

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

VOL. XIII. (New Series.)

WOODSTOCK, N. B., JULY 15, 1903.

(Semi-Monthly.) NO. 46.

THE SIMPLE DESIRE.

O Master, let me walk with thee
In lowly paths of service free!
Tell me thy secret, help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me thy patience, still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sheds a shining ray
Far down the future's broadening way,
In peace, that only thou canst give,
With thee, O Master, let me live.
—Washington Gladden.

ENTIRE SANCTIFICATION.

J. H. MEEK.

It is a fact that some have sought and obtained the experience of entire sanctification and have lost it. Yes, it may be lost. Do you inquire how it may be retained?

1. See to it that your consecration is complete all the time. This is as absolutely necessary as it was in the first place to obtain the experience. We do not need to re-consecrate what has already been consecrated, but simply keep all upon the altar continuously, and as added light comes we are to walk therein and we will discover that there is further and deeper consecration to be made as we advance in Christian experience. We are to keep "hands off" for we belong wholly to the Lord. This is a vital point, and must receive careful and constant attention.

2. Implicit and continuous obedience and faith. "If ye be willing and obedient ye shall eat of the good of the land." "If ye love me keep my commandments." By perfect obedience to God's requirements we incur the displeasure of the world and of many professed Christians. Here is a temptation to compromise, but bear in mind it is better to obey God than men. If you are fully saved you are one of the peculiar ones and do not conform to the world, but are separated therefrom and find pleasure in both doing and suffering the will of God. "To obey is better than sacrifice." Your faith will be tried but if you continue to trust the Lord Jehovah you will find him faithful in the fulfilment of all his promises and that he is your salvation and strength. "Behold, God is my salvation; I will trust and not be afraid, for the Lord Jehovah is my strength and my song; he also is become my salvation." We are justified by faith and we are kept by faith. It is a blessed thing for us and well pleasing to God when we trust him fully for all things. "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee."

3. Definite testimony. Doubtless many fail here. We meet with opposition and severe criticism in many places when we repeatedly testify to full salvation. In early Methodism great stress was placed upon the importance of young converts relating their Christian experience, which was deemed necessary in order to retain a justified state and to advance in the divine life, and it is equally important for sanctified Christians to do the same now. As we stated in a former article on testimony we believe more people lose the experience of holiness from a failure to testify definitely to

it than for any other reason. The more you testify to it in the right spirit, the clearer your own experience will be and the more helpful you will be to others.

4. Labor for the salvation of others. Let it be your single aim, whether you are a preacher or not, to lead sinners to Christ and believers into the experience of holiness. "He that watereth shall be watered also himself." Activity in the service of God develops and enlarges our faith and all our graces.

5. Attend upon all the means of grace. Much time should be spent in secret prayer, which imparts a preparation for public prayer and public services. "Pray without ceasing." The daily study of God's Word is absolutely necessary. This is food for the soul, and the source of spiritual power and strength. Do not neglect the careful and prayerful reading and studying of God's Word; if you do the penalty will be the loss of spiritual life. "Thy Word is a lamp unto my feet and a light unto my path." "The entrance of thy words giveth light." "Thy Word have I hid in mine heart that I might not sin against thee." "Search the Scriptures." It also will be found helpful to read holiness literature. We are often encouraged, instructed, and strengthened by reading the experiences of others and the exposition of Scripture relating to this subject.

6. We should avoid lightness and jesting in conversation and seek to be a blessing to every one with whom we come in contact.

7. Watchfulness. "Watch ye, stand fast in the faith, quit you like men, be strong." We need always to watch and pray. Watch against all evil. Watch for opportunities to do good and get good. Watch your tongue and your conduct. "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

"KEEP THYSELF PURE."

Was it not through love for Eve that Adam fell? He ate the forbidden fruit because the woman offered it to him, the woman whom God had given him. Sampson was mighty, but in the lap of Delilah, he became weak as other men. David was the man after God's own heart, but by Bath-Sheba, Satan brought him down to the depths of shame and wretchedness. Solomon's wisdom was proverbial, but through the influence of strange women, he fell into the abominations of idolatry. Say unto yourself, fellow disciple: "My soul, be on thy guard." Satan does transform himself into an angel of love! In the unsuspected bewitching garb of affection, he lies in wait for thy soul, nor stays till he robs the heart of grace, rifles thee of chastity and leaves thee despoiled, bleeding, dying. At his fiendish touch, the love that was at first religion, possibly—probably—innocent and pure, became natural affection then became sensual; finally devilish.

A married person who feels any union of spirit, with one of the opposite sex, and becomes more intimate with that being than otherwise they would, has reason to look aloft to find if a danger signal needs not be put athwart the pathway there.

If married folks do not watch their loves for other than their own lawful companions, they may be led away into the snares of the Devil. Those

whom God hath joined together, let not Satan as an angel of light, put asunder, and bring reproach.

The same applies to unmarried men and women. When you find, if a man, that you only get help in counsel or in prayer, from a sister in Christ Jesus; and, if a woman, can only get such help from a brother in Jesus—then beware. Beginning in the spirit, it may sadly end in the flesh. The hungering, may not be after righteousness, but after forbidden fruit. Beware of "Spiritual affinities." These are the doors through which the Devil has entered and ruined many a soul.

Above all things, "keep thyself pure." How sad must be the weeping for virtue lost; for manhood all wrecked and reputation ruined. Too sad for tears; too black for crape, to tell the awful woe.—Ch. Witness.

CRUCIFIED.

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth ye should not serve sin." (Rom. vi, 6.) The dying-out of the believer to all sin, and everything contrary to the will of God, is pictured by the apostle under the figure of crucifixion. Was crucifixion painful? So is the spiritual death that it illustrates.

Was it a mode of death that was dreaded? So is the death of carnality.

Was it an ordeal through which the subject must pass, before he can be everything and every one? So is the crucifixion of the old man.

Was crucifixion despised by the public? So is the destruction of inbred sin.

Was crucifixion a comparatively short process? So may be entire sanctification.

Did crucifixion always culminate in death? So does the crucifixion of the carnal mind.

While the approaches to death in crucifixion were gradual, was the death instantaneous? So is the instantaneous destruction of the old man of carnality in the heart of the sanctified believer.

To the error which is being quite widely taught in some places that entire sanctification does not destroy the old man of carnality, we would reply that this very figure of crucifixion is positive proof that it culminates, not in its remaining repressed, but that there is a speedy death.

Dean Alford, in referring to this passage, says: "As the death of the Lord Jesus was by crucifixion, the apostle uses the same expression of our death to our former sinful self, which is not only by virtue of, but also in the likeness of, Christ's death—as signal, as entire, as much a death of cutting off and putting to shame and pain, that (the aim and end of the being crucified with Him) the body of sin might be destroyed; the body of sin, i. e., 'the body which belongs to or serves sin,' in which sin rules or is manifested, or expressed by the 'members' (ver. 13); in which is 'the body of death' (vii. 24)—the law of sin."

John Wesley, commenting on the same passage, says: "Our old man, coeval with our being, and as old as the fall, our evil nature; a strong and beautiful expression for that entire depravity and corruption, which by nature spreads itself over the whole man, leaving no part uninfected. This

in a believer is crucified with Christ. . . . All evil tempers, words, and actions which are the members of the old man (Col. iii, 5) might be destroyed."

"For in that he died, he died unto sin once; but in that he liveth, he liveth unto God." (Rom. vi, 10.)

THE CONDITION.

If you should go into the pulpit of the average city church and set up a Bible standard of repentance, regeneration, witness of the Spirit, and obedient living, insisting on shunning the appearance of evil, you will arouse almost as much opposition as if you preached entire sanctification as a second work of grace. Almost all city churches—and those in the towns and country are little better—are largely made up of members who will tell you that they are Christians and they commit sin against Christ, but that everybody does the same. These people, or a very large per cent. of them, can tell of no time, name no place, where they were converted, and can give you no satisfactory evidence that they have the witness of the Spirit. They are prejudiced against the doctrine and experience of holiness; they do not believe in the possibility of a heart from sin set free, and a life lived in righteousness and true holiness. They do not desire or seek after such an experience, and they have strong prejudices against ministers who preach, or people who profess the experience of sanctification.

Why is this the case? Why is it that with a Bible so plainly written on the all-important subjects of holiness and sin, emphatically declaring that "without holiness no man shall see the Lord," and "the soul that sinneth it shall die," that such large numbers of church members condemn holiness and defend sin?

We think we can to some extent, explain this strange situation. For a number of years past, there has been among the various denominations a great greed for numbers. Statistics have been exalted above piety. There has been a much greater demand for quantity than for quality. Hence great numbers of people have been gathered into the churches, who are unconverted. While they are in the visible kingdom of God, yet they are in rebellion against Him. Their so-called religious life has been a great disappointment to them. They have felt nothing of the change or joy or power they hear others speak of. They are of the world, and get their pleasures from the world, which they have brought with them into the church.

Second. There is a class of people in the church who were once converted, but the influx and predominance of the large unconverted element chilled the spiritual life out of them, and they are entirely back-slidden, and run greedily after the worldly pleasures and amusements about them.

Third. For several decades the various denominations have been in a contest with each other in the matter of raising money.

From village to city there has been a strenuous effort among the various congregations to surpass each other in beautiful and expensive church buildings. This has led to two most disastrous forms of sin. One, the seeking after and submitting to the rich in order to get their money, and the other, the resort to all manner of

questionable methods in raising finances, fairs, shows, theatricals, and these of the most inconsistent sort have held full sway in a very large per cent. of the churches, and that with the approval and defense of those high in authority. Along with the building of fine churches has come the college enterprise, and every stone has been turned to raise money by the various denominations in their efforts to outstrip each other in building, equipping, and endowing colleges.

With this state of things existing church discipline has been almost unknown. The rich and worldly have been permitted to do as they pleased, and go undisciplined and practically unrebuked.

Along with all this has come the great tidal wave of commercialism. National prosperity has reached high water mark, and men making haste have forgotten God. This current of money love has swept through the churches, and its back waters have drowned out class-meetings, prayer meetings, family altars, and personal piety.

All of this has prepared the way for a cultured unbelief to quietly find its way into the churches, gradually undermining the faith of the people, not making a bold attack upon the great principles of our religion, but looking with assumed piety upon what it has denominated the stupidity of those who have clung to the sublime supernatural in regeneration and sanctification.

This picture is not over-drawn. We have only sketched a bare outline of the situation without putting in the coloring, but the wide-awake, genuinely candid, and truly pious, will say that the sketch is true to life.—Sel.

WHAT FAITH DOES.

Never make a Christ out of your faith, nor think of it as if it were the independent source of your salvation. Our life is found in 'looking unto Jesus' not in looking to our own faith. By faith all things become possible to us; yet the power is not in faith, but in the God upon whom faith relies. Grace is the locomotive engine, and faith is the chain by which the carriage of the soul is attached to the great motive power. The righteousness of faith is not the moral excellence of faith, but the righteousness of Jesus Christ which faith grasps and appropriates. The peace within the soul is not derived from the contemplation of our own faith; but it comes to us from Him who is our peace, the hem of whose garment faith touches, and virtue comes out of Him into the soul. See then, dear friend, that the weakness of your faith does not destroy you. A trembling hand may receive a golden gift. The Lord's salvation can come to us though we have only faith as a grain of mustard seed.—Exchange.

The home of every Christian family should be in the best respects a place for the combination of the better part of the Church and the State.

The only way to have order in the home is to have a place for everything and then put everything in its place.

The young man who sits by the fire dreaming of greatness, while his mother carries wood for the stove, has got hold of the idea of greatness by the wrong end.