

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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THE THOUGHT OF GOD.

O how the thought of God attracts
And draws the heart from earth,
And sickens it of passing shows
And dissipating mirth!
'Tis not enough to save our souls,
To shun the eternal fires;
The thought of God will rouse the heart
To more sublime desires.

God only is the creature's home,
Though rough and straight the road;
Yet nothing less can satisfy
The love that longs for God.

O utter but the name of God
Down in your heart of hearts,
And see how from the world at once
All tempting light departs!

A trusting heart, a yearning eye,
Can win their way above;
If mountains can be moved by faith,
Is there less power in love?

—FREDERICK W. FABER.

REV. SHERIDAN BAKER'S EXPERIENCE.

My efforts to teach and press the subject of holiness upon the churches, are coextensive with my ministry. While traveling my first circuit I frequently fasted, and prayed and groaned for full salvation. In the meantime, I became acquainted with Wesley's counsel to his preachers, to preach sanctification "constantly, explicitly, strongly," if they had the experience; and if not, to preach it till they obtained it. Taking this advice, I prepared a few sermons on the subject, gathering the material largely from Upham's Interior Life, and something from other treatises upon the same theme.

These sermons I preached at most appointments on my large circuit with comfort to myself, and, I think, with profit to my brethren. For years after, these sermons were staple with me on other charges. They had been prepared with great care, and were suitable for any field of labor, and especially for opening protracted meeting work. Some of these discourses, I would frequently use on such occasions, and would urge the brethren to the altars of prayer, to seek a deeper work of grace, and a preparation for the work of soul saving; but never to entire sanctification as set forth in the preaching. But though this course was followed for about twenty years, I did not get into the experience myself, nor have I any reason to believe that any of my membership did.

There came a time, however, when I got into a furnace of desire, seeking holiness; and while I was in that state, I noticed my hearers greatly moved under my preaching, and believers were led to see their great need of deeper spirituality, and were led to reach after it. I was in this state of desire for some two months, or more, and preached frequently during that time, and always with marked effect upon the hearers; yet I knew of no one entering the experience, though I knew some commenced to seek. But as soon as I declared that the blood of Jesus Christ cleansed me from all sin; that I "reckoned myself dead indeed unto sin, but alive unto God," and preached holiness from the stand-point of experience: immediately others were aroused to seek, and soon gave testimony that they found. While all were aroused, many were offended; and apparently driven away from the subject entirely. In my ardor and zeal, I presented the theme in colors too bold, and in forms too radical, for many of my brethren of the laity; and some, I have feared, were injured in their spiritual life,

rather than benefited, by my early efforts.

I soon learned that it was one thing to preach holiness as a theory, or as one of the doctrines of the church; and quite another thing to preach it as an experience, and for the purpose of urging it upon believers. The very identical sermons that were received with applause, when preached as a doctrine merely; were condemned by some when preached as an experience. In their doctrinal dress, they were pronounced beautiful, philosophical and scriptural; but in their dress as an experience, they laid bare the heart, aroused opposition, and were pronounced by a few as schismatic discourses, calculated to disturb and divide the church. Those members however, who were "hungering and thirsting after righteousness," and longing for all the mind "which was also in Christ Jesus," and who consequently, were ready for the crucifixion of self, and wanted to be nailed to the cross, and get clear of the self-life, received these sermons with joy and gladness. It was supreme delight to see these precious souls drink in the truth and rush to the altars of the churches as seekers of full salvation. Of course they soon found, and testified to the fact, and this induced others to waive their opposition to the doctrine, and seek the same grace. Many, however, became so set in their feelings against the work of spreading holiness, either because they were repelled by the manner in which the subject was presented; or led into hostility by the great enemy, and their own native carnality, that they have never become friendly to the cause.

The most desirable places to labor, on this line, have been college towns. In all our institutions of learning, there are numbers of young men preparing for the ministry, who ardently desire all the spiritual help they can get, to prepare them for their life-work. Hence, they have attended upon my labors, and readily fallen with the work of holiness. They have rushed to the altars of the church for prayers by the scores, and in some places a hundred or more of these Christian students have professed perfect love during a ten-days' meeting. In my first visit to such towns, and witnessing the sanctification of so many young preachers, the zeal with which they would testify and labor, I would predict that the next decade was destined to witness a revolution in our churches on the subject of holiness. I assumed that all these young men would be faithful, and commence their ministry, and continue it, in the fullness of the Spirit. But before my prediction was fulfilled, some of these became muddled in their views and experience, at the theological schools; others were advised by the older brethren to be extremely cautious in preaching and urging the subject upon the churches; and others became alarmed, as they saw that, in some sections of the work, a profession of holiness, and preaching it, with a view of leading believers into the experience, were bars to the better of appointments. Hence, many of these, several hundred young preachers, have become silent on the subject, as their fathers were. Deluded boys! — Christian Standard.

"I am a brand plucked from the burning." "Anybody might know that for you are smoking yet." — Sel.

SHUNNING REPROACH.

Not one preacher in ten thousand will ever suffer any reproach for preaching the gospel until he goes far enough to preach the destruction of the carnal mind, the utter casting out of the old man of inbred sin, according to scripture. Right away he will find out what Paul meant by "the reproach of the cross." The world and the nominal church will both consent for you to be religious, even advise you to be so, if you will only allow a place in your heart for the carnal mind to remain. There are certain religious papers and preachers that class themselves on what is called the higher life side, who denounce the eradication of inward sin, and twist God's Word into a plea for its continuance, and they never get a touch of the real reproach of Jesus Christ. They contend for enough religion to please the churches and yet plead for just enough original sin to escape the rage of Satan and those who hate holiness. Such men are loaded with church honors, and large contributors of money, and have large and well pleased congregations to hear them preach. In many instances they denounce worldliness and preach very strong for practical righteousness, but just one little slur at what they call "perfectionism," or just one statement that we "must have sin in us until we die," utterly neutralizes all their sermons, pleases the flesh in all their thousands of hearers, pacifies the rage of Satan, and prevents them from every touch of the shame of Calvary. We shall never know who are the perfectly true preachers of the gospel till Jesus comes and weighs every preacher and his sermons in the balances.—Exchange.

UNDUE largeness.

Conversing with a ministerial friend, years ago, the conversation turned upon that peculiar passage of the word of God which reads: "For the bed is shorter than that a man can stretch himself upon it; and the covering narrower than that he can wrap himself in it." As the conversation progressed, my friend, with a merry twinkle in his eye, said: "Oh, there is no trouble with the bed; neither with the cover. Both are all right. The trouble is with the man. He is too big that is all." Ofttimes have we thought of the truthfulness of Bro. R.'s apt remark. Once, at a general conference we heard a young minister preaching. He used the personal pronoun "I" with great fluency. Oh, he could emphasize it so nicely. We thought of the bed and the covering. Whenever we chance to hear a preacher speak of "my church," in my meetings," my choir," "my people," we at once think of the short bed and narrow cover. The promptings of this note came from an item in a recent issue of a holiness periodical, where a certain evangelist writes of conducting some meetings in a city on the Pacific coast, in which he says: "I came with my singer, Rev. R." We immediately got sight of that bed again, and wondered where he bought his singer or whether he really was his singer or the Lord's singer anyway. Does not Paul say something about "not thinking more highly of ourselves than we ought to think, but to think soberly?" Even so, amen! He also, we believe, referred to himself as "less than the least of all saints." A little

saint; how precious! Loving John oftentimes said, "My little children." A large mountain is grand to behold. A large river is truly majestic. A large house is considered noble. A large tree is a pleasant sight to see. But from a great, big, high-sounding, egotistical, swell-headed, puffed up, holiness (?) evangelist, "good Lord, deliver us."—The Free Methodist.

FALSE PROPHETS.

E. TETER.

The next point with reference to the knowledge that needs to be added to our faith is, that there are many false prophets in the world. A person may be a false prophet from two considerations. He may teach falsehood or he may teach the truth, but fail to live like he teaches. In either case he is not a true prophet of the Lord. It seems natural for an honest soul to think that everybody is what they claim to be. Especially is this true of holiness, for such is the exalted idea that people have of holiness, that it seems almost impossible to think that a person who professes holiness can be a false prophet. But the Word of God faithfully warns us on this line. The Savior said: "Beware of false prophets, which come to you in sheeps' clothing, but inwardly they are ravening wolves." Matt. 7:15. Paul gives faithful warning. He says: "For such are false prophets, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed into ministers of righteousness, whose end shall be according to their works." II. Cor. 11:13-15. Peter perhaps gives the fullest description of them. He says: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies even denying the Lord that brought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." II. Peter second chapter.

He then gives an extended statement of their practices, among which are the following: 1. They are covetous and hence are out for the money they can get, and where they can get the most money, there they go. 2. They walk after the flesh in the lust of uncleanness, having eyes full of adultery, or an adulteress, as per margin, and that cannot cease from sin. 3. They despise government, hence are opposed to any action that proposes to bring them to judgement or that refuses to give them the recognition they want. 4. They are presumptuous, and self-willed, hence are determined to pursue their own course and cry: "Persecution," when opposed. 5. Are not afraid to speak evil of dignitaries, or rulers, or those who have charge of affairs. 6. They claim to be the "biggest preachers" in the land, and for this purpose use, "great swelling words of vanity," and so, "they allure through the lusts of the flesh, those that were clean escaped from them who live in error. 7. As an inducement, they "promise them liberty, while they themselves are the servants of corruption: for of whom a man is overcome, of the same he is brought into bondage." No wonder that John says: "Beloved,

believe not every spirit, but try the spirits, whether they be of God; because many false prophets are gone out into the world." I. John 4:1.

Nothing has so hindered the cause of Christ, as the multitude of teachers, who as Paul says: "They profess to know God; but in works deny him, being abominable, and disobedient, and unto every good work reprobate." Titus 1:16. A teacher whose life cannot be inquired after wherever he goes, without finding him guilty of questionable practices, by that very fact is located among those who are false prophets by reason of a bad life. A man is false when he pretends to preach the truth, but does not. A man is a false prophet when he professes to be a saved man, while at the same time he is not living right. We should withdraw ourselves from all such, and give them no official recognition among us whatever.

Paul gives a lengthy description of the qualification of the Christian ministry, and among them is one to which we do well to take heed. It is this: "Moreover he must have a good testimony from them that are without, lest he fall into reproach and snare of the devil. There is such a thing as being "partakers of other men's sins," hence Paul says: "Lay hand suddenly on no man, keep thyself pure." I. Tim. 5:22. I do not think that an enlargement of the bump of "caution" in the church would hurt us in the least, for we sometimes allow our sympathy to get the better of our judgement. Let us add knowledge on this line to our faith and remember that there are many false prophets in the world, and that be as careful as we may, we will have our full share of them.—Wesleyan Methodist.

ON SPEAKING TERMS.

A missionary from South Africa said he one morning saw a converted African chieftain sitting under a palm tree with his Bible open before him. Every now and then he cast his eyes on his book and read a passage.

Then he paused and looked up a little while, and his lips were seen to be in motion. Thus he continued alternately to look down on the scripture and turn his eyes toward heaven.

The missionary passed by without disturbing the good man, but after a little while he mentioned to him what he had seen, and asked him why it was sometimes he looked up.

This was the African's reply: "I look down to the Book, and God speaks to me. Then I look up in prayer, and I speak to the Lord. So we keep up, this way, a holy talk with each other."—Selected.

HOW LONG, O LORD?

Some time ago a young man committed suicide and effectually concealed his identity. He left a letter saying that he took his own life because of the hold the drink habit had upon him. The newspapers published accounts of this case, and it is said that the authorities received letters from two hundred and forty six families each saying that a son was missing who answered the description given. Who that has any heart can restrain the cry, "How long, O Lord!" when recognition is given to this fact and also to all of the sorrow and wickedness of which this is but the index?—Wesleyan Methodist.