

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 15, 1906.

(Semi-Monthly.) NO. 56.

LET US PAY OUR DEBTS.

GUSTAV TORKNKVIST.

The way a great many professing Christians fulfill their financial obligations to their fellow men is indeed a great shame and a reproach to the ever-blessed name of Jesus. The world expects, and it has a perfect right to expect that a Christian should pay his debts and not sneak off leaving a swearing creditor cursing the Christians in general and him in particular.

Of course there are exceptions to the rule, but generally speaking God's children should have no dealings with the great firm, "dirt, debt and the devil." It is sinful for a child of God to run into debt and not have any sure way of getting out. Some Christians (?) will trade in a store until the store keeper tells them they can have no more on trust. Then they will transfer their patronage to another store and deal there until they are found out. I once heard a store keeper talk of a certain preacher and Bible school teacher who was that kind of a customer. He called him a "dead beat." I say amen. Many people who have no grace at all do better than that.

Some intend to pay their debts, but find so many difficulties in the way that they never accomplish it. Look at the way people run behind in the subscription of their holiness papers. "O, it is such a small sum," and so they wait until it grows large enough, for the publisher at least, or they forget it every time they are in town or at the post office. It is a wonder how some folks can remember to forget it year after year.

Some people have such a muddled up conception of right and wrong that they seemingly fail to grasp their obligations. Once a young man was kneeling at the mourner's bench seeking salvation. After praying awhile he asked the brother by his side if God, when forgiving him all his debts, also would forgive his debt to a boarding mistress whom he had cheated. He was told that he had to forgive himself that by paying what he owed.

How shall you get rid of your debt? Pay it. There is no quicker way. I knew a poor school-master in a large eastern city who for years had been pegging away saving as many nickles and dimes as he possibly could spare to pay off debts to people he had wronged when unsaved. Sometimes he hardly had enough for himself and family and at the best his income was small, but he was bent on paying and kept at it.

Do not be a sluggard! If you have been negligent in this, be so no longer. We need to start a revival of paying debts. Let us have a general turning up. It will glorify God and you will be able once more to look people squarely in the face. Ask God to bless your effort. See how you can deny yourself something.

"Owe no man anything, but to love one another." The obligation to love our neighbors is like the grace of God, new every morning, and we will always have this debt, however much we pay off. But the other debts, clear them off.—Herald of Light.

THE WORD AND THE SPIRIT.

There are two ways by which we may know God's will—by the Word and the Spirit. A man is never led of the Spirit who neglects or ignores the Word. He will be rebuked, but

not led. The will of God is revealed in His Word in reference to all the great principles of His Kingdom, and there is no need for any special guidance in reference to these, except to illuminate them. A man finds something he is allowing in his life that the Word condemns, and continues in the indulgence of what it forbids after receiving light on it. That man cannot claim or expect the higher leadings of the Spirit. The Spirit never leads to a higher truth while a minor one is neglected. We believe that many Christians are making a mistake and losing opportunities, by waiting for some special illumination upon matters which are plain duties, and for which God has given us common sense and judgment to decide. Some say, "Well, I do not want to go ahead of the Lord." Well, step out in any avenue which is right and the Lord will step with you. Much of this so-called seeking to know the Lord's will, is in many cases simply wanting the Lord to endorse our own plans. The Holy Spirit will never be the companion of the indifferent or selfish, but will abide with those who are obedient to His Word; and when special guidance is needed in things which the Word does not clearly state, we can trust Him to lead us and this will be to "lead us in triumph."—R. P., Nazarene Messenger.

THE SERMON THAT IS AFTER A SOUL.

The sermon that is after a soul is, like the Master, "filled with compassion." It will have in it what was in Christ's eyes when He looked on Peter with the curses and denials scarce off that poor disciple's lips. It will have in it what was in Christ's voice when He stood weeping over Jerusalem, and said: "How oft would I have gathered thy children together as a hen gathereth her brood under her wings and ye would not." The severest rebuke will get its chief severity from this deep undertone of Divine compassion. And whether it be warning or entreaty, command or invitation, the terrors of the law or the forgiveness of the gospel, the pathos of a suffering and beseeching and pursuing love will bathe it all, and make it clear that if the sermon does not bring the prodigal home it will be because he preferred to trample on his Father's heart and murder mercy.

Brethren of the ministry, what are sermons to "the times" compared with sermons to "the eternities?" Sermons of instruction are indeed, priceless. But the gospel is not simply food for saints it is the cry of alarm. It is a word of rescue. It is a call to repentance. If sinners are not brought to Christ, how can they be built up in Christ? Let it never be forgotten that souls are before us every Sabbath, sinful, unsaved, perishing, lost souls! Men of God "throw out the life-line!"—Pittsburg Advocate.

Drink destroys the drinker's self-respect. Some of the best men in this world have been victims of alcohol. There have been more desperate struggles to reform made by drunkards than were ever made for any other purpose by men holding themselves above their less fortunate brothers. A drunkard struggles and strives, over and over to save himself—to save the self-respect that is slipping away from him.

But eventually self-respect is buried also in the graveyard of drink and principle.—Chicago Examiner.

SPIRITUAL RAPID TRANSIT.

It is God's purpose that the believer should make quick connections between justification and sanctification. While the children of Israel took forty years before they entered Canaan, we are told in Deut. 1:2 that "there are (only) eleven days' journey from Mount Horeb, by way of Mount Seir unto Kadeshbarnea." What years of wandering and murmuring, of aimless loss of time and rebellion against God could they have avoided if they had obeyed the command of the Lord and taken a straight line from the Mount of the Law into the Promised Land. It is still so in this age with God's Israel; the great majority of professing Christians are wandering aimlessly about in their experience, without coming into the definite place of rest which God has promised; and many, we fear, having once come very near the land and being discouraged by their "brethren" turn back into the wilderness and die. Let us preach it out, and shout it out, the new converts can pass quickly into the experience of full salvation, so that there will not be so many spiritual carcasses falling in the wilderness.—Nazarene Messenger.

SENSIBLE ADVICE.

Dr. Alonzo Parker, in a recent address before the theological students of Chicago University, gave this sound advice, that which we have read nothing better on the subject.

"Under no circumstances announce your topics beforehand. By announcing you subjects you gradually fall into sensationalism, and in time your sermons will become sensational. This spoils the effect of your teaching and you lose your object. Better have your hearers come in the expectation that every sermon is to be better than the preceding. Thus you are preserving the dignity of your calling."

We believe it lowers the dignity of the pulpit and the sacredness of the God-given message to parade it beforehand and awaken mere curiosity. We can not imagine such a thing on the part of Jesus or Paul, as advertisement of their themes. All the pulpit needs is to give men good samples when they come and they will come again and tell their neighbors that they have found the place where there is good soul food.—Christian Witness.

THE YOKE.

"Did you ever stop to ask what a yoke is really for? Is it to be a burden to the animal which wears it? It is just the opposite. It is to make the burden light. Attached to the oxen in any other way than by a yoke, the plough would be intolerable. Worked by means of a yoke, it is light. A yoke is not an instrument of torture but of mercy. It is not a malicious contrivance for making work hard; it is a gentle device to make hard labor light. It is not meant to give pain, but to save pain. And yet men speak of the yoke of Christ as if it were a slavery, and look upon those who wear it as objects of compassion. Christ's yoke is simply His secret for the alleviation of human life, His prescription for the best and happiest method of living."—Sel.

At the mining village of Morningside near Motherwell, Scotland, a child six years of age was sent with a bottle of whiskey to a relative's house. On the way he drank about a gill of the liquor and died soon afterwards.

PROHIBITION.

One of the needs of the churches is individual prohibition. We can't be a successful temperance church while we have members that keep alcoholic liquors in their homes and take it for medicine. Sowing seeds of intemperance that may end in damnation. How can such members get down on their knees and pray for prohibition? Methinks it is only mockery for them to do so. Those members weaken the body of Christ. If there is anything the matter with any member of our body the rest of the body feels it. Let every one of those begin at home to make the reformation. If all denominations in our dominion would take this stand what a reform there would be. Prohibition never will be carried until the Christians take that stand. What a thought; profess to be following Christ, and drink what has sent so many souls to hell? Better die than be guilty of such a sin. The teaching of God's word to His children is: to put sin away and not do anything that will cause our brother to stumble and fall; to "make straight paths for our feet lest that which is lame be turned out of the way." How responsible we are to God for the example we set before men? while we keep that soul destroying stuff in our midst in any form. Let us clear ourselves as a church, bear in mind that it has got to be individual work, nothing slipshod about His work. They are working at prohibition now in pelting away at the devil's horns, the saloons, when that is not where his greatest power lies. The evil lurks in many homes, trying to clean up the door yards when the houses need cleaning out first.

Church of Christ advance. This is His battle cry, believe it.

Church of Christ advance,
Lift on high His banner glorious,
March united strong victorious,
Then shall flee the foe before us,
Church of Christ advance.

"RESCUE THE PERISHING."

The words of this song were suggested to the noted, sightless songwriter, Fanny Crosby, by an incident which occurred during a visit she made to the Jerry McAuley Mission, down in Water Street, New York City. After being taken there at her request and given a place on the platform, she asked if there was a boy there who had no mother, and if so, would he come up and let her put her hands on him. A motherless, little bum came up. She put her arms around him and kissed him. They separated. Fanny Crosby went out from that meeting and wrote the soul-inspiring song, "Rescue the Perishing," and the motherless boy went out to drift in the world. When Mr. Sankey was about to sing this beautiful song in the great revival meeting in which he assisted in St. Louis, he arose and related this incident. A man in the audience sprang to his feet and said, "I am the boy she kissed that night. I never was able to get away from the impression made by that touching act until I became a Christian. I am now living in this city with my family, am a Christian and am doing a good business." It pays to do what we believe Jesus would do. That is what Fanny Crosby did.—Selected.

Get right, and you will feel right because you are right.

CIVIC RIGHTEOUSNESS.

THE FACTS IN THE CASE.

The proposed Gothenburg plan for fastening the liquor curse permanently upon this city has progressed far enough to be understood in its intents and purposes. It proposes to reduce the number of licensed saloons to seventy and then leave sixty licensed restaurants, so called, in full blast, beside hotel bars and more than fifty wholesale liquor houses. What does any town the size of Los Angeles want of so many wholesale liquor houses if it is not to evade the law? The whiskey-licensed restaurants of this city are, if possible, a greater curse than the licensed saloons. The editor of the Voice says he counted within an hour's time at one of these licensed restaurants of this city 357 women and girls drinking, and none of them had been served with a meal, as is required by the license. There were 625 men and boys drinking in the place and very few of them had been served with meals. One Sunday night he visited four licensed restaurants, and in passing through counted 57 women in one, 94 in another, 115 in a third, and 126 in the last. All had been served with liquor. At the hour of midnight he has seen girls and women bundled into closed carriages in a drunken condition and taken, God knows where. Now, these hell-holes, which would disgrace Apaches, the Gothenburg plan proposes to leave in our city unmolested. Let every voter who has the milk of human kindness coursing through his veins, record an emphatic NO to the Gothenburg plan.—Nazarene Messenger.

We have a full salvation on a rock foundation and we are going to shout it all over this nation. Glory to God! I wonder if Paul and Peter know that I am having such a good time this morning reading their letters. Paul said in his verse that God had blessed us with all spiritual blessings in heavenly places. That reads like there were places in this country that were heavenly, and I say amen to it. I have been in many places when I felt that the place was heavenly, where God poured out His Spirit on the saints and when sinners were converted and believers sanctified and every soldier got a fresh round of ammunition, there was nothing but heaven that could have been equal to it.—Bud Robinson.

PERCENTAGE OF ALCOHOL.

Our readers may like to know what percentage of alcohol is contained in the various drinks offered by drunkard-makers. The following is approximately correct: Rum 72 per cent.; whiskey 51; brandy 51½; gin 45; sherry 23; port wine 20; madeira 18; burgundy 12; champagne 12; claret 9½; hock 8½; cider 6; lager beer 4. While beer shows the lowest percentage of alcohol, yet it produces more disease, and is probably more destructive of human life and happiness than any other alcoholic stimulant. Its use is slowly but positively detrimental. While it is peculiarly deceptive at first it is thoroughly destructive at last.

We are glad so many are remembering their New Year's vow to renew for the HIGHWAY have you sent yours yet?