

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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BALM.

After the heat the dew
And the tender touch of twilight!
The unfolding of the few
Calm stars.
After the heat the dew.
After the sun the shade,
And the beatitude of shadow;
Dim aisles for memory made,
And thought.
After the sun, the shade.
After all there is balm;
From the wings of dark there is
wafture
Of sleep—night's infinite psalm—
And dreams.
After all, there is balm.
Virginia Woodward Cloud.

FAITH, NOT FEELING.

We are now touching a delicate question. Man is a complex being. It is not to be wondered at, the writer of old exclaiming, "I am fearfully and wonderfully made." Man is a trinity, soul, spirit and body. Now this complex being called man has many properties. Viewed from one standpoint he is an animal. Again we look and he is an intellectual, reasonable being. Again we take a view and see him an accountable, responsible being, possessing a will power that governs his every action. And yet again we find him an emotional being, susceptible of every shade and variety of feeling, from love to hate, desire to disgust, fear to trust, joy to grief, etc., etc.

Now, these last mentioned are the avenues the devil takes delight in approaching. And the reason is obvious. He can more easily deceive and control the individual through these emotional qualities than any others. And also they are the most difficult to guard. It is so natural for man in general to want to feel good and happy. In fact, this is the chief aim of man. To enjoy one's self is considered life; to be unable to enjoy one's self to be worse than death.

Now, as the emotional qualities are somewhat of a floating character, appertaining to whichever of the other properties for the time being is predominant, it can be seen how unstable they must be. These emotional qualities have two extremes, varying in intensity all the way from one to the other. At one time they are operating through the physical, enjoying the pleasure of a tasty meal when hungry, or the draught of a cool drink when thirsty; or suffering the effects of a bitter, nauseating mouthful that was expected to be delicious; at another time operating through the intellect, rejoicing over the receipt of a letter from some dearly beloved friend who was supposed to have been a long time dead, or grieving over receiving a curse where a blessing was looked for; or, again, through the essence of depravity, causing momentary joy over the indulgence of some sinful pleasure, or grief and remorse for being caught the first time committing some dastardly deed. The reader can use his own imagination in furnishing further examples and illustrations. Yet remember this fact, that the emotional qualities are of a floating character and never have an avenue exclusively of their own through which to operate, and are never the part of man through which faith performs its functions. We do not mean that it is never affected thereby; for there is absolutely nothing that can come in contact with any part of man's entire being but what in some degree affects the emotional

qualities. The emotional part controls our feelings. This part in turn is controlled by our other properties; for, as we have heretofore stated, the emotional qualities co-operate and act in accord with whichever of the other properties at the time being predominates. So when we are in the sublime heights of divine love our emotional faculties rejoice. We "feel good." Of course we do. It is right here that the tempter whispers, "You're right out where you ought to be. If you can only keep right here what a power you will be for the church!"

Satan don't dare to entice sin now. He knows better. But comes with plausible flattery, just putting the Christian in mind of how happy he is. In an off hand way calling his attention to the blessing. But after awhile the blessing subsides. Pretty soon the tempter comes along and holds up some imaginary flaw or perhaps some trivial mistake the Christian has committed, magnifies it, and at the same time whispers in the Christian ear: "See what you've done! You ought to have known better than that. Now you've lost your blessing. 'Remember from whence thou art fallen.' The tempter is not backward in quoting scripture). 'Repent and do thy first works lest I come quickly and spue thee out of my mouth.' You get right with God and you'll be just as happy as you were last prayer meeting night."

The Christian knows that he is not as happy as he was last Thursday night; that isn't as happy as he was all day Friday. He begins to turn the subject over in his mind. The more he ponders the more Satan parades his fault, imaginary or otherwise, before his eyes, and continues to whisper in his ear: "Repent and seek the blessing." Oh! how many souls are deluded right here. Feelings are not faith. Instead of heeding the apostolic injunction, "We walk by faith, not by sight," they seek for the blessing. Now, the emissaries of Satan are experts in counterfeiting the feelings and in co-operating with our emotional faculties. But please remember that faith never co-operates with nor works through the emotional faculties. The only way the emotional part is affected by faith is when the physical or spiritual part of man is elevated by the exercise of faith. Faith works only through the physical part, and that with the consent of the will, which governs the entire realm of man.—Wesleyan Methodist.

WORLDLY CONFORMITY.

Peter Cartwright was a noted Methodist minister. He was ordained to the ministry in 1804. He gave in 1856, a clear witness against worldly conformity in the Methodist church at that time. He wrote:

"We had, at that time when I was ordained, no choirs, no organs, in a word we had no instrumental music in our churches anywhere. The Methodists in that early day dressed plain, attended their meetings faithfully; they wore no jewelry, no ruffles. They could, nearly every soul of them sing our hymns and spiritual songs. The Methodists of that day knelt down in the public congregation, as well as elsewhere, when the preacher said, 'Let us pray.' There was no standing among the members in time of prayer, especially the abominable practice of sitting down during that exercise was unknown among early Methodists. They generally fasted

once a week, and almost universally on the Friday before each quarterly meeting. If the Methodists had dressed in the same 'superfluity of naughtiness' then as they do now, there were very few even out of the church that would have had any confidence in their religion. But, oh, how have things changed in this educational age of the world! I do declare there was little or no necessity for preachers to say anything against fashionable and superfluous dressing in those primitive times of early Methodism; the very wicked themselves knew it was wrong and spoke out against it in the members of the church. The moment we saw members begin to trim in dress after the fashionable world, we all knew they would not hold out. Permit me here to give a few cases in confirmation of some things I have said."—Sel.

A LIFE OF FAITH.

We cannot too strongly insist upon the point that the higher Christian as it is sometimes denominated, is peculiarly a life of faith. There are very many who get their minds filled with the idea that there is a special experience in connection with this grace, and they are most earnestly and persistently in quest of this experience. Now, there is an experience, of course, but this is not the main feature of the grace. Its main feature is faith in God; an acceptance of and a submission to the will of God. Such a constant acquiescence as makes us independent of experience. If God gives us a joyful experience, we accept it as an indication of His will while it is given. If He withholds a joyful experience, we are satisfied, for we recognize that, too, as an indication of His will while it is withheld. The point is, to keep our will steady to the Divine will, to live a life of faith in God. This suggestion will be important, not only for those who are struggling for a higher life, but for some who are living that life. "If all the Lord says is true, then why am I thus? I am often without joy; sometimes my mind is not perfectly composed; now and then my communion with God seems interrupted. Again, I suffer severe inward conflicts. I am frequently unconscious of anything like trouble; and again, in these distresses, I cannot always understand my condition, but am perplexed in regard to my state." First, observe you say, "I am often without joy." Now, let me ask, does sanctifying grace imply perpetual joy? I think the testimony of witnesses (living and dead) on this point is that their prevailing state of mind is not of high emotion. On the contrary, they have calmness, quietness and rest of soul. Second, ah, but you say "My mind is not always perfectly composed." True, it may be hurried, through its connection with the body and the world around; though nervous influences and passing events. It may also be discomposed through ignorance or misconception, but observe, mental disquiet does not infer unsanctified affection. Third, but you say, "My communion with God sometimes seems interrupted." Mark, seems interrupted. You may be mistaken in this matter. What is communion with God? It is unceasing rapture in prayer; it is an unvarying sense of God's presence; it is an equally distinct apprehension at all times of His love to us? Is it an unchanging degree of assurance? Nay, is it not

rather steady faith in God; and may there not be this faith without much, if any, joy? Fourth, but "I suffer inward conflicts." Yes, and so do all the sanctified. We are sanctified to prepare us for conflict. Those who are most holy are often set in the front of the battle. Fifth, but "I am frequently unconscious of anything like triumph." Is thy triumph in the midst of the battle? The soldier first fights and then triumphs. Mark, in the midst, a joy of hope. Sixth, "I am sometimes perplexed respecting my religious state." This may involve the intellect rather than the affections. Entire sanctification does not imply perfect self-knowledge. We may wish to know too much. If we understood all we should have no need to trust. We may know, and we ought to know, our general state, and where we stand in Divine things.

This higher life, then, does not imply perpetual rejoicing. And now to confirm these propositions, glance at the blessed Redeemer. In Him we have an example of perfect sanctification. Was He perfectly joyful? Hear Him say, "My soul is exceeding sorrowful." Yes, He was a man of sorrows. Did Christ maintain undisturbed mental composure? Think of His scene of agony in the garden and on the cross. He was sore amazed. Did Jesus have uninterrupted communion with the Father? In the sense of confidence He had. Had the Saviour freedom from severe conflict? Nay, a life of conflict. Did Jesus always trust? He always withstood, never yielded. Triumph implies exultation. Was Jesus a man always aware of the necessity of His present sufferings? As He was, so are we—perfect resignation.

What poet is it says of the lark, "Whose nest is in the furrow, but whose soul is in the skies?"

It seems to me that is a just description of the entirely sanctified disciple. "His soul disdains on earth to dwell: he only sojourns here." His home is in the empyrean, in the pure atmosphere and surpassing glories of the Divine presence. The Hindoos talk about a bird so ethereal that it lives in the upper air, feeding on the moonbeams and drinking the virgin shower. This is a fable, of course, but is it not true of the believer, that living a life of faith he lives above the world, feeding on the shining of the Sun of Righteousness and refreshing himself with the virgin waters of the Holy Spirit? Believe me, dear friends, if we are in the world we must not be of it, partaking of its spirit, and following its customs and maxims. Earthliness debilitates, defiles, degrades, and, sooner or later, destroys all vitality in the Divine life. You remember the ancient fable of the giant who could not be subdued because every time he fell his mother, the earth, let such power into him that he sprang up at the moment and killed his antagonist, until Hercules, discovering the secret, held him in his grasp, and so crushed him. Exactly contrary is it with the Christian. The earth is not his mother. He is the child of the Sun of Righteousness, and if he descends to settle on the earth his strength vanishes. Now, brethren, if we would ascend into our native region, the region God has prepared for the soul, we must lay aside every weight. We must sever all the ties that unduly bind us to the earth. Not even right hands or right eyes

must be spared. Selfishness and self-indulgence must be no more for us. We must get entirely away, and clearly and gloriously up—coming down no more. We must lift up everything we do in it, and hope from it, into the purer life of sacrifice and trust in which we abide with the Master. It must be with us as it was with Noah when he made the ark. He did not expect partly to wade and partly to float, but he went in, he and his, taking all the freight of his world's stock with him. The Lord shut him in, and the Lord lifted him up, and the Lord took care of him.

The waters now became his element, and he had no other. So, when we go out into faith we renounce every human trust. Our expectation must be alone on God, resting there, not on any human pillars.

Dear, precious friends, we have been talking together for nearly three years, and yet we feel that we have much to say—more, very much more, than we shall have time to communicate. Some of you, during our pastorate in Wilmington, have felt it your duty and privilege to devote yourselves in a fuller sense to the service and glory of Jesus. I am concerned that you should be steadfast and immovable. If, however, you should fall from the experience to which the Spirit of God has lifted you, you may recover it again, but you will find it has lost its virgin freshness. It will then, as now, be sanctification through the blood, but their will be the tormenting memory of loss, of unfaithfulness, that will sometimes fit like a cloud across your sky. Oh, friends, do not carelessly part with this summer bloom of Christian character and religious experience. Sacrifice, suffer, die, but be true to this grace.

First refuse to comply with temptation under any circumstances, or to any degree. The slightest compliance will soil your garments. Do not ever parley with the enemy. Avoid the very appearance of evil. Second, live in the use of all the ordinary means of grace and prayer. The more I pray the happier I am. The mightiest men, Luther, Bramwell, Collins, Hewittson, Jesus, prayed without coming. Third, meditation. We must sometimes stop to take our reckoning.

Fourth, searching the Scriptures with a humble, honest teachable spirit, and oh, the joy you will feel as you find some great nugget of gold, as you dig around the roots of these great trees of Heaven's planting will make this exercise a rich privilege and an exceeding joy.

Fifth, Christian communion with those who are instructed to live the higher Christian life. This communion you may find in conversation, religious biography, meetings for the promotion of holiness. Sixth, cherish the spirit of entire sanctification. Seventh, live a life of faith. Not a life of painful endeavor. It operates when we do not think of it. It is that mysterious hand by which the holy soul clings to God amid all temptation, and so is kept from sin. Eighth, learn to live by the minute! Take care of the moment while you have it, and the next when it comes. You can live the minute without sin. Do it then. The days are made of moments. In all these counsels remember God is the efficient agent. He gives you power to will, and then you are kept by His power.