

# The King's Highway.

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

VOL. XVIII. (New Series.)

WOODSTOCK, N. B., SEPTEMBER 16, 1907.

(Semi-Monthly.) NO. 1

The following editorial by Rev. H. C. Morrison in the "Pentecostal Herald," is a timely warning. It seems strange to us that so many people claiming the grandest experience that God imparts to men on earth can be so easily deceived.—Ed.

## BE NOT CARRIED ABOUT.

### A WORD TO THE HOLINESS PEOPLE.

Do not become excited over any new doctrine, theory, ism, man, woman or movement. Your sins are forgiven, your name written in the Lamb's book of life, your heart sanctified, your hands full of service for the Master, then hold on the even tenor of your way and do not become excited and run off after anything. Be cautious and prayerful, try the spirits, do not invest largely in the tree until you have opportunity to see its fruit. You are in good condition, there is no need that you rush off after some questionable thing. In all things, be sure you are right, then go ahead.

If the devil can't freeze you out with formality, he will try to burn you up with fanaticism. He is a devil of extremes. He will be insisting that you sit down on a snow drift or on a red hot stove. You must make bread out of stones or leap from the pinnacle of the temple. These last twenty years, I have met scores of people, men and women, who were full of enthusiasm over some new discovery in religion. They had found the secret at last. They were going to turn the world upside down in a very short time; if you did not believe with them, indorse them, run after them, you would most certainly be lost, world without end. But in every instance, they have in time collapsed, wrecked the faith of others, and gone to grief themselves. Blessed are the holiness people who are rooted and grounded in love, and guided by the Word and Spirit of God, and not by some enthusiastic crank.

If some man comes along telling you that you have not received the baptism with the Holy Ghost, unless you have received power to speak in some language unknown to yourself, or any one else, put him down as an imposter, and pay no heed to his vain janglings. Many deceivers of the people are going about the country overthrowing the faith of the feeble minded, and leading them into dangerous fanaticism.

I can name you an individual who was once a great revivalist, accomplishing great good in the churches, but was led, evidently by Satan to establish an independent church, which soon collapsed from that to ultra Dowieism, one of the most stupendous frauds of modern times, but when down, went down in failure; this unfortunate person went into the "Ton-gues Movement." What next?—Carried about by every wind of doctrine.

It is time to give heed to that admonition contained in 1 Peter 5:8,9. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." It must be remembered that Satan has great power to deceive, and he will approach Christians as a leader of Christian thought. He has power to appear as an angel of light. St. Paul, speaking of Satan's wonderful power in 2

Thess, 2:3, says: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." In 2 Cor. 11:13, 14, 15: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light.

Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." With these truths before us, let us settle ourselves in God and His word, and let neither man, devil or fallen angel move us from the truth as it is in Jesus.

## WHAT SANCTIFICATION MEANS.

BISHOP TAYLOR.

Sanctification frees us from selfishness. It sinks one out of self, and raises others up higher in his opinions. It also saves us from worldliness. It cuts us loose from the world, not by taking us out of the world, but by taking the love of the world out of us. Negatively, it empties the soul of self, of sin, of the world and worldly tendencies. Positively, it fills that soul with righteousness, and right tendencies toward both God and man.

Sanctification is a sure cure for lukewarmness, and backsliding tendencies. It takes us off the down grade in the divine life and puts us on the up grade. It puts fire in the engine, steam in the boiler, and sets things moving for God. It is absolutely essential to the most efficient service for the Master. Only a sanctified people will witness continually in word and work for Jesus. And only such are always found on the sunny side of the massive mountains of a full and sinless salvation. None but the sanctified soul will thirst no more; because none other slakes its thirst at the fountain which becomes in us an artesian well of water springing up into eternal life.

Sanctification kills us to sectarianism. If we are wholly the Lord's we know no difference between sanctified people of other denominations and those in our own branch of the church. It also sets aside caste among its members, and cements together with a love divine. It associates the rich with the poor, the learned with the illiterate, those in authority with those under authority, and makes them all one in Christ Jesus their common Lord. Sanctification takes away all the banks and boundaries of selfishness and gives the blessedness of the Saviour's own matchless love for a lost and ruined world.

Sanctification brings soul-ease—an abiding soul-rest. It gives rest from doubt, discord and discontentment, a sweet, heavenly rest, in which the heart's tumults are all hushed into the calmness and serenity of the full assurance of divine hope. It is the soul at peace with itself and all mankind. It is soul-satisfaction, and the soul is centered in its God. Sanctification gives us a new sense of the divine presence. It imparts a knowledge and power to the soul hitherto unknown. It brings the soul into a new and more sacred relationship to its God into a hidden state or condition, where God mysteriously controls all its movements, and wisely shuts the door of this spiritual ark of salvation into which the sanctified have

entered. This shutting, or sealing, is the result of a mutual understanding between the sealed and the Sealer. The divine ownership is in this way fully recognized; and henceforth we bear in our foreheads the mark divine. For God, in this sealing, has simply heard and answered the songs of the soul longing for perfect assurance of heaven.

Here's my heart, Lord take it and seal it:  
Seal it for thy courts above.

Sanctification brings with it an experience hitherto unknown to the regenerate heart. There is a constancy of joy—a continual indwelling of the Holy Spirit—to which all others are strangers. There is a song in the sanctified soul that no one else can sing. There is a mocking bird experience in the soul of the saint which warbles forth divine praises by day and by night, whether in prosperity or adversity. The sanctified hosts are a rejoicing company. They never hang their harps upon the weeping willows. They never refuse to sing the soul-stirring songs of Zion. They are always making melody in their hearts unto the Lord. They delight in admonishing each other in psalms and hymns and spiritual songs. They are pilgrims journeying to Mt. Zion with songs of gladness and everlasting triumphs upon their consecrated lips. The sanctified live rejoicing while they live and die shouting when the silver cord is loosened, and the golden bowl is broken. Hallelujah!—Sel.

## VICTORIES OF PRAYER.

Through prayer Moses turned away the fierce wrath of the Almighty from Israel and with out-stretched arms he smote the host of Amalek. Manoah, by the voice of his cry, drew down a visible manifestation of the Divine presence in human form. Through prayer at Mizpah the prophet Samuel smote the army of the Philistines, and caused the thunder of terror to roll over Israel's foes. Through prayer Josiah the prince died in peace. Through prayer fifteen years were added to Hezekiah's life; the three men were preserved in the burning fiery furnace; and to Daniel it was said by Gabriel, "I am come because of thy words." At the prayer of the brethren on the day of Pentecost the heavens were opened; another time after they had prayer the place where they were assembled was shaken and all were filled with the Holy Ghost. Prayer burst the fetters of Peter, and broke open the doors of his prison. Prayer rebuked storms, healed the sick and brought back the dead to life.

And what shall I say more about the power, the wonders and the performances of prayer? The whole scripture is full of them—all Christendom would be full of them—were there more prayer in our Israel, and more of this incense on our public, family, and private altars. But prayer sleeps among us; for what we call morning and evening, according to custom—the sleepy, dull, heartless repetition of devotional language—does not deserve the name of prayer. Keep these ceremonious compliments to yourselves; the Lord does not want such service. The confessions of the broken and contrite heart, the cry of the humble, the expression of real godly sorrow, the opening of our cares to our Heavenly Father, the breathings of grateful love, the ac-

knowledge of dependence on the name of Jesus—these are things which goes to constitute true prayer.—The Zion's Watchman.

## BE STILL.

REV. S. C. TODD.

Wait upon God. Tarry at His feet. Learn to catch His voice. In this busy age of rush and bustle the very air seems to be filled with the contagion of doing. Christians have caught the spirit of the age, and are filled with activity. Works, good works abound. The Church has been organized into every conceivable society, her belts and bands are perfect, and could machinery convert the world, all men would soon be saved. Literature on the deeper life is multiplying at a most rapid rate, and is largely devoured by hungry hearts. Conventions and camp-meetings are crowded with addresses and inquiring soul. And yet, with all the Church's perfect organization, men are heedless of the Gospel, and the world rushes on in its sin and a heathen world is in darkness. With the multiplied literature and manifold conventions and gatherings, on the deeper life, professing Christians live in defeat and vain struggles. Why? We have heard every one speak but God. We have thought that God was to be heard and found in organizations, works, activity, addresses, and have forgotten that He is heard in "the still, small voice." To your knees, O Israel! But do not mistake fervent prayer and much talking to God as sufficient. These are good in their place, but after all, on praying we need to tarry and give Him time to speak to us. His voice we need; His plans we must have; His presence must draw near, and must be melted, mellowed, made tender by the touch of His hand—Living Waters.

## GOD'S ANSWER TO PRAYER.

Mr. Spurgeon tells of a young woman who was in great concern about her soul. "I placed Christ before her very plainly, but she did not seem to understand the way. One morning she came to me after service. 'Dear sir, will you pray for me?' She was thunderstruck when I said 'No'. 'But sir, I am anxious to be saved; won't you pray for me?' 'No, 'O sir, you don't mean it.' 'I do. I have set Jesus Christ before you; if you will not have him, there is no other way, and I don't want that there should be any other way. Will you have Christ, or will you not?' There was a pause; then she said: 'Yes, I will, if I may.' 'May? He has put it, "He that believeth shall be saved, and he that believeth not shall be damned." Surely you may have Him, when there is such a dreadful threatening against unbelief.' 'Well, I will.' 'Then let us get down directly and pray now. If you are willing to obey God's command, then we may pray.' We did pray," said Mr. Spurgeon, "and I am sure that young woman has never doubted that she was saved from that hour. If you won't believe in Jesus, all the praying between heaven and earth won't save you. But if you seek Him in simple faith, soon shall you say rejoicing—'I have found Him whom my soul loveth, and I will never let Him go.'"—Sel.

Take my heart; I cannot give it.  
Keep it; I cannot.  
Save me, in spite of myself.

—Fenelon.

## RUNNING AWAY.

"We sing sometimes, 'I'll be a true soldier and die at my post.'" But the trouble with many is, they haven't any post; they are all over creation, and have no definite responsibility anywhere. As soon as the battle gets hot they turn and run to save themselves. But it is written: "Whosoever will save his life, shall lose it." But they do not escape from trouble.

Running away from trouble is often likened to "jumping out of the frying pan into the fire," because the second trouble comes so much worse than the first. A man might as well undertake to run away from his own shadow, as to think of getting away from his bother while in this world. He is like the man of scripture who would "flee from the lion, and a bear met him, or went into the house and leaned his hand on the wall and a serpent bit him." It is also declared in scripture that, "he that fleeth from fear, shall fall into the pit; and he that getteth out of the pit shall be taken in the snare." Find out where the Lord wants you, stay there, and take patiently what comes, is the only way to honor God and have real victory. Find a post, and then stand by it.—Anon.

## HOUSEHOLD PIETY.

We heard, recently, a wise and experienced pastor say that, in his judgment, the great evil in our churches, the explanation of the spiritual dearth over which we mourn, is the decline of household piety. The family altar is neglected, no blessing is asked upon food, the religious education of the children is relegated to other than parental hands. This is no unfair characterization of many nominally Christian families.

We fear that this portraiture is a true one. But without troubling ourselves to decide whether it is true or not as concerns the community in general, we certainly can say how it is as regards our own family. "Is mine a pious household?" Each one can ask himself that question. If we must sadly confess that it is not, then let us see to it at once that the right change be made. If we can honestly say that it is, nevertheless there is much that may be done to increase its holiness. "As for me and my house we will serve the Lord."—Sel.

## VITAL FULNESS.

Mechanical fulness is one thing, vital fulness is another. Fill a pitcher with milk this evening, and tomorrow morning the pitcher will be full. Fill a babe quite full with milk this morning, and before tomorrow morning the babe will want more. All vital fulness demands a constant supply. The trees of the Lord are full of sap—not only sap enough for the roots and trunk, but for the bark, the twig, the branch, and the topmost bud or leaf. So with us. The trees of the Lord are full of sap, but to be full of sap they must draw every day from the heaven above and from the earth beneath, and they must never interrupt the drawing. There must be a dependence that is perpetual—never interrupted. The moment the cedar of Lebanon felt that it was so strong that it could do without the air, the rain, the sun, and the soil—that it could live upon its own power and glory—it would soon cease to be full of sap.—William Arthur.