

# The King's Highway.

The wayfaring men, though fools, shall not err therein.—Isaiah 35:8.

And an Highway shall be there, and a Way, and it shall be called the Way of Holiness.

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## SERMON.

Preached at Holiness Camp meeting, University Park, Iowa. Text Is. 35:8-10.

I may say at once that this discourse will have no interest to persons who are not going anywhere. You understand that an highway is only of interest to travelers and if there be those present who believe that it is all of life to live and all of death to die I judge this sermon will not be of interest to such. But there are some of us who are not willing to believe that it is not all of life to live nor all of death to die. We do not feel inclined to think of this world as our home. We confess ourselves pilgrims here and seeking a city that hath foundations, and to us the highway is of great interest for the simple reason that it leads from earth to that city.

A few days ago while yet in California I became interested in the railroads. I studied the guide books and studied the schedule. I had no thought of going into the railroad business but became interested in the railroads because it was by them that I hoped to reach a camp meeting over in the state of Iowa. I was eager to know of the time and what connections I could make, what was the fare and all about it. So it is when men are determined to go to heaven they become interested in the way that leads to heaven and to such the highway has a great interest. We know that no man can reach heaven without traveling in life and come out right in death. It is as utterly impossible for a man to go to heaven without traveling in that direction as it is for him to go to New York City without traveling in that direction. And you must find the way that leads to that city if you expect to reach that city. Of course that is true in every case.

In the word of the text the prophet is describing the joyful, flourishing condition of the kingdom of Christ. He had given promise of a Messiah, had prophesied concerning him who was to come, and then looking through the vista of time he seems to see the Kingdom in its joyful, flourishing condition and bursts out in the language of the text and among other advantages he says: "An highway shall be there and a way, and it shall be called the way of holiness." Just a moment we here mean to speak of the "Highway of holiness." We hear that expression frequently among holiness people. As a matter of fact that is unscriptural. Nowhere do we read of the "Highway of holiness." I want you to note the language of this text. A highway shall be there, and a way and it shall be called the way of holiness. It is not the highway of holiness, but the way of holiness. A highway shall be there and note this copulative conjunction "and" a way, something added. The highway suggests to you the elevating and uplifting power of the gospel.

There is a teaching with us, the teaching of the moralist, who tells us that we need simply to go on in our way and do right and we will be all right and there are others who teach that there is but one way and heaven is our terminus and hell is the other terminus so that if a man is turned in the wrong direction all he needs to do is to change his mind and travel in the other direction. That seems to be very plausible, it overlooks a great truth, an important truth, and that is the

fact that we are a fallen race. We are living far beneath the plan that God intended we should live. God never intended that any man should live down in the cesspools of iniquity. And say what you will and do what you may the fact is every one of us has been down and by nature every one of us are down. It is simply appalling to note to what depth man has fallen. There isn't anything too wicked, there isn't anything too devilish for some men to do. It seems to me that Satan must find willing hands to perform his vilest work. I have thought sometimes surely some men reach a little lower than Satan himself would have them to be. I have an idea that the devil likes folks to be sort of respectable. He can use a moral sinner better than a low down sinner. I think you will agree that a respectable sinner can do more to populate the regions of the damned than a low down sinner will, from the standpoint of influence. Here is a man down in the meshes of sin. He has very little influence. He is one of those respectable sinners, one of those high-toned sinners like Mr. Judge Highflier, president of the official board, and Mrs. Judge Highflier, president of the Ladies' Aid Society. They set the pace for the community. Mrs. Highflier says it is no harm to play cards and Mr. Highflier says it is no harm to go to the horse race so they set the pace for the community and lead more souls to hell than low down sinners.

But say what you may every one of us didn't seem to work. I had the privilege of conversing with some who had professed to be converted but they had not found the highway. The only way to the highway is by being born again. The latch that opens that gateway is repentance and faith in the Lord Jesus Christ. Are you on the highway tonight? Then you came by the way of repentance. If you, by faith touched Jesus Christ, you were born again and became a new creature in Christ and by a work divinely wrought you somehow found yourself treading the highway. You didn't get in any other way. No one ever got upon the highway with out repentance. Every soul must first repent and when he repents and is born of God and is born again bless God, he is saved from sin. After you are a justified man you live above sinning, you cease from sin. I am stressing that because so many have in these days what we might term a sinning religion. They seem to think that they are saved in sin. They make their boast that they sin every day in word, thought and deed. If a man sins in thought, that is intellectual power; and in word, that is power of utterance; and in deed, that is sinning with all the power you have. I would like to know what your religion is for. You sin every day. I can do that without a speck of religion. Any sinner can do that. I am glad that the angel said, "Thou shalt call His name Jesus, for He shall save His people from their sins." Glory be to God. And I believe He can do it. What do you say? Not simply what do you believe about it but can He do it? Has He ever done it? Do you know of a neighbor for whom He has done it? Has He done it for anybody here, I mean saved you from sinning, I mean saved you so you don't sin every day? When you are regenerated and placed upon the highway you depart from evil. You enter upon the highway by way of the new

birth. Is that sound doctrine? Is that the way you got in? I know it is. That is the way I got in. I found that out by experience and I am simply narrow enough to say that nobody ever got in any other way. If you have been born of God you repented before you were born of God. I want you to see that the highway is a way of high living.—Christian Witness.

(Continued next issue.)

## NOTE AGAIN.

Just now, when Methodism is so prominently emphasized through the great conference just closed at Toronto, it is wise to note again the great mission of this prominent people, or peoples.

Especially since, frequently we find people saying that John Wesley practically gave up his advocacy of holiness in the latter part of his life.

Then again, since leading editors and eminent Methodists besided among ministers in particular are emphasizing the mission of Methodism with her great missions—holiness—left out.

In one of the conference, in 1765, this question was raised by Mr. Wesley himself, and who, himself answered it—"What was the rise of Methodism?"

Here is Mr. Wesley's answer:

"In 1729 my brother Charles and I, reading the Bible, seeing we could not be saved without holiness, followed after it and incited others to do so. In 1737 we saw that this holiness comes by faith. In 1738 we saw likewise that MEN ARE JUSTIFIED BEFORE

holiness was our outward and outward holiness. AND THEN THRUST US OUT TO RAISE UP A HOLY PEOPLE."

Adam Clarke was one of the great preachers of Mr. Wesley's time and one of the greatest commentators of all time. He said concerning this doctrine of holiness, given to the Methodists to herald and handle:

"If the Methodists give up preaching entire sanctification they will soon lose their glory. Let all those who retain the apostolic doctrine—that the blood of Christ cleanseth from all sin in this life—pray every believer to go on to perfection, and expect to be saved while there below unto the fulness of the blessing of the Gospel of Christ."

In 1766 Mr. Wesley wrote to his brother Charles: "Insist everywhere on full salvation received now by faith; press the instantaneous blessing."

The following exhortation Wesley gave to his preachers:—"As soon as any penitens find peace, exhort them to go on to perfection. Preach full salvation receivable now by faith. This is the word which the devil particularly hates and stirs up his children against, but it is the word which God will always bless. Do not neglect to strongly and explicitly urge believers to go on to perfection. Preach full sanctification, preach it definitely, preach it explicitly, preach it strongly, preach it frequently, preach it constantly, preach it wherever you have an opportunity. Insist on it every where. All our preachers should make a point of preaching it constantly, strongly, explicitly. Explicitly assert and prove that it may be received now by simple faith. If others grow weary and say little about it, do you supply their lack of service. Speak and spare not. Let not regard for any man induce you to betray the truth of God."

These words we do well to ponder—"Let not regard for any man induce

you to betray the truth."

Did Mr. Wesley change his views and practically give up the doctrine? He died in 1791. In 1785 he wrote to Mr. Garretson:

"It will be well, as soon as any of them find peace with God, to exhort them to go on to perfection. The more explicitly you press believers to aspire after entire sanctification as attainable now by simple faith, the more the whole work of God will prosper."

This hardly looks like giving it up.

In 1790, September 15th, just five months and seventeen days before he died, he wrote to Mr. Brackenburg:

"I am glad Brother D—has more light with regard to full sanctification. This doctrine is the grand depositum which God has lodged with the people called Methodists; and FOR THE SAKE OF PROPAGATING THIS CHIEFLY, HE APPEARS TO HAVE RAISED US UP."

November 26th, 1790, three months and six days before death, John Wesley wrote to Adam Clarke: "To retain the grace of God is much more than to gain it. Hardly one in three does this. And this should be strongly and explicitly urged on all who have tasted of perfect love. If we can prove that any of our local preachers or leaders, either directly or indirectly, speak against it, let him be a local preacher or leader no longer. I doubt whether he should continue in the society; because he that could speak thus in our congregations CANNOT BE AN HONEST MAN."

Thirty one days before his death, Wesley wrote to Rev. John Booth: "Whenever you have opportunity for speaking to believers, urge them to go on to perfection. Spare no pains and God, even our own God, still give you his blessing."

And only four days before he died he said—"We must be justified by faith and then go on to full sanctification."

These citations show that the religious passion was "strong in death" with this eminent servant of God, and that entire sanctification was the great feature of this passion.

May we not be permitted to humbly ask the great family of Methodists to TAKE NOTICE.—Christian Witness

## MAKE IT A CRIME

The Christian Guardian calls attention to the fact that in Canada a man may desert his wife and children and not be held guilty of any crime. It is certainly remarkable and discreditable that this country has no law to reach and punish such cases. Of course, if he has money it may be possible to compel him to contribute to the support of his deserted family, though usually he is able to escape even this. At a meeting of the Associated Charities in Toronto a few days ago it was decided to take steps to secure legislation making desertion of wife and children a criminal offence. The following is proposed: "Any husband who shall, without just cause, desert or refuse to provide for the support of his wife and children shall be guilty of an indictable offence and liable to a fine not exceeding \$1,000 or a term of imprisonment not exceeding two years with hard labor, the earnings of such labor to go to the support of his wife." The promoters should see that it covers the cases of the scoundrels who under cover of the Ne Temere decree, and with the encouragement and sanction of the Roman Catholic Church authorities, have abandoned their wives and children.—Maritime Baptist.