falsehood. Half a point from perfect honesty, and we are steering for the rock of crime. And so of kindred vices. The beginnings are always small.—Christian Standard.

## WHY HE BECAME A MISSIONARY.

A beautiful story was told not long ago by a young missionary as to how he was influenced to become a missionary. When a child he used constantly to walk through a certain church yard, and one of the gravestones which he passed, erected to the memory of a little boy eight years of age, bore the inscription:

"Mother, when I grow to be a man I should like to be a missionary. But if I should die when I am still a boy, will you put it on my tomb, so that some one passing by may read it and go instead of me?"

Through the reading of this inscription there grew up in his mind this thought: "I must go in the place of that little boy." And so he has been trained for the work, and will soon commence it. It was only a little boy's wish that influenced him and led him to become a missionary. Now if a wish can do so much good, what may a word and a deed do!—Reformed Church Tidings.

I will be with thy mouth and teach thee what thou shalt say.—Ex. 4:12.

Ye shall seek Me and find Me when ye shall search for Me with all your heart.—Jer. 29:13.