

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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"I WILL LIFT UP MINE EYES."

I will lift up my eyes,
The earth shall not enthrall me,
I will go forth with God
Wherever He shall call me;
The muddy ways are low,
I will attempt the mountains,
And drink the purer streams
Of the eternal fountains.
Care drags the spirit down,
But eyes by faith uplifted
O'er stony ways can climb,
And see the hard rocks rifted,
The higher airs are pure,
The breezes aid endeavor,
Give me the upward path
That ends in joys forever.
My help comes from the hills,
The hills of God above me;
He dwells among the heavens,
And He will always love me,
He bids my soul ascend,
His angels' voices call me;
I will lift up my eyes,
The earth shall not enthrall me.

MARIANNE FARNINGHAM.

SANCTIFICATION.

W. B. GODBEY.

Sanctification is the work of grace by which God prepares His children for usefulness in this life, and congenializes them for His own glorious presence and the society of the angels and redeemed spirits forever. It is the theme of our Savior's valedictory prayer. (John xvii.)

It is notable, in this prayer, that none but His disciples are the subjects of sanctification. He positively excludes all others, setting forth the incontestable fact that sanctification is for none but the disciples of the Lord.

It is impossible for a sinner to be a disciple. The genuine regeneration of the Holy Ghost is the only thing in the universe that can transform a sinner from the image of Satan to that of God and make him a disciple of Christ.

Therefore sanctification is for Christians only and utterly beyond the reach of this wicked world. Sanctification is hagiasmos, from alpha, not and gee, the world. Consequently it means that work of the Holy Spirit, by which he takes the world out of you; antithetical to regeneration, by which the Holy Ghost takes us out of the world. Hence regeneration which takes us out of the world and sanctification which takes the world out of us, constitute the two grand supernatural, antithetical hemispheres which constitute the glorious new world of the redemptive scheme.

In the stupendous work of human renovation there is a world to be created and another to be destroyed; regeneration executes the former and sanctification the latter. They are both the positive supernatural works of the Holy Ghost. In the former the new man of grace is miraculously created in heart by the Holy Ghost; the old man of sin, i. e., the carnal mind, Adam the First, being conquered by the terrible sledgehammer blows administered by the Holy Ghost in regeneration and grace imparted the new man to keep him in subjugation; meanwhile a terrible civil war inevitably rises between these two irreconcilable armies. (Gal. v, 17.) This is a conflict which never calms down till one or the other of these indefatigable contestants is slain.

The heart of the regenerate is a constant battlefield. Intriguing demons are constantly manoeuvring to persuade Christians that they can sustain their loyalty and yet commit some sins. Such is but the vile falsi-

fication of Satan, who knows God says, "The soul that sinneth it shall die" (Ezek. xviii, 4, also v, 20), establishing the fact that you forfeit your salvation, and the new man dies the very moment you sin. Therefore eternal war with the man of sin is the only living hope of the regenerate. Consequently the sanctification, which slays the man of sin alone can give permanent victory to the regenerate soul. Beware of that shoddy sanctification that does not slay the man of sin. It is not the Bible type. (Rom. vi, 6, also v. 22; Col. iii. 3; Deut. xxx, 6, and other Scriptures innumerable.)

The old man of sin is slain and taken out of the heart to make room for the new man of grace, whom the Holy Ghost fills, and in whom He abides forever.

Sanctification is from sanctus, holy, and facio, to make. Therefore it simply means the process by which the Holy Ghost makes you holy.

"THE COMMON PEOPLE HEARD HIM GLADLY."

One of the most notable utterances of the Madras Decennial Conference was this of the Lord Bishop of Madras, Dr. Whitehead, in which he explains the mass movement among the pariahs of South India towards Christianity, where they find sympathy denied them by Hinduism. He adds: "The Brahmins and upper castes have had their chance. For more than fifty years the Gospel has been preached constantly and earnestly by able and devoted missionaries throughout all the larger cities of India to the more cultured classes. It is only within the last few years that missionaries in South India have been compelled by the force of circumstances, rather than led by any deliberate design, to turn to the pariah. And the recent movements have been only another illustration of a fundamental principle that has governed the spread of Christianity from the first, and the crowning proof of the truth and power of Christianity in every age lies in the fact that the poor have the Gospel preached to them. The fatal obstacle at all times is pride; and if pride forbids men to enter the Kingdom of Heaven with the outcast and poor, it is impossible for them to enter at all."—Woman's Missionary Friend.

THE FACT OF FAITH.

THOS. H. NELSON.

Inspiration tells us that without faith it is impossible to please God; in fact the extent of God's pleasure and our profit is measured according to our faith. The medium of our acquaintance and the measure of our acceptance with God is found in faith alone. "Only believe and thou shalt see the glory of God." The mightiest revivals and the most powerful pentecostal displays are but the results of an intelligent faith based on penitential righteousness. Whatever can be said of faith, the very reverse is true of unbelief. It displeases and separates from God. It causes formality and fosters self-indulgence and failure. The most frigid formality and the rankest heathenism are but the legitimate harvest of unbelief. In fact the whole tenor of the New Testament is to the effect that unbelief is the damning sin and largely the main sin with which the human family are charged. Yet in spite of all this on every hand we hear the principle of practical unbelief excused and plead-

ed for by so called radical preachers and mission workers under the guise of a greater radicalism. Men are ever prone to unduly exalt what the human can do and belittle what the divine must do in the work of redemption. They are prone to belittle and ignore the revealed Word of God and fall back on the supposed teaching of some dead saint or denominational founder for their authority. And in nearly every such case they are seen by close investigation to be entirely contradictory in many respects to the true spirit and teachings of the man they champion.

In Christ's day He fully exposed and elucidated the principals that Moses established and yet the fossilized disciples of Moses crucified him for heresy and blasphemy. He was in exact accord with Moses while they were backslidden. Real faith is not a fossil but a vital principle of eternal intelligence and advancement. It is very opposite of formalism and stagnation and death. It brings the soul into a conscious and constant communion with a personal Christ who makes himself and his teaching not Moses, Wesley, John Knox or any dead saint, the standard of authority. Oh the beauty, glory, sweetness and power of a personal acquaintance with God by faith. The heart confidence that faith inspires is the secret of success. Jesus says, "Have faith in God."

AN APT ILLUSTRATION.

The Rev. Peter McKenzie was once preaching on the text, "The Kingdom of God is like leaven which a woman took and hid in three measures of meal." He emphasized the fact that the woman put the leaven into the meal before it could be efficacious.

Then he remarked: "I should like to capture all the scientific men who deny God, and put them on a desert island. When I had safely landed them, I would say: 'Now you make your own eggs without poultry, create here your own cattle.' Why," he continued contemptuously, "they could not make a potato; and yet they arrogantly affirm that all this beautiful world, and all its varied beauty and life, came from a barrow-load of earth!"

"MEET FOR THE MASTER'S USE."

When one is thirsty, it matters little whether the water is offered in a common earthen cup or in a golden pitcher. When one is very hungry, and you carry him bread, he does not care whether you take it on a silver plate or on a wooden tray. So the grace of Christ may be carried just as well in the heart of a plain fisherman as in that of a learned rabbi; but the vessel must be clean. Christ will not send the blessing of eternal life to lost men through unholy lives. He will not honor us by putting us in trust with the Gospel if our own hearts are unclean and impure.—J. R. Miller.

BEWARE.

John B. Gough, the world-famed orator and reformed inebriate, says of strong drink: "Young man I say to you, looking back to the past, and standing as I do under the arch of the bow, one end of which rests in darkness and the other on the sunny slope of paradise, I say unto you beware! Touch not the accursed thing! and may God forbid that you should

suffer as I have suffered, or be called to fight as I have fought for body and for soul."

HEALING AND THE ATONEMENT.

We do most fervently and faithfully believe in the healing of the sick in answer to prayer, both by the blessing of the Lord in the use of means, and without the use of such means, by the direct and exclusive power of the Holy Spirit. We believe that every gift or blessing obtainable from God comes because of the vicarious atonement made by the death of the Lord Jesus Christ; but the healing of the body is based upon the atonement as one of the gifts of the Spirit, which He imparts according to His own will; while sin is removed by the grace of God upon the single condition of faith in the Lord Jesus Christ; sickness may be the result of acts which are in no sense wrong on the part of the sick person, even of acts with which has no part or lot except as the victim of the acts of others, hence, no guilt can attach to such a condition; while sin exists either as the tendency to do wrong, or the result of yielding to that tendency, and when that tendency is yielded to it becomes an act always carrying with it guilt. A condition in which there is no guilt cannot be set upon the same basis as that where there is guilt, hence sin must be removed by the grace of God, while sickness is removed as the gift of health from the Lord; both of them made possible by the atonement, but the one by a process different from the other, yet both of them involving faith and prayer and the meeting of conditions. If sickness and sin stand exactly on the same basis and are to be dealt with in the same manner, both must have attached to them guilt, and this makes sin and sickness practically the same, hence a sick person is a wicked person and must be without the saving grace of God, a conclusion which carries with it the most horrible consequences. To say that the health of mankind is not provided for in the atonement is to speak contrary to the Word; but to say that health and sin are provided on the same basis and therefore are to be dealt with in the same manner is also to speak contrary to the Word. The Bible distinctly recognizes the fruit of the Spirit, without which no man can be saved; and the gifts of the Spirit, of which a man may be destitute and yet be saved from sin. St. Paul distinctly classes healing among the gifts of the Spirit. He who persistently declares that sickness and sin are provided for alike in the atonement, and that the sick are to be as much urged to seek health as the sinful are to seek salvation, makes a confusing mistake and is in danger of either giving encouragement to sinners that their sinfulness is of little account, or of disheartening the sick by making them believe that their sickness is a bar to the blessings of the Lord. He who, on the other side, persists in saying that sickness is not provided for in the atonement is confusing the Word of God and is in great danger of disheartening the sick and preventing their approach to God for the blessing which he bestows severally according to his will.—Wesleyan Methodist.

Love of country is best expressed in the endeavor to do something that will minister to her higher life.—The Presbyterian.

JESUS THE JUDGE.

A lady engaged in litigation was advised to consult a certain lawyer, and engage him to defend her cause. She delayed for one reason or another until the last moment. At length going to him, she began to explain her case; but she was stopped by his saying, "You are too late, I cannot now be your advocate, for I have been appointed a judge." Let sinners beware. Just now if they come to Christ, they will find in him a Saviour, an Advocate. Let none delay, but put away those frivolous pretexts for procrastination, and come to Christ at once, lest delay be followed by a summons to meet him, not as the Saviour and Advocate, but as the righteous Judge.—Selected.

A CAREER FOR YOUNG MEN.

I want to say to the young men who are thinking what noble thing they can do in this world, what thing that is worth while, that will live and make the world better—that something to honor God among men is the very best thing they can do. It is a noble thing to start, or help to start, a mission school in a godless neighborhood.

It is a great thing to teach a Sunday school class and put the thought of God into some young hearts. It is a great thing to find the way into a prayerless, loveless home, and tell the story of the love of Christ there.

It is a great thing to take a child and put on its life the image of Christ. It is a great thing to be active and earnest in a church, helping to hold up the burning light of God's love in a community. There are countless ways in which we may start divine blessing in the world.—Dr. J. R. Miller.

It is one of the terrible marks of the diseased state of Christian life in these days that there are so many that rest content without the distinct experience of answer to prayer. They pray daily, they ask many things, and trust that some of them may be heard, but know but little of direct, definite answer to prayer as the rule of daily life. There are enough people in America who profess to be wholly given up to God to pray down the greatest revival since Pentecost if they would pray through, and if it did not come at once to dig down into their own lives and see what or where was the hidden wedge of gold that prevented the answer. Pray, and pray through!—Ex.

What is more foolish or more sinful than withholding from God that which is His due? So long as we do not surrender entirely to Him, He cannot bless us. The smallest chamber of the heart shut against His sovereignty shuts the door of blessing against us. It is vain to expect peculiar mercies from God so long as we have not yielded to Him the last talent, the last impulse. Even our withholding of gold from God may withhold His glory from us. When shall we learn that we can never cheat God? We only cheat ourselves. God repays a thousand fold for all we give him.

It is gratifying that churches are getting away from the old and questionable methods of raising money for religious purposes. But there is yet need of teaching on the subject—teaching that fairs, bazaars, tea-meetings and the like are poor ways of getting money for Christian work, and that the right way is to pay the money directly into the Lord's treasury.—Religious Intelligencer.