

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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AWAKE!

Ho, reapers of life's harvest! Why stand with rusted blade
Until the night draws round you, and day begins to fade.
Why stand ye idle waiting for reapers more to come?
The golden morn is passing, why sit ye idle, dumb?
Thrust in your sharpened sickle, and gather in the grain;
The night is fast approaching, and soon will come again.
The Master calls for reapers, and shall He call in vain?
Shall sheaves lie there ungathered, and waste upon the plain?
Come down from hill and mountain, in morning's ruddy glow;
Nor wait until the dial points to the noon below;
And come with the strong sinew, nor faint in heat and cold;
And pause not till the evening draws round its wealth of gold.
Mount up the heights of wisdom, and crush each error low;
Keep back no words of knowledge that human hearts should know.
Be faithful to thy mission—the service of the Lord;
And then a golden chaplet shall be thy just reward.

—Sel

SERMON.

W. F. MANLEY.

Text—"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. vi. 6.

This is not synonymous with Gal. 6:14 "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world and the world unto me. There is quite a difference between *me* and *my old man*. The one refers to my spiritual nature, the other to my carnality. There is to be a crucifixion of both, but they differ materially. I am to be crucified to the world and the world to me, so that we shall be separated and have no attraction one for the other. But my old man is to be crucified, so that the body of sin might be destroyed.

At conversion, or in connection with the new birth, by the cross of Christ, through the operation of the Holy Spirit, I was crucified to the world,—really died to the world, so that I, from that time, had no life in the ways and doings of worldly people. My new life was "hid with Christ in God;" and the world, at the same time was, by the same cross and power, as truly crucified to me. They went one way; I went another. They found no pleasure in me, and I found none in them. Here is the separation taught in the Scriptures. This is true conversation, and the real work of God in the soul. If a professed Christian is not really dead to the world, you will soon find him going after the world. It keeps the pastor and saints very busy watching their so-called converts who are sick indeed, but not dead to the world; and it is equally hard to keep the world out of the church when they see the converts are sick but not dead.

There cannot be a Scriptural separation from the world without a Scriptural crucifixion. You must arraign the world before your enlightened conscience, and cry against it, as the Jews did against Jesus before this crucifixion will take place, and as sure as you do, the world will arraign you as a fool and cry, "Away with him!" When this crucifixion is

complete, you will not seek the world and the world will not seek you. You will look on them as a dead body and they will look on you as dead. You will pity them and they will pity you. You will buy them and they will buy you. You will turn away from them and they will turn away from you. Are you thus dead to the world? or is there a mutual sympathy between you and it? Do worldly persons seek your company, and do you seek theirs? If so you may be sick but you are not dead. You may be convicted, but you are not converted. God's children are not troubled with invitations from the world, and God's ministers are not urged to preach for worldly churches. Neither do God's children make entertainments for the world. The one is dead to the other.

We will now turn to the consideration of the text, "Knowing this, that our old man is crucified with Him, (Christ) that the body of sin might be destroyed." The object here is not separation only, but the destruction of the body of sin; and the person to be crucified is our old man. There is that in every young convert and every unsanctified Christian that God calls our "old man." I may be but sixteen, and yet have in me a nature in me older than Methuselah. This old man, or carnality, is that ugly, selfish nature that is found in an infant, that selfish nature that kicks, scratches, cries and pulls hair, and will have its own way. This nature is much older than the child. It came all the way from Adam. This selfish nature, or old man may be educated and somewhat refined, but the nature of the old man is still selfish and desires—nay, is determined to rule. He is "enmity against God, is not subject to the law of God, neither indeed can be." If he were at enmity with or against God, a reconciliation might be effected; but since he is in his very nature enmity, there is but one thing to be done if my soul is to be the home of Jesus, and He reigns supreme; the old man must be crucified. This old man is not a product of God; he is a child of the devil, and as Christ came to destroy the works of the devil, this old man must be destroyed.

The Spirit of God within us reveals, to us the operation and lusting of this old man, and how he is continually trying to turn us from glorifying God to glorify self, and have us believe that he himself and our souls are all one. In fact he has learned how to speak so as always to deceive us in this matter, unless Christ opens our understanding. Some who are converted spend so little time in meditation and communion with Christ that they have not yet discovered the old man as a veritable reality. They only realize that there is trouble within, and that the peace of the home is marred by, they suppose, the devil.

God has power to crucify the old man independent of your effort or desire, but as in conversion you had to repent and cry to God for mercy, so now you will never hear the last of the mutterings and lustrings and persecutions of carnality, until you complain of him to your Heavenly Father, and cry in bitterness of your heart for deliverance. Unless you positively decide against the old man and cry "away with him," and follow him up to the cross, as the Jews cried out against Jesus and followed Him to

Golgotha, death will not ensue. And as all Jerusalem was astir when Jesus was crucified, so all within you will be in commotion over this matter before, by the help of God, carnality will die. When the crucifixion is complete and the old man dead and cast out, there will be a calm. The voice of carnality will be no more. The murmuring and lusting will be at an end "and peace that flows like a river" will fill the whole heart. Jesus now having His heavenly company, and your entire being will be filled with the fullness of God. When you pass through this crucifixion you will not plead for worldliness in dress, conversation, company or church matters, but will loathe the works of the flesh, and the desires of flesh, and all that has the appearance of the fleshly mind.

HOLY LIVING.

Christian people who profess to have the experience of entire sanctification have a detrimental influence on the cause of God when they do not live up to all that they profess. It is very difficult for others to do good in the community where they live.

A holy man has a gracious influence in any community, his life is an open rebuke to all formal professors of religion, and his godly conversation causes him to be held in esteem by the community where he lives. He has an influence in special revival services, and can lead the unsaved to Jesus.

Christian people who have holy hearts are holy in their lives, and in all manner of conversation. They speak the language of Canaan and are known by the purity of their speech and the blamelessness of their lives. They contribute much towards the salvation of the community in which they live, having adorned the doctrines of God our Saviour by well ordered lives of faith and purity.

Holy men have great liberty and power at the throne while pleading for the salvation of the community in which they live. Their pure desires go to the throne of God and the answer comes at once. They are free to speak to all men about their salvation and their exhortations are under the inspiration of the Spirit. Men who are not saved are not able to find any fault with the purity of their lives and the godliness of their conversation.—Holiness Era.

SPIRITUAL COMPULSION.

C. H. WETHERBE.

I may be called an extremist in saying that I have but little confidence in that kind of piety which requires that its subject shall frequently make vows that he will serve the Lord. There are far too many people who prop up their religious course by pledges. They pledge themselves in the presence of their brethren that they will henceforth try to be good, and they are likely to get no further than mere trying. The true principle is a spiritual compulsion, by which I mean that if one have real spiritual in him to any considerable degree, that life will compel him to love God, duty, honesty, sobriety, and good deeds in general. When the center of one's being has in it the mainspring of eternal life it will compel the faculties of his being to move along in the way of godliness, and hence of righteousness. When the mainspring of a watch is wound up, that force

causes all of the works in the watch to move along harmoniously and carefully. The watch does not need any resolutions in order to make it fulfil its mission. The power of compulsion is in the spring. Now, I do not say that a Christian is like a watch in all respects, nor do I say that there is no need of a Christian's exerting himself to develop his powers and guard his heart and direct the course of his energies. What I am contending for is the truth that if one have in him "the law of the Spirit of life," that law will act as a compelling force, leading him to walk with God and work out righteousness. That life is a self-urgent power. Its very nature is self-expressive. I never needed to urge any child of mine to act out his or her child-nature. I never found it necessary to exact any pledges of any of them to try to exhibit the life that was in them. Their life was spontaneous. It was self-expressive. It was naturally self-declarative. And so I say that I have no confidence in that profession of religion which requires that the professor shall vow that he will be good and do good. He that has the good life of Christ in him is spiritually compelled to manifest that life to some extent, at the very least. Of course there is need of personal cultivation of the life; and especially should one's mind be so cultivated as that he may wisely use the divine life in him. How much life have you?

THE FIRE BAPTISM.

The recent fanaticism under this heading seems to have pretty nearly spent its course. One who has been prominent in agitating and leading the same, now writes of some of its irrational effects. In a meeting he attended, the anarchy and confusion prevalent almost wholly drove the Holy Ghost out of the place, so that little or nothing could be done.

A youthful female of recent conversation tirades in prayer upon a grey-haired elder who has been "true to the fire baptism from the first," and announces to heaven, in the hearing of earth, that the old man is mistaken and has not got the experience at all. When she is kindly rebuked, a dozen are on their feet in an instant to her defence, despising order, reason and all authority, and defending the girl's position and faithfulness, etc.

Exactly such exhibitions of this fanaticism, coupled with certain physical gesticulations and gyrations as would have been expected at a mad-house, rather than at a meeting for worship, is what we ourselves witnessed when first confronted by this fanaticism at a Western camp meeting. Truly the Spirit was well nigh grieved out of the place, and when reason, personal persuasion and everything else had failed, we found it necessary to rid the ship of these barnacles.

It is a source of gratification that this brother has been permitted to see some of these same effects in time to lift the cry of warning and exhortation, which he does in a faithful spirit. "The fire baptized saints need much teaching," he cries. We say, Amen! Let them be taught that a doctrine cannot be supported by a single conjunction in our version of the Bible! And this doctrine of a third baptism has never claimed any other foundation than the junction "and" in John's words, when he says,

"He shall baptize you with the Holy Ghost and fire." Let them be taught that sanctification leaves nothing behind it that God wishes to burn up, and that all succeeding glow of the holy fire is of the nature of expanding love, and is meant to go on increasing throughout eternity! Let them be taught that no experience whatever authorizes the soul to sit in judgement upon others' experience, or to engage in wholesale denunciation of churches and ministers! Let them learn the wiles of the devil, whereby he seeks to ruin first the influence and then the character of good people, such as many of them are! Let them learn the abundant grace of Christ, whereby their unfortunate and unprofitable excursions into regions made fascinating to the lovers of spirituality and truth may not be accounted as sinful, if so soon as the erring and misled discover their whereabouts they beat a hasty retreat to places of greater safety!

Eld. A. Good.

HOLINESS PREACHING.

There is not enough of clean, strong preaching of entire sanctification as a second work of grace. The importance of the clear definite experience is not felt keenly enough. It may be that it has not been considered as carefully as it should be.

When the Ministers of Jesus Christ commence to consider the special fitness that is required to enter into the presence of God forever they will preach differently. When they entertain a shadowy hope, that it is possible for men to get to heaven without being entirely sanctified they are unprepared to preach the necessity of holiness.

Ministers who know that it is not possible for the children of God to retain the grace of regeneration, without going on unto perfection, will commence to cry to God for grace and power to lead His people into the Canaan of Perfect Love. It would not be possible for them to retain the experience themselves if they did not lead the people into it. The Minister who is flaming hot in the experience will lead the people into it as a natural consequence. The whole blame may be attached to the ministry if the people are not lead into Christian perfection as a second work of grace. It is the design of God that they should lead them at once.—Chris. Era.

REVERSING THE DIVINE ORDER.

There can be no doubt, says The Literary Digest, that, in the divine view of things presented in the Bible, the chief worth of a Christian people lies, not in the furnishing of means of self indulgence, but in advancing the higher interests of humanity, and especially of the kingdom of God. That this order was reversed in the United States last year appears from an estimate of the money raised and spent for various objects, as shown by this significant table of dollars expended:

For foreign missions	\$ 5,000,000
For home church work	100,000,000
For public schools	195,000,000
For amusements	400,000,000
For bread	600,000,000
For tobacco	800,000,000
For intoxicating liquors	1,250,000,000

Almost three times as much thrown away as was spent for all the worthy objects, including bread for the whole nation.

"We are never well informed of the truth, till we are conformed to the truth."