



The King's Highway

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Soul Passion

By E. W. Lawrence

A Norwegian artist once painted a picture of an early-day Salvation Army prayer meeting. The Salvationists were kneeling in prayer, and their faces were rapturous in worship. Their eyes were closed, as if in an agony of great desire, and there were seekers at the mercy seat—a sight dear to the heart of every soul lover. But what struck the careful observer most was the burden depicted on their faces. The burden for souls is our great need today.

The Word of God gives a sad picture of the real condition of mankind. Sin has cursed the world, and alienated it from God and from righteousness; yet God views mankind as immortal souls worth saving. One told Ruskin of his disgust with London clay; and Ruskin pointed out that London clay was a combination of three elements: white sand, soot, and water. From the clean, white sand there came the matchless opal and sapphire; from the soot, the diamond; and from the water, the dewdrops that lie on the rose petal. So does God see through the crude exterior of man's being to possible inner beauty and worth.

The old-time Methodists used to sing, and mean it:

Poor outcasts of men
Whose souls are despised
And left with disdain,
By Jesus are prized.

That expresses the Saviour's love for the lost; that love which he manifested to Mary Magdalene, to the swindling Zacchaeus, and to the backslidden Peter. Jesus saw souls not merely as they actually are—and He does that—but also as God intended them to be.

Here are five ways, of many, in which the "passion for souls" manifests itself:

1. Heart sorrow, or, as Paul declared, a willingness to become anathema (accursed) so long as souls are brought to the feet of the Crucified.

2. Mental and spiritual anguish, a personal Gethsemane experience and the consequent submission to the higher will of God. "Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt."

3. A willingness to be or to do anything, as with the sainted David Brainerd, who said: "I cared not how or where I lived, so that I could but gain souls to Christ. While I was asleep I dreamed of these things, and when I waked, the first thing I thought of was this great work. All my desire was for the conversion of the heathen, and all my hope was in God."

It means that we must be willing, if necessary, to leave our cultured homes, and to live and work amid the filth and squalor of slumdom, or on the foreign field, if by all means we might save some.

4. Sleepless nights; and no better illustration can be cited than that of Mrs. Catherine Booth, the mother of the Salvation Army. When she was on the banks of the "River," and enduring many sleepless nights, God gave her anew a vision of the perishing multitudes, as they cried in agony and despair, "Won't you please help us?" She replied, "Oh, yes, Lord; I will go anywhere to help poor, struggling people. I would go on an errand to hell, if the Lord would promise me that the devil would not keep me there."

5. Warfare in the foremost trenches. William Booth said that he wished it were possible to send his officers to hell for twenty-four hours, as an important part of their training; while Charlie T. Studd said he desired not to live within the sound of the

LORD, TENDER OUR HEARTS

By Rev. C. C. Cross

Lord, tender and soften our hearts
And melt us and break us we pray.
Oh make us to be in accord!
And pour out Thy Spirit today.
Please make us more loving, Dear Lord,
Revive us whatever the cost.
Oh! grant us compassionate hearts,
And bring in the straying and lost.

church or chapel, but to "run a rescue shop within a yard of hell."

On a certain Sabbath in 1866, young Hudson Taylor was in an agony of mind as he tramped the beaches of Brighton (England). He thought of the respectable Christians in their cloistered pews, and then was transplanted in the spirit to the teeming multitudes of China, as they lay without God and without hope for eternity, and for whose welfare few of the church members even cared.

The shame of it! Holiness is not for personal ecstasy; neither is it for adornment. It is warfare, and that on the very doorstep of Satan's domain.

Cast your eyes for a moment over the world, and see the need there is of the transforming grace of God. When Garibaldi was calling the youth of Italy to follow him and join in his cause for the freedom of their lands, one timid youth asked him what the reward would be. Garibaldi's uncompromising answer came: "Wounds, scars, bruises, and perhaps death. But remember, through your bruises, Italy will

be free." "Then," said the young man, "I will follow thee to death;" and he did.

During the last great war, Mr. Winston Churchill promised the peoples of this island nothing save "blood, and sweat, and tears," but declared that to be the price of freedom from the Nazi yoke. It is true spiritually!

God has commissioned us to serve Him, and to join Him in the cause of world-wide redemption. He also has nought to offer save blood, sweat, and tears, and perhaps death here on earth; but, if we will join Him in this crusade, the teeming multitudes of earth shall be delivered from the bondage and thralldom of sin.

Miss Carmichael, of the Dohnavaur Fellowship, truly says:

Give me the love that leads the way,
The faith that nothing can dismay,
The hope that no disappointments tire,
That passion that will burn like fire.
Let me not sink to be a clod:
Make me Thy fuel, Flame of God!

While F. W. H. Myers, in his St. Paul, cries for:

Oh, for a voice, a cry and a complaining!
Oh, that my sound were stormy in their ears,
Throat that would shout, but cannot stay for straining,
Eyes that would weep, but cannot wait for tears!

But whence comes this passion for the souls of the lost? Romans 9:1 to 3 shows Paul's love for sinners; but that issues from the experience of Romans 8, which is the fullest description of the Spirit-filled life. Indeed the compassion for souls is one of the seven attributes of life in the Spirit. The secret is in the mysterious, gracious, and glorious indwelling of the Holy Spirit. It is the fruit of the Spirit-filled life, and the ninefold fruit of the Spirit in Galatians 5 is really an enumeration of the attributes of the Redeemer himself. The worldling saw the early Christians, took note of their wonderful lives, and asked, "Where have we seen the like before?" The answer came, "Why, in Jesus of Nazareth, whom these people serve." Christ's own life in us and through us in the Person of the Spirit himself is the secret of the apostolic passion for the lost. My old tutor, Dr. Joseph Brice, says: "Pentecost, perpetually realized, was—and is—the secret of the apostolic passion for souls."

Will you make this your prayer?

Oh, for a burden to break my heart,
A burden to make the teardrops start!
Oh, for a love for the souls of men!
Oh, for a love for the lost!

—Herald of Holiness.