

The King's Highway.

And an Highway shall there be, and a way, and it shall be called The Way of Holiness:

The wayfaring men, though fools, shall not err therein.

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Confessing to Holiness

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One morning I picked up a little book on experimental religion, hoping to get light, when, on opening it, the very first subject that my eyes fell on was "Confession." I was cornered. My soul was brought to a full halt. I could see no further light. I wanted to die, and that moment my heart broke within me. "The sacrifices of God are a broken heart," and from the depths of my broken heart, my conquered spirit said to God, "I will."

I had said it before with my lips, but now I said it with all my heart. Then God spoke directly to my soul not by printed words through my eyes but by His Spirit in my heart. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9) The first part about forgiveness I knew, but the last clause about cleansing was a revelation to me. I did not remember even to have seen or to have heard it before. The word was with power, and I bowed my head in my hands and said: "Father, I believe that." Then a great rest came into my soul, and I knew that I was clean. In that instant "The blood of Christ who, through the Eternal Spirit, offered himself without spot to God, purged my conscience from dead works to serve a living God" (Heb. 9:14).

God did not require Abraham to slay Isaac. All He wanted was a willing heart. So He did not require me to confess to the people. When my heart was willing He swept the whole subject out of my mind and freed me utterly from slavish fear. My idol-self was gone. God knew I withheld nothing from Him, so He filled my soul with peace, and showed me that "Christ is the end of the law for righteousness to every one that believeth," and the whole will of God was summed up in five words: "Faith which worketh by love."

Shortly after this I ran into my friend's room with a borrowed book. The moment his eyes fell on me he said: "What is the matter? Something has happened to you." My face was witnessing to a pure heart before my lips did. But my lips soon followed and have continued to this day.

The Psalmist said: "I have preached righteousness in the great congregation; lo, I have not refrained my lips O Lord; thou knowest I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving kindness and thy truth from the great congregation" (Psa. 40: 9-10.) Satan hates holy testimony, and he nearly entrapped me at this point. I felt I ought to preach it, but I shrank from the odium and conflict I saw it would surely bring, and I hesitated to declare publicly that I was sanctified east I might do more harm than good. I saw only reproach. The glory that was to follow was hidden from my eyes. Beautiful, flowery sermons which appealed to the imagination and aroused the emotion, with just enough thought to properly balance them were my ideal. I shrank from coming down to plain heart-searching talks that laid hold of consciences of men, but before God would give me the blessing, He held me to it, and I promised Him I would preach it if He cleansed me, and I determined to preach about it on the following Sunday, but I felt weak and faint. On

Saturday morning, however, I met a noisy, shouting coachman on the street, who had the blessing, and I told him what God had done for me. He shouted and praised God and said "Now Brother Brengle you preach it; the church is dying for this."

Then we walked across the Boston Common and Garden and talked about the matter and my heart burned within me as did the hearts of two of the disciples with whom Jesus walked on the road to Emmaus, and in my inmost soul I recounted the cost, threw my lot with Jesus crucified, and determined I would teach holiness if it banished me forever from the pulpit, and made me a hiss and by-word to all my acquaintances. Then I felt strong. The way to get strength is to throw yourself away to Jesus.

The next day I went to my church and preached the best I could out of a two-days' old experience, from "Let us go on unto perfection" (Heb 6:1). I closed with my experience, and the people came down and some of them came to me afterwards and said they wanted a two-days' experience, and bless God! some of them got it. I did not know what I was doing that morning, but I knew afterward I was burning my ships and cutting down my bridges behind me. I was now in the enemy's land, fully committed to a warfare of utter extermination to all sin. I was on record now, before heaven, earth, hell, angels, men and devils had heard my testimony, and I must go forward, or openly or ignominiously retreat in the face of a jeering foe. I see now that there is a divine philosophy in requiring us not only to believe with our hearts unto righteousness, but to "confess with the mouth unto salvation." God led me along these lines. No man taught me.

Well, after I had put myself on record, I walked softly with God, desiring nothing but His will, and looking to Him to keep me every instant. I did not know there was anything more for me, but I meant, by God's grace, to hold what I had by doing His will as He had made it known to me, and by trusting Him with all my heart.

But God meant greater things for me. On the following Tuesday morning just after rising, with a heart full of eager desire for God, I read these words of Jesus at the grave of Lazarus: "I am the resurrection and the Life. He that believeth on me, though he were dead, yet shall he live, and he that liveth and believeth on me shall never die. Believeth thou this?" The Holy Ghost, the other "Comforter," was in those words, and in an instant my soul melted before the Lord like wax before fire, and I knew Jesus. He was revealed to me as He had promised, and I loved him with an unutterable love. I walked out over Boston Common before breakfast, and I still wept and adored and loved and loved and loved. Talk about the occupation of heaven! I do not know what it will be—though, of course, it will be suited to, and commensurate with our redeemed capabilities and powers; but this I then knew that if I could lie prostrate at the feet of Jesus to all eternity and love and adore Him, I would be satisfied!—Selected.

Some things of the greatest value cannot be bought with money, nor obtained by human skill. They are God's free gifts to those who pray for them in faith.—Sel.

Holy Bible

The Bible is the word of God, the sacred writings of the Old and New Testament, and generally believed by Christians to be the word of God to man; a revelation of the Divine will and purpose concerning man; given by inspiration of God; "And is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy 3, 16, 17) However in this day of higher criticism, very much has been said against the inspiration and infallibility of the Bible, not only by the avowed enemies of Christianity, but sad to say, also by professed Christians. We can not honestly and intelligently accept, the teaching of Christ and the Apostles as being inspired, without accepting the whole Bible, (Moses and the Prophets.) For it was by the old Testament that Christ and the Apostles proved their authority and doctrine. Therefore the truthfulness of the New Testament depends on the truthfulness of the old. The Bible is a revelation of the divine will of God. The true religion must possess and teach this divine revelation and demand faith in it as the infallible word of God. Those who teach otherwise, are not teaching Bible. Christianity in every age has maintained that to regenerate, man's fallen ruined nature, it is necessary to have the truth of God's revelation brought in contact with it. It is what God, the Holy Spirit, employs for that purpose, and were inspired, recorded and preserved, with that intent. "Of his own will begot He us with the word of truth," (James 1:3) "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Peter 1-23.) The light of divine truth dispels the moral darkness of sin from the human spirit; hence the command of Jesus Christ, "Go ye into all the world, and preach the gospel to every creature," (Mark 16; 15-16) And we cannot fail to see that the religion of Jesus Christ has flourished in proportion as the word of God has been faithfully preached. In the Bible, we have our preaching matter; in it we have a complete revelation of God's plan and purpose, and the means to be employed by us, in working together with Him. The Bible, when preached with the Holy Ghost, sent down from Heaven, is quickening, life giving to souls dead in sin. It contains the germ of eternal life. We are then exhorted to receive with meekness, the ingrafted word, which is able to save our souls, (James 1-21) So we should read, teach, preach and practise it. We cannot shut our eyes to the fact that in this present age, the Holy Bible is being kept in the background; crowded out of the homes and minds of the people by pernicious, poisonous literature, which denies Hell-fire, and eternal judgment, branding the precious doctrine of Sanctification as heresy, etc. Even in our Sabbath schools we find that scholars and teachers helps, and periodicals are used in place of the Bible; While we would not denounce these means intended to help teachers and scholars, yet would recommend that the Bible have the first place in the hands and hearts of teachers and scholars. We are surely living in the latter times, as we see many depart-

ing from the faith, and giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy. Nevertheless the foundation of God, [the Bible] standeth sure, having this seal, "the Lord knoweth them that are his," and let everyone that nameth the name of Christ, depart from iniquity." But in a great house, there are not only vessels of gold and of silver, but also of wood and of earth, and some to honor and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the master's use, and prepared unto every good work. We are exhorted to earnestly contend for the faith, which was once delivered to the saints, and in order to do this we must use the written word, the sword of the spirit which is the word of God. We are made overcomers by the word. Our blessed Saviour overcame temptation by the word, [it is written], and in like manner, the Child of God must meet all opposing doctrines and erroneous teaching by the Bible, the written word, and particularly those sent out as ambassadors for Christ, must be armed with the Bible truth. The Christian life is a life of warfare, and the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. It is useless for a soldier to go into the battlefield unarmed, expecting to defeat the enemy. And how much more essential it is for the ambassadors of Christ to be fully armed and equipped with the living word, [the Bible], using nothing but the sword of the Spirit, which is the word of God. Therefore, as a denomination, we earnestly recommend and urge the necessity of a deeper interest in the reading and study of the Bible. Every home should be well supplied with the precious word of life, and the children early instructed from the Bible, that it may be said of them, as was said of Timothy "from a child thou hast known the Holy Scriptures, which is able to make thee wise unto salvation through faith in Christ Jesus. Thy word, O Lord, is a lamp to my feet and a light unto my path, "Therefore let the work of Christ dwell in us richly, in all wisdom teaching and admonishing one another, in psalms and hymns and spiritual songs singing with grace in our hearts to the Lord.

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What momentous things depend upon it. What doors swing upon it. Nabuchadnezzar said to the magicians, "If ye will not make known unto me the dream." "If ye show the dream." If was a gate that opened to "gifts and rewards and great honor," or closed unto the doom of ruin and death.

It is the doorway of the heart. Thrice Satan pushed hard upon it that he might enter the bosom of our Lord. "If thou be the Son of God, command these stones. If thou be the Son of God cast thyself down." "If thou wilt fall down and worship me." The gate was securely barred and Satan was defeated.

It is the way of the Mount of Vision. "If thou wouldst believe thou shouldst see the glory of God." It is the doorway to divine fellowship. "If any man hear my voice and open the door, I will come in to him, and sup with him and he with me."—Nazarene Messenger

Power to Influence Others.

A prominent minister once gave Mr. Moody the following account of his conversion. "I was nineteen years old, and was reading law with a Christian lawyer in Vermont. One afternoon when he was away from home his good wife came to me as I came into the house: Go to classmeeting with me tonight and become a Christian; so that you can conduct family worship while my husband is away. Well I'll do it," I said without a thought. When I came into the house again she asked me if I was honest in what I said. I replied, 'Yes, so far as going to meeting with you is concerned; that is only courteous.' I went with her to the class meeting. About a dozen persons were present in a little school house. The leader had spoken to all in the room but myself and two others. He was speaking to the person next me, when the thought occurred to me: he will ask me if I have anything to say. I said to myself: 'I have decided to be a Christian sometime, why not begin now? In a minute he said familiarly—for he knew me well—'Bro. Charles, have you anything to say?' I replied, with perfect coolness, 'Yes sir. I have decided, within the last thirty seconds that I would begin a Christian life and would like to have you pray for me. My coolness staggered him; I think he almost doubted my sincerity. He said little, but spoke to the other two. After a few general remarks he turned to me and said: 'Brother Charles, will you close the meeting with prayer? He knew I had never prayed in Public. Up to this moment I had no feeling. It was purely a business transaction. My first thought was, 'I cannot pray, I will ask him to excuse me.' My second was, I have said I will begin a Christian life, and this is a part of it. So I said, 'Let us pray.' And somehow between the time I started to kneel and the time my knees struck the floor the Lord converted my soul. The first words I said were 'Glory to God!' what I said after I do not know, for my soul was too full to say much but 'Glory!' From that time the Devil has never dared to challenge my conversion. To Christ be all the praise."—Sunday School Illustrator.

STANDING GRACE.

The Christian hardly wants anything, as he wants to stay put. He wants to be firm and unwavering. He deplors an experience which is changeable—up and down. He sings and prays:

"Settle and fix my wavering soul." Paul speaks of a grace "wherein we stand." There is a standing grace. A permanent experience, as to its nature so that back of a certain point we do not go. To stay justified would be wonderful. We fear not many do. But all can. We have access by faith into this grace wherein we stand.

There is a grace of being "justified by faith," and in addition, a grace that causes us to stand. [Rom. 5:1-2]. In Paul's letter to the Ephesians he exhorts that one "put on the whole armour of God" that one may thus stand.

The opposition to the spiritual life is tremendous as the apostle suggests [Eph. 6:10-16], but however fearful it is with the outfit God has provided one can stand in the evil day. Bless God.—Church Witness.