

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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CRUCIFIED WITH CHRIST.

CHARLES WESLEY.

Come Holy Ghost, all-quicken fire,
My consecrated heart inspire,
Sprinkle with the atoning blood:
Still to my soul thyself reveal;
Thy mighty working may I feel,
And know that I am one with God.

Humble, and reachable, and mild,
O may I, as a little child,
My lowly Master's steps pursue!
Be anger to my soul unknown;
Hate, envy, jealousy be gone;
In love create thou all things new.

Let earth no more my heart divide;
With Christ may I be crucified,
To thee with my whole heart aspire;
Dead to the world and all its toys,
Its idle pomp, and fading joys,
Be thou alone my one desire.

My will be swallowed up in thee;
Light in thy light still may I see,
Beholding thee with open face;
Called the full power of faith to prove,
Let all my hallowed heart be love,
And all my spotless life be praise.

THE SPIRIT OF POWER.

REV. THOMAS WAUGH.

"Ye shall receive power, after that the Holy Ghost is come upon you."—Acts i. 18

We have already seen that our Lord's disciples needed the baptism of the Holy Ghost to cleanse them from sin. A glance at their work before and after Pentecost makes it just as evident that they needed the Spirit's fullness as an endowment of power for services. They had been for three years in close companionship with Jesus. From His lips they had heard the great truths of His Gospel, and He had unfolded to them the teachings of the Scriptures concerning Himself. He had commissioned them to preach the Kingdom of God, to cast out devils, and endowed them with gifts of healing. They had been eye witnesses of His miracles, and the inner message of His parables had been explained to them. They had seen Him upon the cross. And they had seen Him in His resurrection power, with death finally conquered.

And yet, with all these wonderful privileges, these men were still unqualified to obey the Lord's command to go and evangelize the nations. Something more they needed, and what that something was the Master told them in the words of our text. While in most cases true love for Christ begins at the cross, our true service for Christ begins at Pentecost. This is true for the Christian today as it was for these men. The Lord's command was ringing in their ears, but they could not, dare not attempt to carry it out until they had received their great equipment.

Failure after failure marked the work of these men prior to their baptism of fire. We can not say how many converts they won for their Master. No doubt they did splendid work, and much of it, but it was only after the anointing flame came upon them that their work really began to tell. It is hardly too much to say that "more souls were converted under Peter's first sermon on the day of Pentecost than by all the disciples together in all their ministry before that time." The great reason why so much earnest Christian work, prayer and sacrifice today yield such meagre results is this—a large proportion of our Lord's disciples are living on the wrong side of Pentecost. Like the first disciples previous to that wonderful day, they know Jesus,

they love Him, and they follow Him, some near and some afar off, but they have never claimed their own personal Pentecost. They have not received this the first great qualification, without which all other gifts and qualifications are practically powerless in the work of saving men.

Many of our men seem to have got very little further than those Ephesian converts who said. "We have not so much as heard whether there be any Holy Ghost." We seldom hear a prayer for the Holy Ghost which is based upon the assurance that His fullness is a personal present blessing that God urges upon us now. We are often grieved and amazed at the way in which some Christians refer to Him, and at their ignorance of His relations to Christian life and work. Yet we only have Christ with us, as we have His Spirit in us, for in His glorified body Christ is with the Father. When He went there, He sent the Holy Spirit to be His own continued life on earth.

The Holy Ghost is just as present with believers now as Jesus was with His disciples during His earthly ministry. It was their privilege to look upon, to hear, and to speak to the living Christ. They saw Him cleanse the leper, heal the palsied, give sight to the blind, and enable the dumb to sing His praise. They saw the deaf restored to hearing and the dead raised to life. We have not, as they had, the bodily presence of the Lord, but we have His living Spirit. He is with all His servants today, just as real a presence, though unseen. We see no form for He is a Spirit, but we hear His voice in the lives of others. He is working miracles all around us today, as Jesus did when down here in the flesh. The age of one class of miracles may be past, but miracles just as glorious are witnessed now. Just as our Lord wrought miracles in the eyes of all, so the Holy Spirit works spiritual miracles in our midst today. They say the lame walk, and hear the dumb sing; we see the drunkard made sober, the libertine made pure, and dead souls raised into glorious life. We see changes wrought in human hearts and lives that are utterly beyond all human power.

Oh, that the church of God would realize this! Just because He is unseen many Christians seem to forget the blessed fact of His presence. They forget that He is as certainly with them now as Jesus was with the twelve, and is just as able and willing to heal the sin-sick and to raise dead souls to life, as Jesus was to cleanse the leper and to call Lazarus from his tomb to the hearts and homes of his weeping sisters. For eighteen centuries He has been among men saving sinners and sanctifying believers, just as Jesus was present to heal and to forgive when here in the flesh.

We are often asked, "Have not all Christians the Spirit?" Certainly. "If any man have not the Spirit of Christ he is none of His." But all are not "filled with the Spirit," and having the Spirit, and being filled with the Spirit, are different things in degree. The disciples had the Spirit before Pentecost but in that they were filled, and we have seen with what wonderful results.

Let us borrow a well known illustration of this difference between having in part and having in fullness. Egypt has the river Nile all the year

round, but as a fertilizing power the Nile is practically useless till it is in flood and overflows its banks. Then it bestows the needed blessing upon every foot of land it touches. It is when we are filled with the Spirit to the point of overflowing that we become a power for good to others. It is then that "rivers of living water" flow from our innermost being and others are blest. Drops are all very well, and we are grateful for them, but the land is so thirsty in these days that we deeply need the "rivers." Thank God, we may have them.

Christ longs to give us not only "Life," but "Life more abundantly." In St John's Gospel, Chapter iv., He speaks of His Spirit as a "well of water in us," and in Chap. vii., He speaks of the outflowing "rivers." It is when we reach this point that others are richly blessed through our lives, prayers, and toil. Many of us are like old pumps with cracked buckets and worm-eaten valves. To get a little of the water of life from us some one has to shake us again and again. Even then the little we do comes from us with sundry gurgling, grumbling, protests, and the moment the pressure is off us the effort dies away with weary signs. But receiving from God the infilling, we gladly, joyously, go to men with the outflowing, and "everything lives whither the river cometh."

"Then will the personal Pentecost make us all evangelists?" we are often asked. Certainly, but it is not given to fit us all for the one kind of work. We are often deeply pained by our people comparing pastoral work with the work of our evangelists, as some of us are, and very few have our privileges of freedom from circuit harass, worry and care. In the gift of the Holy Ghost to the church there is great diversity of operations. "He gave some apostles and some prophets, and some evangelists, and some pastors and teachers." All different orders and methods of work, but all fitting one into another, and all working for the one great end—"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

This baptism is not to make us all alike. It is for women as well as for men, and for learned and illiterate alike. The promise is to all the children of God, and the blessing is to enable us to do the best advantage that work in our Master's vineyard to which, in his love and wisdom, he has called us. Though some of us did become evangelists when we received this anointing, the Lord's call and gift were there before, but dormant. For some of us the day of Pentecost marks an era in our past, almost as clear and startling as our conversion to God. We bless God, and we and many others shall have to bless him forever for the time when we claimed as our own the baptism of fire.

This equipment is not eloquence, nor is it intellectual force or keenness. It is not any human gift, power, or qualification whatever. "It may be added to gifts of learning, as with Paul; or to gifts of eloquence, as with Apollos; but it may be given to ignorant and unlearned men like Peter and John." It is a power altogether distinct from all gifts of mind and speech, and the power which alone can vitalize them and make them effective in the work of God. It is this marvellous something, this holy unc-

tion pervading what we do and say, which tells those to whom we are sent of God. It is this which converts a look into a saving message, and which touches into mightiest effectiveness the simplest word we speak or the feeblest effort we put forth. To this full equipment for Christian life and service every believer in Jesus is called to God and called now.

THE JOY OF SALVATION.

Blessed is he whose transgression is forgiven, whose sin is covered."—Psalm xxxii. 1

Joy in the Lord is a portion of a saved soul. Old Thomas was a Methodist class leader in Lincolnshire, but he was at times a very lugubrious melancholy class leader. All the tunes he gave out at those times of gloom were in the minor key, solemn and slow, wailing and sad. Old Thomas had in his class William Martin, a happy soul of the type of "Billy Bray. "Hallelujah!" frequently bubbled from his heart to Martin's lips. He could not restrain himself; he overflowed with the joy of forgiveness. Why should he not shout? Why should he not sing? He was forgiven by God. Old Thomas came into the class one day "sulking and burning," as they call it in Lincoln, and he was looking out for the most doleful hymns he could get in Wesley's hymn book. He finished turning over the leaves. The 152nd will do for him in the dumps today. He gave out the melancholy words, "Ah whither shall I go, burdened and sick

and faint!" Brother Martin will you please raise the tune?"

"No, I won't," said William Martin, "I am not burdened and sick and faint. You can get anyone that likes it to raise the tune. Glory to God, I am happy saved and going to heaven. I'll not sing that hymn hallelujah."

"Well, brother William, raise another hymn."

Up jumped William and to the old triumphant tune of "Gabriel" he gave out,

"O for a thousand tongues to sing
My great Redeemer's praise."

and they sang it and sang it again as if they would take the roof off. Ah, that is the tune to sing. If forgiveness is a fact, if we are free from all iniquity by the pardoning grace of God, why should we not sing? Why should we not join joyous David in this glad psalm? Blessed is he whose transgressions are forgiven, whose sin is covered."—Dr. John Robertson in The Christian Scotsman.

HOW TO BECOME CHRISTLIKE.

Have you ever considered, when you pray to be made more Christlike, what such a prayer really means? There is only one way to become Christlike, and that way is the way of the cross. Christ bore his cross daily, and so must we, his followers.

Does our petition ascend for more faith? Come with me and I will show you how that prayer is answered. Do you see that sturdy oak by the road-side? The earth has been washed away on one side so that its roots are somewhat exposed. How vigorous they are! How deep they extend into the earth! What made those roots so strong, so vigorous; what gave them such depth, such a hold on the earth? Ask the storms and the winds which have surged about this tree for a century. Every storm made the roots strike deeper into the soil.

And it is not different in human

life. We pray for faith; the answer comes in the form of some severe experience which stirs the soul to its depths, shatters its accustomed supports, and drives it in sore extremity to the Refuge of which only those who have been in the storm and stress feel the need.

If the map of life lay unfolded in our hands, all of this would be different. If we knew how every experience would terminate, could see ourselves beginning, progressing, emerging from the various experiences of life and know beforehand every detail and the issue, there were room for stoic endurance, but not for faith. For faith is not grounded in the seen but in the unseen.—Selected.

HOLINESS.

J. H. LAWRENCE.

"Be ye therefore perfect even as your Father which is in heaven perfect."—Matt. 5:48. We might compare an ordinary man of the day with some of the capitalists and he would feel himself poorer than before and unable to stand with them in regard to capital; yet the great God of Omniscience positively commands the human family to be perfect as he is perfect; and when we begin to look at ourselves, and weigh ourselves, we find we are insufficient of ourselves, but when we look up to Christ who is our sufficiency, we find in him wisdom, righteousness, sanctification, and redemption. We cannot conceive of a man, who is compassed about with infirmities, being perfect, as God is as regards all of his attributes as God of heaven and earth.

We find the preceding verses to be speaking of love. Some one may say, we cannot be perfect in love. Well let us see. "To the law and to the testimony: if they speak not according to this word, it is because there is no love in them." Isa. 8:20. We hear the words of the Lord, John 4:17: "Herein is our love made perfect, that we may have boldness in the day of judgement: because as he is so are we in this world." We find in the 18th verse of the same chapter that "there is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love."

Beloved, we need it in this life to equip us for the warfare against sin and the devil, all around us, and I am persuaded he will supply all of our needs, according to his riches in glory by Christ Jesus. We are fully persuaded that he has provided for our perfection in Christ Jesus. God has had some in all ages whom he could call perfect. He called the devil's attention to his servant Job who was "perfect and upright, one that feared God, and eschewed evil." God says, "A new commandment I give unto you that ye love one another as I have loved you. Greater love hath no man than this that a man lay down his own life for his friends." Let us preach, teach, and live it looking up to him who is able to make all grace abound.

The consequences of wrong-doing will meet us sooner or later. Every action that will not bear investigation from any and every Bible stand-point has in it an evil, however good it may seem. Ignore it as we may, righteous principles must be adhered to if God is expected to bless.

Abraham preached from Paradise to the rich man in hell that there was no second probation for the lost.