

# 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

VOL. XV. (New Series.)

WOODSTOCK N. B., FEBRUARY 28, 1907.

(Semi-Monthly.) NO. 81

## HOLINESS AND ZEAL FOR SOULS.

BY COLONEL BRENGLÉ.

"Follow Me, and I will make you fishers of men," said Jesus to Peter and Andrew; and now, as then, when Jesus saves a soul that soul wants to catch men—wants to see others saved. Holiness increases this desire, and makes it burn with a quenchless flame.

The zeal of other people blazes up, burns low, and often dies out; but the zeal of a man with a clean heart, full of the Holy Ghost, increases year by year. Others run away from the prayer meeting, but he holds on; others do not grieve if souls are not saved, but he feels that he must see souls saved or die; others are zealous for "big goes," tea parties, ice cream suppers, and musical festivals, but nothing pleases him so much as a prayer meeting where souls are crying to God for pardon and cleansing, and others are shouting for joy.

And this zeal for the salvation and sanctification of men leads him to do something to reach them. He lets his light shine. He speaks to people not only from the platform and the pulpit at long range, but he buttonholes them. Holiness makes it easy for him to do this. He loves to do it. He finds that, as he follows the Spirit, the Lord fills his mouth with truth and gives him something to say.

A number of years ago a young man, full of the Holy Ghost stopped a few minutes at a watering-trough to give his horse a drink, and at the same time a stranger rode up to water his horse. For about five minutes that young man, with a heart overflowing with love, told the stranger about Jesus. Then they separated to meet no more in this world; but the stranger was converted to God as a result of that five minutes of faithful personal dealing, and became a soul-saver in Africa.

He often wondered who that heaven-sent young man was who had pointed him to Jesus. One day in Africa he received a box of books from America, and on opening a small volume of memoirs, there he saw the face and the name of the man to whom he owed his soul's salvation, and whose cry to God was, "Give me souls! give me souls, O Lord, or I cannot live?"

There are two things for us to remember:

1.—Most sinners hope that someone will speak to them about their soul.

"Why did you not speak to me about my soul?" asked a student of his room-mate.

"I thought you would not like it," was the reply.

"Why, that was the reason I roomed with you," said he.

A father prayed earnestly in the meeting for the salvation of sinners. After the meeting he and his boy walked home, a mile away. The boy hoped his father would speak to him about Jesus and salvation, for he was under deep conviction, but not a word did the father say. Then the boy said within himself, "After all, there is nothing in religion," and he became a reckless unbeliever, all because his father did not speak to him about his soul.

Poor sinners! They often laugh and make merry when their hearts are well-nigh breaking with sorrow and conviction, and they are only

waiting for someone to point them to Jesus to be saved.

2.—When God moves us to speak to people we may be sure that he has been dealing with their hearts and preparing the way for us. When the Lord sent Philip to speak to the Ethiopian, He had the Ethiopian all ready for Philip's message.

A friend of mine in Cleveland used to meet a certain railroad conductor almost every day. The conductor was a big splendid fellow, but a sinner. One day my friend felt he ought to speak to that conductor about his soul. He was a small man, and trembled and ran away, like Jonah, and for the next three weeks he was disobedient and in great misery. Every day he would meet the conductor, and the Lord would say, "Speak to him about his soul." After three weeks of agony he went out of his office one day, and, lo! there was that conductor again. He could stand it no longer. He braced himself, buttoned up his coat and said, "Lord, help me! I will speak to him if he knocks me down." Then he spoke, and, to his surprise, and shame, and joy, the big man burst into tears and said, "I have been really wanting someone to speak to me about my soul for three weeks.

God is faithful; He had been to that man before He sent my friend to him. And there are hungry souls all around us like that one.

Again, holiness not only makes us eager for the salvation of sinners, but fills us with unutterable longings for the perfection of the saints. We want to see "every man perfect in Christ Jesus!" I have never known anyone to get the blessing without this desire following.

Oh, how God longs to have a holy people on earth! Will you give yourself to Him, my brother, my sister, to help Him to get such a people?

You can be a yoke fellow with Jesus, a worker with God. Will you? If so, begin just now to pray for the one you feel God would have you to help to save or sanctify, and you will be working with Jesus; and if you continue, great will be your reward.

"Not my own! My time, my talents  
Freely all to Thee I bring,  
To be used in joyful service  
For the glory of my King"

### PLEASEING GOD.

It is recorded of Enoch that he had the witness born to him that "he pleased God." It is difficult to imagine at this day the conditions under which he lived—they must have been about as bad as possible; but yet "he pleased God." He never "succeeded" in doing anything that we know of, except in leading a life that "pleased God," but this was enough to eventuate in his going to heaven even without dying.

We can well imagine that he signally failed in pleasing his neighbors, inasmuch as the holier he got the more his life was a rebuke to theirs, but he "pleased God," and this comforted him with joy unspeakable.

One thing about Enoch that "pleased God" was his faith—that "without which it is impossible to please him." He believed in him, trusted in his promises, relied upon his power and word. This looks simple and easy, but it "pleased God" and that was the great end to be reached.

Christ came in the same spirit. "He came not to do his own will but the will of him that sent him," and

so God endorsed him by saying, "This is my beloved Son in whom I am well pleased." True "it pleased the Lord to bruise him, and to make his soul an offering for sin," but "he pleased God," and that was enough for him, even though it led to Gethsemane and Calvary.

St. Paul was bent on "pleasing God." Hence he never essayed to "please men," knowing that the two were impossible and incompatible. He was everywhere persecuted and abused, descanted and repudiated by the world, but "he pleased God" and that was more to him than all the rewards of earth or the applause of men.

Most of our failures and discomfitures, heart burnings and discouragements come from our failure to please men; if we could always but see him who is invisible and so live as to please him, there is no life but might reach the highest achievement of which the creature is capable, for who can do more than please God?

Looked at from the point-view of pleasing God, and him alone, neither conditions nor states have any bearing in the business; and so, whether we live or die, succeed or fail, if we can but have the testimony that we please God all will be well, and victory is ours.

The man who does not stir himself up, stagnates, and degenerates; and he who does not stir himself up will never stir any body else.

It was complained of Christ that he "stirred people up." So of Paul; he was a "pestilent fellow"—would not let them alone. The world wants to be let alone; so does sin and the old carnal nature. But our only hope is in "agitation, agitation." To lie down is to sleep the sleep of death—how shall we escape if we neglect so great salvation?—Plain Truth.

### HAVE YOU GOT IT?

A preacher preached a discourse in which he most gloriously described perfect love. At the close of the sermon a humble sister thanked him for the discourse, and asked him, "Have you got it?" He was obliged to confess that he had not. There is much preaching that is not as effective as the inscription on an ordinary guide board. The guide board points the direction, but does not go. But there is this to be said in favor of the guide board: it is not animate and hence cannot go. There is no reason to believe that the guide-board would not go if it could. But there are preachers who neither go in themselves nor lead others in. The question is not merely whether you believe in holiness, but, have you got it? The question is not, are you a champion of this truth, but, have you got it? It is not whether you had it years ago, but, have you got it now? The greatest obstacles in the way of truth are the people who believe in it but are not practical examples of it. It is pronouncing judgment upon yourself to "believe in it" without having it.—Christian Witness.

### IF CHRIST SHOULD COME TO-MORROW.

J. WILBUR CHAPMAN.

It ought not to make any difference when Christ should come, but as a matter of fact it would.

Many of us could not continue our present forms of either business or pleasure. There are sins which we are conscious that we should not per-

mit if Christ should come tomorrow.

Oh, but you say, "I do not think he is coming. Then read God's word, which declares, "In such an hour as ye think not the Son of man cometh.

Answer these questions:

1. Would you continue your present associations?

2. Would you disregard your present financial obligations, either to God or man?

3. Would you permit the sin in which you now indulge—"If Christ should come tomorrow?"—Christian Endeavor World.

### HOLINESS.

C. N. FOWLER.

Holiness is vital. It is that experience "without which no man shall see the Lord." How essential then it must be. None should consider himself sane, who even for an hour, neglects to give attention to so vital a matter.

Suppose God said, "Without knowledge of the French language, no man shall see the Lord," how sane it would be for every living being and all who shall ever live, to give attention to the French language, or to enough English to enable the condition to be met.

Holiness! What is it? None will make serious mistake in answering this question. Ask one utterly outside the Christian church who knows nothing whatever about theology, and who cares little about religion, and in his answer he will eliminate all sin. His idea of holiness will have no sin in it. In the thought of everybody holiness and sin, of every kind and degree, are forever separate!

None think that a holy heaven has any sin in it; and none think that a holy heart has, if such a heart can be had. Not all would think a holy heart possible but if it be, it would have no sin.

Holiness is restoration. God made the race, originally, holy. No sin was in our first parents or on them. They were holy.

The gospel is good news. What good news? The good news of recovery—of recovery unto holiness. Luke 1:68-75.

Holiness is a new creation. The original man was made. He was no evolution; he was a creation.

The new man is made. If he becomes holy he must be made so. David said, "Create in me a clean heart." As well grow a wormy apple into a sound one, as to think of developing a pure condition from an impure. Paul says, "Created in righteousness and true holiness."

So holiness is a divine work. It is not a process; it is an act. In creation, "God said," it was done. So in the new creation, the Creator has the glory.

Holiness becometh God's house. His people are the house. Psa. 93 5; 1 Tim. 3: 15.—Christian Standard.

### WHEN GOD'S SEAL IS ON MAN.

I was once riding in an electric car, and I said to a friend who had been engaged in that business, "How much power is there on this car?" Said he, "There is about twenty-five thousand horse-power on this car; and if anything gets in the way of that power everything concentrates right there." There was power enough to smash the whole thing into splinters if there was any thing in the way. You see a Christian, and you think there is

not much power there. You try to stop him, and see how much power there is! Put a little Jew into the lion's den to be eaten up, and you will find out how much power there is. God has been running this world in spite of all the powers of earth and hell, and when the stamp of God is on a man he is going through. You write a letter. There are only two words in it perhaps, but you put it in an envelope, it is only a little ink and paper not worth anything, but you put a stamp on it—that costs two or five cents—and drop it in the box. It is out of your reach. Nobody touches that now but a sworn official of the government. It goes, and no man can hinder it. It crosses the ocean, maybe, guarded by all the power of the government, and perhaps thousands of miles away, through flood and flame, and storm and hindrances of various kinds, that little stamp carries the letter. It has all the power of the government behind it. It is a little piece of paper of no account at all, but when you have the government stamp on it you have got the government behind it. So when a man has the seal of God upon him, you may think you can restrain or crush him, but He who has all power in heaven and earth is behind him; if He says "Go," he goes.—H. L. Hastings.

### SANCTIFICATION, THE CURE FOR ALL MORAL MALADIES.

Sanctification does not make angels out of men, nor does it cure their stammering, stop their forgetfulness perfect their judgment, or prevent their feet from faltering. It just makes them normal, as to their heart conditions. As long as there is sin in a man's heart, he is an abnormal or supnormal soul. When the sin is taken out, he may wear the same spectacles or walk on the same crutch, but, morally, he is "every whit whole."

If a man has a physical fault that comes out of a moral disease, if he is the victim of a habit that affects his character or mars the happiness of others, this habit contains a principle of sin and may be broken by faith in the power of the blood.

A Christian cannot drop one evil temper to-day, another carnal trait to-morrow, and outlive some depraved principle the next day; he must drop all to-day, and have them broken and destroyed by the power of the blood. It is a supernatural work; it takes place in response to consecration and faith; it literally clears the moral sky; and, while it may provide that we shall have fewer trials, it does provide that we may have constant victory, and be a religious success.—Pentecostal Herald.

### GROWING OLD.

Bishop Weaver, in a beautiful address in the presence of a number of intimate friends on the occasion of his seventieth birthday, not long ago, said: "Now they tell me that I am growing old. But it is no sin to be old, neither should anyone be ashamed of it. The grandest things in the universe are old—old mountains, old seas and stars. Unless one is older than these, he need not be ashamed. No snow falls lighter than the snow of age, but none is heavier for it never melts. One thing I know, that the days of the years of my pilgrimage must be nearing the end. From a rift in the clouds I now and then catch a glimpse of the sun, and know it is not where it was when I first saw it. I notice, also, that the shadows, which for a time fell westward and then northward, now fall eastward, and putting this and that together, I conclude that the evening time of life is no longer coming, but is actually here. Did not some one at some time say, 'At evening time it shall be light? If it please the Master I could ask no richer boon than that it may be light to me when the sun goes down.'"