

# The King 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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## Abandonment of Sin.

Every one who really wants to be a Christian has to face a very important question at the very start. This question is whether he wants to be a Bible Christian or merely a church member, like many around him. He will find church members by the thousands but not so many real Christians.

There are two kinds of church members to-day. One kind are like the captains of small fishing smacks who used to sail by landmarks along the coast of Maine. They were ignorant of the rules of navigation and so had to keep in sight of the shore and steer by that. There are many in the church who are sailing by landmarks. They do as other people do and say and think as other people.

But there is another kind of Christians who go by the Chart—the Bible. They go by the rules of spiritual navigation. They want to know what God requires and when they know that, they do it, no matter whether any one else does or not. Which will you be? It does not pay either for this world or the other to get any thing except a Bible salvation. God has made all the arrangements for you to be a real Christian and if you so desire, no one can keep you from so being. But if you simply go to a church member,

us when we are wrong, if he can only get our attention so that we hear He is faithful to tell us just where we are, if we will listen.

This is what the prodigal did. When he was among the swine he "came to himself." He changed his mind. But repentance is all this and more. Judas repented as far as acknowledging and throwing down the thirty pieces of silver. He changed his mind but that was not the whole of repentance. The ladies on the train saw that they were wrong, but they were still going East and might have continued right on.

The prodigal did more than change his mind. He got up and left the whole company of swine and started for home. The ladies got off the wrong train and took the one that carried them back to the proper destination. This was repentance. We have known of men who have changed their minds as to the truth of Christianity and accepted it as the true religion, who did not repent and get real salvation. Sometimes we hear an experience told something like this, "There came a day when I accepted the truth and stood up and joined the church." The person might have done all that and not have repented at all. To change our mind but not our lives is only to keep on the wrong track and farther away from God and heaven.

but keep right along as before. With them tears are only salt water and they soon evaporate.

3. Repentance is more than the discovery of the evil of sin. The ladies in the cars made the discovery that they were wrong and in a serious dilemma. But still they were going down East until they got off the train. They could have sat there and realized and discussed their sad condition but that would have done no good. A full realization of the case did not save them from it. They must get off the train. The sinner may have a full realization of the lost condition and the awful nature of sin and yet be no better, if he remains there. He will see how heinous is sin in the sight of God and the awful nature of the consequences of sin but that will not save him.

Solomon says, "Fools make a mock of sin." Some see their sins but jest about it. But the man who truly repents feels all this and more. He has a determination to quit sins. He has done wrong towards God who loves him. David said, "Against Thee and Thee only have I sinned." And yet repentance is not complete even with this deep sense of sin.

4. Repentance is more than confession of sin. To be sure confession of sin is a part of repentance, but a man may confess his sad condition and yet continue a sinner.

The ladies we referred to might have informed every one on the train that they were going down East and that alone would not have helped the matter, although it might have helped to get information and advice as to how to get right, yet of itself alone it would have amounted to but little. The prodigal confessed his sad condition when he said, "I perish with hunger." He would have perished as truly if he had done no more than confess it.

Pharaoh confessed ten times, "I have sinned," but kept on sinning. This was not repentance. Balaam said, "I have sinned," but he did not repent. Saul, the disobedient king, said, "I have sinned," but he died a sinner. Judas said, "I have sinned," but he died a guilty suicide just the

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It is all that and more. He said, "If I have taken any man by false accusation, I will restore unto him fourfold." This is one of the requirements of the law, that the wicked should make good the pledge." We must be right as far as we are concerned with our fellow-beings.

On the border of our country, a man was convicted of sin. He not only changed his mind, and felt godly, but he went to the States government and said, "I have sinned." The States government bought by the man a house that is

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just because they were not willing to make things right with their fellow-men. Jesus said, "If thou bring thy gift to the altar and rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way. First be reconciled with thy brother and then come and offer thy gift." Repentance must be first towards God and then towards men.

But some one says, "What if I am not able to restore or repair the injury that I have done?" Then do the best you can under the circumstances. If you are unable to make restoration show at least willingness. Do not let this be an excuse for not doing the best you can. If the friend will then not be reconciled, you have done all that you can, and God will bless it. It is better to stand unfavorably with men than with God.

He has the power to destroy or save and men have not. Do as the prodigal did. He had squandered all. He could do nothing but confess to his father.

6. But we may do all this and yet repentance may not be complete. One thing more remains (we have already mentioned it) and that is abandonment of sin. The command of the word of God is, "Let the wicked forsake his way," and lest the moral man might have an opportunity to excuse himself by saying, "I am not wicked, I have defrauded no one. I have kept the commandments," God goes on to say, "and the unrighteous man his thoughts." There is a thought life that goes on in the soul that may be very far away from God that needs abandonment. The purposes and motives may be in rebellion against God.

This abandonment of sin is to be total. "Break off your sins by righteousness," is the command. Not taper them off; nor leave off one to-day and another to-morrow, etc., but break them short off. "Cease to do evil," is the divine command. If the gates of a city are ever so well defended with one exception, the enemy can get in just as well as if there were no defense. We must abandon all sin or fail entirely in our repentance. This is the reason so many have failed.

We have known of men who came to God, asking him to save them from one sin who felt competent to save themselves from all the rest. We have for instance known men to seek God to save them from the appetite of strong drink, who seemed to suppose that was all they needed to be saved from. Hence they did not quit sins that were just as bad in the sight of God as drinking. They only reformed from one sin and that for a short time usually. Repentance is more than reformation.

The ladies might have commenced to walk towards the rear of the train and although going that way in one sense they were still going down East. So it is with mere reformation. It is not getting off the train but trying to stay on with our faces pointed the other way. Repentance gets off the wrong train and gets onto the right train and goes the other way.—From Saved and Kept, by Rev. G. A. McLaughlin.

Oh! souls of men, God speaks not in the stillness of the hermit's cell but amid the stir of active engagements, and the press of crowds.—Meyer.

## Derelicts

On a recent journey to Porto Rico, while facing a terrific storm, I entered into conversation with a man who knew the seas and who was master of the ship. I said to him, "Do you fear the storm?" "Not in the least," he said for by good seamanship we are able to weather almost every storm that ever swept across the mighty deep." Then I said, "Do you fear the fog?" and he said, "Not to any extent, because different vessels have a definite track along which ordinarily they sail, and we know just about when and where to expect other vessels on the highway of the seas." "What then," I said to him, "do you fear the most?" and he said, "We are the most afraid of derelicts, for a derelict is a dismantled, unmanned ship. It is a ship sailing to no harbor, a ship without a compass, without a crew, and without a captain."

As he spoke, it occurred to me that there were a vast number of derelicts to-day all about us in life—men who have no captain on their vessel, who have set out for no harbor, but drift idly with the tide, a menace to all others who would lead the best of lives, of no use to themselves and incapable of serving others. Some of these derelicts were once in the Church, but, unfaithful to their duties, they have slipped; some of them, never having known Christ, have become genuinely indifferent to the claims of God. It is a thought of great cheer, however, that there is one who waits to board every drifting vessel to make useful that which has been useless, and that one is Jesus Christ, the Captain of our salvation.—J. Wilbur Chapman.

## Reaching for the Highest.

Is the Christian ideal, as is often asserted, too high to be practicable in an age like ours? Passing over the fact that this age is no worse than that in which Christ saw fit to establish that ideal, it is a fact that ideals are the most useful when they are the highest possible. An artist brought a die cutter a design to cover a book. "You will have to change it," said the worker in brass; "it is impossible to cut it. No man could cut it." "I do not think," said the artist kindly, "that art should be subject to mechanics. Just try it." "And I did try it," said the die cutter as he gleefully told about it. "And I succeeded in doing what the traditions of the craft said was impossible." Jesus did not accommodate the truth to our ideas of what is possible, and we are not helping men by lowering the bars for them. We help men most when we do as our Master did, persuading them to reach for the highest. With God all things are possible.—S. S. Times.

"It is one of the saddest evidences of depravity that even many church members professing to believe the Bible, do not believe that God has made provision to save us from all sin in this life. A depraved heart is blind to scripture truth.

The pessimist sees no good in the world; the optimist sees no evil. Both are wrong, for there is both good and bad everywhere. It is ours to recognize the existence of both and to clearly discriminate between them.—Sel.