

# 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

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## LET THY BEAUTY BE UPON ME.

GERTRUDE PALMER.

May Thy love so grandly tender  
Find within my heart a place,  
And Thy beauty's shining splendor  
Be reflected in my face.

Smooth my brow with loving fingers,  
Leaving tranquil beauty there,  
Till no lines of trouble linger  
Showing days of toil and care.

May my life show forth the glory  
And the goodness of my God.  
And my lips retell the story,  
As I walk where Jesus trod.

Let thy beauty be upon me,  
Strengthen Thou my feeble hand,  
Till the labor I do for Thee,  
Through eternity shall stand.

—Wesleyan Methodist.

## BIBLE HOLINESS VS. POPULAR HOLINESS.

C. N. GOOD.

This is certainly an age of deception and sham, in which the minds of the people are diverted and misled, and all kinds of substitutes are brought to bear upon the public. Holiness, too, is suffering because of counterfeiters that are branded "Holiness."

Bible Holiness is wholeness, completion, perfection and entire sanctification. Holiness therefore belongs to the realm of the spiritual; it is an experience subsequent to conversion. God through Christ has made full provision in the atonement for man's perfect restoration of all that which he has lost by the fall of our first parents, either here or hereafter. The restoration of the moral image of God, lost in the fall, is provided for in the atonement of Christ and made personally available through repentance and faith for the forgiveness of our actual sins, and the exercise of appropriating faith in the blood for the cleansing of all inherent impurity, thus restoring the moral image of God to all who fully avail themselves of the atonement.

Sin exists in mankind both as a state and an act. The act of sin or transgression places man in the attitude of rebellion against God's laws. And the state of sin renders man depraved, unclean and unholy, in comparison with God's purity and holiness. If we thoroughly understand this point concerning sin as an act and a state, there will be no difficulty in understanding, not the second blessing, but a second experience or entire sanctification. In justification our actual sins are forgiven, but there remains yet the carnal mind to be removed from the heart. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?" 1 Cor. 3:1-3. "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. "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son cleanseth (not purgeth) us from all sin." 1 John 1:17. "Be ye therefore perfect even as your Father which is in heaven is perfect." Matt. 5:48. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works,

and of faith toward God." Heb. 6:1. "As he which hath called you is holy, so be ye holy in all manner of conversation." 1 Pet. 1:15.

## WHAT HOLINESS IS NOT.

1. Holiness is not consecration. Many seem to think the two are identical, but let us remember that consecration precedes holiness and is only one of the conditions to the receiving of holiness.

2. It is not the perfection of conduct, judgment, knowledge, etc.

3. It does not imply freedom from temptation. Jesus was holy and yet He did not escape temptation, but was "tempted on all points like as we" are.

4. Nor is it the recovery of a back-slidden state. Here is where probably some have made a mistake in the past.

5. Nor is it divine healing, or abstaining from meats, etc.

6. Nor is it absolute, angelic, or Adamic perfection, but Christian perfection in its full meaning.

Bible Holiness brings complete deliverance as stated in 1 Thess. 5:23, "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." It brings death to the old man: "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. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11. We need holiness that brings deliverance from the carnal mind, and that saves the people from a disposition of fault-finding, worldliness, stinginess, pride, covetousness, anger, self-seeking, doubts and fears. The baptism with the Holy Ghost and with fire, is the only kind that will bring this deliverance.

## POPULAR HOLINESS.

Popular holiness—the teaching of holiness that suits the carnal mind.

1. There is the "getting it all in conversion" theory, which hinders the people from walking in the light and crossing over Jordan getting in the land which we read of in Deut., "But the land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven. A land which the Lord thy God careth for, the eyes of the Lord thy God are always upon it, from the beginning of the year unto the end of the year, a land of wheat and barley, and vines and fig trees, and pomegranates, a land of olives and honey, a land wherein thou shalt eat bread without scarceness, thou shalt not lack any good thing in it, a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the Lord thy God, for the good land which he hath given thee." Would to God that people would see the beauty of getting over into the land.

2. The "grow into holiness" theory. Instead of those who adhere to this theory getting an experience where they are dead to sin as the apostle Paul teaches in his Epistle to the Romans, they "keep the old man under" at least try to do so, even if he does pop out at times and cause them much distress. These have certainly forgotten the exhortation in 2 Cor. 7:1, "Having therefore these

promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The fact is they are no farther in ten years than they were when they started. It is by faith and not by growth that our hearts are cleansed.

3. The "continually consecrating" theory, or "sentimental holiness." This is very prevalent among the Christian people of today. They realize there is a deeper work of grace, and are under the impression that by consenting to it or consecrating themselves every Sabbath they attain holiness. They are continually consecrating and never getting to definite experience. This kind of consecration does not bring the death to the old man and of course just suits the carnal mind. It brings no separation from all sin and the world and worldly conformity, but leaves the old man in the heart. They never get to where they can say with Paul, "I am crucified with Christ," nor do they realize the application of the blood to the cleansing of their hearts, and as a result they go on as before and make no progress in the divine life. People say, "We have gotten wiser," and cry out, "more learning, and culture on this line," this certainly suits the devil. Brethren, not more learning or culture, but more holiness, more love is what is needed.

May God keep us on the old landmarks of Bible Holiness!—Gospel Banner.

## CONSECRATION AND MISSIONS.

The President of the English Wesleyan Conference said in a recent meeting:

"If there is a high tone in the Church life at home there will be a great interest in the work abroad. The Rev. Andrew Murray has told us this in his Key of the Missionary Problem. Not through any special missionary advocacy, but in prayer Christian people realize that they are doing all they could for the salvation of others. How did the China Island Mission begin? It began in prayer and faith. Yes, and the prayer of one man. The elements which belong to the Christian character, and which are so necessary for the work at home help us in our work for the heathen. How could we get on without the master principles, faith and love and devotion and enthusiasm? So with the spirit of sacrifice, forgetting ourselves in ministering to others. Prayer is the breath of our life. If all these are essential to the work of God in England, how necessary they are for the work in heathen lands! If this is so, how important there should be a high spiritual life at home to insure prosperity abroad! Many conventions show the longing which they must have in many hearts for purity, the hunger and thirst after righteousness. We can never forget one section of the hymn book, "Seeking for Full Redemption." Those hymns go to the very heart of Scripture, and the "notes" of that life are Union with God. If we keep to the teaching found in St. John's Gospel we are safe from any misteaching. St. Paul teaches that believers are altogether dependent upon the Work of the Holy Spirit; and Consecration means being fully given up to God. Those are the great ideas which belong to the Christian life. If, under God's guidance, we can lead our people to these fairer fields of Christian life and experience, the missionary work will be safe and all our necessities will be met."—Wes. Methodist,

## CLEANING FIRST.

Many years ago, in a large camp meeting, held in a beautiful grove far from our western coast, we saw something and heard something that we have never forgotten.

The summer sun was glinting through the leafy branches on a large altar service. The cloudless blue was showing through the tree tops. The crude benches were well filled, and the clean straw had many kneeling forms on it. The air was so still, the meeting, too, was still. It was the time of prayer, when suddenly a man of God, in whom the people had great confidence, came along the row of seekers and said, "How many of you came here seeking power?" Heads were lifted all along the line signifying that power was just what they wanted. That holy man grew pale, and his voice trembled with earnest feeling as he replied, "You will never get it. No one does that makes it the object of their search. If anybody here wants to be made clean from all sin, I can tell you how to obtain that, and the power will come when God comes to abide in the cleansed soul." This was the first camp-meeting the writer ever attended, and these words fell strangely on the ear. Are they not true in a very real sense? Is it not the broken spirit seeking holiness of heart that gets the indwelling Christ, who sanctifies that yielded vessel for His use and bestows power and all else as we need it?

How pertinent the words of God in Jer. 13:27, "Wilt thou be made clean? When shall it once be?"—Peniel Herald.

## A SEVERE REBUKE.

John Wesley detested the heartlessness of hoarding. One of the sharpest rebukes he ever administered was in a sermon preached in Dublin, in 1879, when he was an old man and almost ready to leave this world. How the fire must have flashed from the lustrous eye as he proceeded to arraign his hearers after this fashion:

"O that God would enable me once more, before I go hence and am not seen, to lift my voice like a trumpet to those who gain and save all they can, but do not give all they can! Ye are the men, some of the chief men, who continually grieve the Holy Spirit of God, and in a great measure stop the gracious influence from descending on our assemblies. Many of your brethren, beloved of God, have no food to eat; they have no raiment to put on; and not a place where to lay their head. And why are they thus distressed? Because you impiously, unjustly, and cruelly detain from them what your Master and theirs lodges in your hands on purpose to supply their wants! See that poor member of Christ, pinched with hunger shivering with cold, half naked! Meantime you have plenty of this world's goods—meat, drink, and apparel. In the name of God, what are you doing? Do you neither fear God, or regard men? Why do you not deal your bread to the hungry, and cover the naked with a garment? Have you laid out in your own costly apparel what would have answered both these intentions? Did God command you to do so? Does he command you for so doing? Did he entrust you with his (not your) goods for this end? And does he now say, "Servant of God, well done?" You

well know he does not. This idle expense has no approbation, either from God, or from your own conscience. But you say you can afford it! O be ashamed to take such miserable nonsense into your mouth! Never more utter such a stupid cant; palpable absurdity! Can any steward afford to be an arrant knave? to waste his Lord's goods? Can any servant afford to lay out his Master's money any otherwise than his Master appoints him? So far from it, that whoever does this ought to be excluded from a Christian society."—Anon. —Wesleyan Methodist.

## AN EAGLE DECEIVED.

A lady once wore a fashionable hat trimmed with a white bird with outstretched wings. A large American eagle, a pet of a company of cavalry at the place, saw the bird on the lady's hat and swooped down upon it. The lady was greatly alarmed. She screamed for help, but before anyone could go to her assistance the eagle had carried off both bird and hat. Several men climbed to the roof whither the bird had carried its prey, but the eagle was not to be caught. It flew to a higher roost out of the reach of its pursuers. There it settled to enjoy its meal, but when it found that the bird was only a stuffed imitation, it vented its disappointment by tearing it and the hat to tatters. The owner of the hat left the place bare-headed without giving her name. She doubtless felt chagrined at the loss of her hat, but no one will be sorry if it has led her to refrain in future from following the cruel fashion, which is causing the destruction of so many beautiful birds. It may suggest, too, the fact that women who depend for their charms on their apparel, are liable to suffer the fate described by the prophet: "Their glory shall fly away like a bird." Hos. 9, 11.—Selected.

My! wouldn't that eagle create a commotion if he was let loose on a fine Sunday near some fashionable church. He might find a stray feather or two by visiting a holiness church, for some have reappeared where they were once pulled off.

## WANTED—AN EASY PLACE.

The late Henry Ward Beecher once received a letter from a young man who recommended himself very highly as being honest, and closed with the request, "Get me an easy situation, that honesty may be rewarded." To which Mr. Beecher replied, "Don't be an editor, if you would be 'easy.' Do not try the law. Avoid school-keeping. Keep out of the pulpit. Let alone all ships, stores, shops, and merchandise. Be not a farmer, nor a mechanic, neither a soldier nor a sailor. Don't study, don't think, don't work. None of them are easy. Oh, my honest friend, you are in a very hard world! I know of but one easy place in it. That is the grave."—Sel.

Vigilance is in watching opportunity; tact and daring in seizing upon an opportunity; force and persistence in crowding an opportunity to the utmost of possible achievement.—Austin Phelps.

The first backward step is almost imperceptible; it was those tiny flakes of snow, seeming to melt as they touch the earth, but falling one upon another, that have formed the immense mass which seems ready to fall and crush us.