

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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TWO LIVES.

Two men lived in a Christian land,
Two men heard God's message grand;
Two men lived and suffered here,
Then faded, died like leaflets here.
One was a Christian brave and true
And honored God his long life through;
The other was not, and died in his prime,
Broken and wrecked by sins of his time.

Both had prospects fair and bright:
Both lived in shining Gospel light;
Both read and studied God's own Word;
Both knew their hearts were deeply stirred.

But one bowed low beneath the rod,
And yielded up his heart to God
The other passed the warnings by,
Refused to honor God Most High.

Both men came to death at last,
Life's opportunities all past;
One came like sheaf of garnered grain,
The other's life seemed worse than vain.
One left a testimony bright,
The other left no ray of light.
One led his children on to God,
The other's walked the way he trod.

One left to earth a memory grand,
Like whisper from the better land;
The other left but vain regret,
And dearest friends would fain forget
The sin and sorrow of his life
That pierced them like a cruel knife,
Both men went to meet their Lord—
God knows the rest, and their reward.

ANNA L. DREYER.

THE NEW CONVERT EXHORTED TO HOLINESS.

Rev. James Caughey was one of the most successful evangelists in the M. E. church, and he was a thorough holiness preacher. He was not afraid to preach the plain gospel truth on all lines. His great concern for the new converts was that they might be "sanctified wholly." Following are extracts of a sermon of his, which is rich with Holy Ghost truth:

1. "Let that new convert hearken! The remains of sin—yea, the seed of every sin is within, till you are cleansed throughout spirit, soul and body. That was a good remark of one. There is much of the old man in the new." Already have you been made sensible of the fact. Those seeds have taken deep root. They are rooted in that heart of yours, among the plants of grace, like weed-roots in a bed of vegetables. They must be uprooted, or they will destroy or dwarf the plants of grace within you.

"Indwelling sin is Satan's capital. He who has a small capital will keep adding to it. It is Satan's investment, and he will not neglect it; the devil's stock, and he will watch its rise and fall in the market close as any stock-jobber. Sin is in itself an accumulating principle. A slight cold is prone to additions. It is so with indwelling sin. Its nature is to render you cold in your affections toward God and his people. It contracts the fine affections of the soul, as a cold the fine vessels of your body—rendering you chilly and shivering in the presence of good gospel fire.

"It is just so with some old professors in this town. When we see a man shivering in the sunshine, or by a warm fireside, we suppose his ague is bad enough. To see a professor shiver in the warm sunshine of the gospel, or encompassed by the blaze of a glorious revival such as this, argues an inveterate ague. The devil has his eye on such, to give them a hot corner in hell by and by. It is to save you from such an ague that I address the young convert. While you have indwelling sin in you, it has

begun in fact in these incipient stages. "Get rid of it. The blood of Jesus Christ cleanseth it. The medicine is ready, if your faith is ready. Why not now? 'All things are possible to him that believeth.' May you have no rest until you are cured of these ague fits—slight, indeed, at present; it would be a wonder were it otherwise, considering your present advantages. But it has a lodgment in your nature, and every exposure to evil air, to bad company and bad influence, will add to it; your ague-fits will increase, until you will be ashamed to be seen in a class-meeting. Better you had never been converted than enter the lists of these aguish professors.

2. "Let the 'prone to wander' new convert listen! If so now, that proneness may increase ten-fold hereafter. Purity of heart is your remedy. Be not deceived. Are you clear in your conversion? If not, in all likelihood you will wander back to the devil. Some children stray away from their parents and then return again. His eye is upon you—He never took it off you in all your 'ins and outs' among us. Forgive the apparent harshness. You understand me. I would fain probe your soul to the bottom. It will do you no harm, if a genuine convert; if otherwise, you may peradventure recover yourself out of the snare of the devil.

Be not deceived in your intentions regarding sin. You have put it away; surely you have if regenerated. But have you parted with it forever, think you? Have you quite removed your eye off it? No treacherous inclinations toward it? No hankering after it? Do you hate sin? There was much in that remark of one, that many deal with their sins as the mother of Moses did with her boy—put him away, but provided for him; hid him in the ark of bullrushes, as if she had forsaken him quite, but her eyes were upon him, and she at last became his nurse. Thus many leave, but love their sins. They hide them from the eyes of others, but their hearts go after them. At last they take their sins and nurse and give them the breast. Can you detect anything of this in yourself? Then let me shout in your ear, 'Peril!' 'Make a clean breast of it,' as they say sometimes to criminals. Resolve upon heart purity. It is your only safety. The blessing is your spiritual birthright, if you are born of God. You will backslide, perhaps fondly and fatally, without it. That was a wise prayer of Beza: 'Lord, perfect what Thou hast begun in me, that I may not suffer shipwreck when I am almost in the haven.' Ay, that would make damnation what Aristotle said death was, 'the terrible of the terrible!' If ever you are to be saved from such a hell, you must follow after holiness with the same ardor that a hunter pursues his game."—Christian Standard.

ARE YOU SAVED?

By this question we do not mean are you affiliated with some church? Are you connected with some secret society? Do you give liberally to the needy and distressed? None of these. We intend the words to convey the correct scriptural query, are you saved? Remember the midnight cry of the Philippian jailer, "What must I do to be saved?" Always the cry of a sin-smitten soul. Poor fellow?

He thought as those before and since have thought—it is required I shall do something. Paul quickly brushes it away by the unequivocal reply, "Believe on the Lord Jesus Christ and thou shalt be saved." Ay! That it is and unless, dear reader, you have passed through that experience you are lost. There is no neutral position on this point. One is either saved or not saved.

Satan and devilish men are ever trying to dupe the world into the belief that it is possible to be a half-Christian or a nominal professor, and alas! too many have appreciated following their suggestions. You that read this are either church members of the real church or you are not. Where do you stand today? If lost, then lost to what? To God? Yes, to the incomparable bliss of the redeemed? Yes! These and more. Lost for what? "Outer darkness?" Yes! "Weeping and wailing and gnashing of teeth?" Yes! Eternal misery? Yes! A sharer with Satan? Yes! The companionship of the damned? Yes! God help those false disciples who strew the shores of eternity with soul wrecks from their false lights.

How many there are, both in and out of the pulpit who seek to remove the thunders of the law from the Work of God by crying "Peace, peace, when there is no peace." These are they who rob Jesus of his essential divinity and place him on the level of the master and his disciples and who laugh at sin as a light thing. We repeat, God help them for there is a place appointed for all such that we would wish them to escape. Listen no longer to Siren songs, follow false lights no further, go "to the law and the testimony." Then ask yourself, as God sees me am I saved or am I not?

The world is full of people incessantly talking of the love of God, but carefully omitting any reference to his eternal and sovereign holiness and justice. The God of the Bible is a complete ruler, hence, all sides of his adorable character are viewed. Strange indeed is it not that those persons who in largest measure prate so much of the love of God appear to have little or no interest in the souls of their fellows! Mark it as incontrovertible that the real lovers of God (the saved) are those who also love their brethren and sisters the most exceedingly and will spare no effort to have them delivered from the bondage of sin. Well do we know this is not a popular preaching, but little do we care for popular opinion when we are backed by the Word of God and the power of the Holy Spirit.

The end of the age fast draweth nigh, the hands of God's clock are nearly at low twelve, the tide of iniquity is almost at full. One can almost fancy he sees the Son of Man donning his robes of vengeance in anticipation of his speedy coming. What a dreadful awakening that will be for false teachers, hypocrites, and self-deluded, the base and ignoble, the lustful, the avaricious, the liar, even the "fearful and unbelieving." How precious will be his coming to the child of God. Again we ask, Are you saved?

Salvation, as the gospel has it, means complete deliverance from sin and its desires. Are you of that unhappy number belonging to some earthly ecclesiastical body, yet still

wishing for your old pet sins, but afraid to go after them, because forsooth you are now a church member? We sincerely pity you, for it is certain on the authority of God's Word that you are not delivered as he wishes you to be and as you ought to be. "Whosoever is born of God, doth not commit sin," (that is, doth not continue or abide in sin—has no wish for it). This is complete deliverance and it is the glorious privilege of every disciple, not the elect condition of a favored few.

You that know naught of these blessings, we entreat to get saved, by which we include all that God has in store for you.—Charles F. Nettleship in Wesleyan Herald.

ENTIRE HOLINESS.

Believers are not, by virtue of the new birth, entirely free from sin, either as it respects inward taint or outward occasional act.

I need scarcely insist upon this, it is so universally the faith of the church. The difficulty, indeed, is not to convince believers that they have not yet attained to such a state of freedom from sin; but to persuade them that such a state is their privilege. They not only generally insist that they are not yet holy, but more, that they do scarcely expect to be in this life.

Let any Christian closely interrogate his experience and consciousness upon this point, and see whether the

immediate response will not be, that though "pardoned" and consciously born of the Spirit, and through living in the daily enjoyment of this grace, and going forward to perfection, still there are sinful tendencies and dispositions lurking in his heart; he is not entirely empty of sin; he is not a perfectly holy character. Let him enter into a close, faithful and prayerful analysis of his passions, his affections, his will, his motives, and see if he will not discern remains of the sinful nature within him not entirely dead, but still alive, and seeking the ascendant; as pride, envy, jealousy, anger, impatience, love of the world, dissimulation, self-will, and such like. If these do not, still, do they not have some place and power within him, rising up to give evidence of their presence; though bound, struggling for the mastery, often bringing him into straits, and distributing his peace and comfort? Is not this so? Do you not find, after all that, though a changed man, "a new creature," still there are these harmful roots of sin remaining within? not merely outward suggestions, temptations, which are not sins, but likewise inward responses, taking side with the outward solicitation at least a measure to show that you are not entirely sanctified. More than this, do you not find that the carnal nature not only indicates its presence, by resistance and urgent impulses, but does it not also prevail against you at times and lead to the commission of actual sins, which cover your heart with condemnation, and give to your conscience a sting, and send you to your knees with strong cryings and tears? We are conscious that such has been our experience, and must believe that it is the common experience of Christians.

But it is asked with earnestness, "Is not the work of God perfect in regeneration?" If you mean, Is not the soul regenerated? we answer,

Certainly it is; but if you mean, Is it not thereby perfectly holy? we must answer, It does not seem so to us. Both penitence and regeneration are parts of entire sanctification, but they are not the whole. But is not a person regenerated a perfect child, and is sanctification anything more than development. When a soul is regenerated, all the elements of holiness are imparted to it, or the graces are implanted in it, in complete number, and the perfection of these graces is entire sanctification; and hence, we insist that entire sanctification does not take place in regeneration for the graces are not then perfect. And again: though in regeneration all the elements of holiness are imparted, all the rudiments of inbred sin are not destroyed; and hence, again the absence of complete sanctification, which, when it occurs expels all sin.—The late Rev. Bishop R. S. Foster, from his work, "Christian Purity."

WEeping "BITTERLY."

Peter did, when he realized his true condition. It is said that Peter was a "good repentant." He certainly was. This is a very distinctive feature in his character make-up. By the way, it is in all through-going souls. It means more than appears on the surface to be a good repentant. This is, to be susceptible of deep remorse is a sure sign of the apprehension of the wrongness of sin. Sorrow for sin, which works Godward is dependent upon the true view of the sinfulness of the act. David was like Peter in this respect. To-day our great fault is, perhaps, a lack of apprehension of the true heinousness of sin. For this cause repentance is not deep. Remorse for a wasted life does not fall on the soul with crushing weight. For the same cause the emotions of the seeker in the crisis are slight and deficient in a proper revolution of the deep forces of the soul. The measure of remorse measures the depth of the work done in the soul.

The preacher who is opposing the old-time "emotional element" in the revival is in fact setting up a shallow, unsafe, unsound, unreliable foundation for Christian character. Weeping "bitterly" was emotional, and deeply emotional. So deep that character was revolutionized. A homeopathic dose of dissatisfaction about sin, a few wishes to do better, and a "day of decision" and nominal, popular church membership is indeed a poor substitute for weeping bitterly. A platitudinous revival, artistic, educational, "culture" kind, non-weeping-bitterly "effort" results in a non-spiritual church membership, more ready to go to the church fair than the prayer meeting, and perhaps preferring to go to the card table or the theater rather than the class meeting or the revival where people are weeping bitterly for sin.

This is no day to discount apostolic experience, and induce a Christianity which has no sense of sin, and fights spiritual religion. Better go out and take a dose of Peter's method of getting right with God.—Ex

DEFINITE PRAYING.

We must fix our hearts upon some specific if we are to expect a definite answer to our prayers. General praying is seldom if ever answered to the satisfaction of the one who prays. But to get some soul on your heart, or some worthy object in mind, and then pray until the answer comes. If the motive in your mind is to glorify God, and God so sees it, the answer will not be long delayed.—Selected