

# The King's Highway

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

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## PERFECT CLEANSING.

Who would be cleansed from every sin,  
Must to God's holy altar bring  
The whole of life—its joys, its tears,  
It hopes, its loves, its powers, its years,  
The will, and every cherished thing!  
Must make this sweeping sacrifice—  
Choose God, and dare reproach and  
shame,  
And boldly stand in storm or flame  
For Him who paid redemption's price.  
Then trust (not struggle to believe),  
And trusting wait, no doubt, but pray  
That in His own good time He'll say,  
"Thy faith hath saved thee; now receive."  
His time is when the soul brings all,  
Is all upon His altar lain;  
When pride and self-conceit are slain,  
And crucified with Christ, we fall.  
Helpless upon His word, and lie;  
When, faithful to His word, we feel  
The cleansing touch, the Spirit's seal,  
And know that He does sanctify.  
—A. T. Allis, in Prevailing Prayer.

## FREEDOM FROM SIN.

L. W. JOHNSON.

Is it possible to be made free from sin in this life? Jesus says in St. John 8:36, "If the Son therefore shall make you free, ye shall be free indeed." What an awful thing it is to be in bondage. When I see the poor convict wearing his stripes, I think how bad it is to be deprived of the freedom of our country; and then I think of the poor sinner who is bound down by the devil, and a captive by his will.  
The more we see of this old world and its wickedness, the more we are impressed with the truth of the statement in the Scriptures, that the devil is the God of this world. And that he has the most of it under his power there can be no mistake. Oh, the thousands and millions of people that are bound down by the fetters of the devil! We believe that Jesus can make them free. Paul says in Acts 24:16: "Herein do I exercise myself, to have always a conscience void of offense towards God and towards men." Now if we are sinning against God our conscience will condemn us. Jesus says if we believe not on him we are condemned already. We see in this Scripture a possibility of having a conscience void of offense.  
"There is therefore now no condemnation to them which are in Christ Jesus." (Rom. 8:1). When we are in Christ and are right with every person living we have a clear conscience, and are not afraid to meet God. "Awake to righteousness and sin not; for some have not the knowledge of God: I speak this to your shame." (1. Cor. 15:34). It seems to me that it is a shame for any one in this enlightened age and country to think they have to live in sin. But we find people nearly everywhere we go, who say they "sin every day," and that they cannot possibly keep from it as long as they are in the flesh; and their only hope of freedom is death. The book says the Son is to make us free. Thank God! He can make us free, and can make us free now.  
On the street a few days ago, a man spoke to me, and invited me to visit his people. He said he had been drunk for a week, and that he could not quit drinking. I told him Jesus could make him free. Another man I used to see on the streets drunk so much told me one day just after he had been on one of these drunks, that he hated whiskey, but that he had no power to keep from drinking it. Some

time after that the man came to the Wesleyan church. He bowed down before God, and God raised him up, and he has been a sober Christian man ever since.

The apostle says in the 5th of Romans, "Where sin abounded, grace did much more abound." And then in Romans 6:1,2, "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" We see from this Scripture that it is possible for us to be led to sin; and if we are led to sin, we cannot live in sin. If we were living in sin, we would not be dead to sin.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:6.)

The reason people do not live free from sin is because they have not had the old man destroyed, the thing from which the sin springs. The old man in converted people is continually rising up and giving them trouble; and they think because they feel the carnal mind in them, that they cannot be made free.

But when the old man is destroyed, he does not rise up any more. A dead man never moves or gives us any trouble.

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Rom. 6:22. Here is another proof that we may be made free from sin; and instead of sinning every day, we may have our fruit unto holiness. Sin and holiness are two opposites and will not mix. God says, "Be ye holy." Thank God, there is a freedom in Christ. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2. "And she shall bring forth a son and thou shalt call his name JESUS for he shall save his people from their sins." Matt. 1:21. We see from these Scriptures that Jesus' mission was to this old sin-cursed earth: to save his people from their sins. Now, he can do this, or else he is not the Christ of the Bible.

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose was the Son of God manifested, that he might destroy the works of the devil." I. John 3:8. We see from this that if we sin we are of the devil. But we see also that Jesus was manifested to destroy the works of the devil. The work of the devil is sin, in every shape. God is not the author of sin, but the devil is the originator of the whole business.

Reader, there is no excuse for living in sin, for Jesus can make you free. If the blood has not cleansed you from all sin, look to him now, and be made free.

## CONFLICT IN PRAYER.

Prayer is sometimes hindered by the powers of darkness. It is not only human inertia, but demoniacal antagonism that is to be overcome by supplication. As there are conspiracies of unseen foes, and united forces of wickedness to accomplish human ruin and oppose all righteousness, so there must be leagues of prayer to successfully withstand these combinations. Union must be met by union.

At times, in prayer, one seems to

be well nigh overcome by these unseen powers of iniquity. Communication with heaven seems cut off. A sort of strange apathy or palsy creeps over the mind and heart. All kinds of skeptical suggestions flit through the soul. Discouragement bordering upon despair intrudes itself upon the feelings. We seem unable to do anything at all—but look up. Look through tears and against darkness and whisper to ourselves, "Though slay me, yet will I trust him." This is the prayer of confidence, 'midst the musket roar and on a dark night when the battle seems to be against us. This prayer is heard in heaven. The answer now soon comes. We find we have taken deeper root in God. From hence we bear more fruit.

## FEELING LIKE IT.

Among some truisms, or statements published as such, which I saw the other day in an exchange was this, "Never shout when you don't feel like it." I was led to question the validity of advice that makes feeling the source of an act. I was taught in my youth that saying of John Wesley, "To trample under foot that enthusiastic doctrine, that you are not to do good unless your heart is free to it," which I have always held as very good advice. I began to wonder if the followers of Gideon on that fearful night of battle when commanded to break their pitchers and should consult their feelings about it, whether the soldiers wear with their continued marching about Jericho, when at last the final circuit was made and the priests blew the trumpets, consulted their feelings about the matter of shouting. Of course we are not to simulate feelings which we have not, but there is that which in these days is regarded as shouting, such as a hearty amen to the truth, and the offering of a word of praise to God, which is no more a matter of the particular conditions our feelings are in than the shout of Gideon's three hundred or the army about the walls of Jericho. When the command comes for all the people to praise the Lord it is not a question of feeling, but of obedience.—Nazarene Messenger.

## SUFFER LITTLE CHILDREN.

"Please let me go with you, mamma," had often been little Olive's earnest appeal as I started out to give the gospel to the heathen women. But because of disease and filth that one usually meets with among the people, I hesitated to take her. One day as we were going to a village some two miles distant from our station, Olive again pleaded to go with us; so I decided to take her, thinking I would leave her in the wagon, outside of the village, while I went into the village. But this was not our Lord's plan. As the cart stopped outside the village immediately a company of women crowded about us, with their little ones clinging to them. So I commenced to talk to them until one asked me to sing. As I sang I could hear Olive's voice singing, distinct and clear. As we finished the hymn, Olive caught my skirt and whispered, "Mamma, let me talk to them." Her earnest little face was full of entreaty, so I said, "All right, darling, speak to them." Our singing had drawn together a larger crowd, and as little Olive leaned for-

warned me the way was made. I was not die of hunger, but do. Oh, Jesus is him, do, women," preacher broke in her face in my All during this had been made eye, even of on the little women said her to talk "No, try of her say th

worth you wicked people up and said, "Me little girl come every of the true God; then we him. No one has told us; we know the right way." So I had the blessed privilege and joy of telling them more of Jesus and the way of salvation. It would take a long article to record all the remarks passed on the little missionary, not on the difference of the clothes or the white skin, but in her knowledge of true things and of God. One woman truly said, "It is because these people serve the true God. We serve stone idols, and listen to men; and look at us and our children." As we journeyed home I asked Olive why she cried, and with tears chasing each other down her cheeks she said, "Because I felt so sorry for them. They do not love Jesus, and will they not all go to hell when they die? Mamma, I shall surely be a missionary when I get big." And I believe she will. It seems to us God has put his seal upon her. She spoke in Marathi as easily as she would in English. Not only does she love to speak to the heathen of Jesus, but daily lives for him before her little sister and brothers, and her delight is indeed in his Word.

Who can tell the influence of the missionary's children and the missionary's home in the many dark homes of the town he lives in and the surrounding villages? When the children are taught to love the people, to pray for them and not merely to look upon them as their inferiors and servants, but as a people for whom Jesus died, they will be living examples of the gospel the parents teach. Thus the missionary home becomes a beacon light and an object lesson, teaching the transforming power of Christ.—Mrs. J. W. Johnson in The India Alliance.

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desire to pour out from heaven the true place of love and adoration, the gratitude, praise, of the inner spiritual nature. (John iv., 23,24.) When God is supreme in the heart's affections, and the believer happiest when alone with God, we have an evidence of healthy spiritual growth. Third. A growing conformity to God's will—when obedience to that will becomes a law of the life and the believer can say, 'I delight to do thy will, O my God. Yea, Thy law is within my heart,' then is there another evidence of spiritual growth. No one can be Christlike who has not these three characteristics of a growing spiritual life.

Don't get the idea into your head that the work of holiness can't get along without you. Rather get the thought that you can't get along without the work of holiness. Have the work in you and you will be in the work. On the other hand you will be subject to the bighead, and will expect to be handled with care, and will feel abused and neglected and injured if not looked up to and treated just right; on the other hand you will never think about the treatment you receive. You will be so absorbed in the work that you will not notice petty annoyances. It is said that Edison becomes so intensely interested in his work that he at times forgets to eat and sleep. And he accomplishes something.

The experience of holiness is not substitute for daily earnest secret prayer. It should cause us to pray more instead of less. Failure here will bring weakness.