

# 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 UNRETIATING CHRIST.

REV. B. CARRADINE.

Among the many prophecies relative to the Saviour, there was none more striking than those which referred to his gentle, patient, long-suffering nature. Among many remarkable figures and statements we quote a single verse in Isaiah, "He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

We have only to read of his marvelous life on earth to see how accurately and completely all this was fulfilled. Beaten with a scourge he said nothing. Struck in the face by the soldiers he uttered not a word. Nailed to the cross, he made no complaint. Mocked and ridiculed as he hung there, no defense or protest fell from his lips. Being reviled, he reviled not again.

This patient, unretaliating spirit did not appear for the first time at the close of his earthly career; but all through his life the same gentle, unresisting nature and conduct was manifested plainly to men under every kind of trying circumstance.

On one occasion after a hard day of labor, every man went into his own house, without a word of invitation to the homeless Son of man. But the Saviour without a single expression of complaint, went up into the Mount of Olives and slept on the ground. At another time a town shut its gates in his face, and doubtless in such an offensive way that John and James, full of indignation, wanted to call down fire from heaven and burn up the community. Christ's gentle spirit, and loving, unvengeful nature is seen at once in the words, "Ye know not what spirit ye are of. The Son of man has not come to destroy men's lives but to save them."

It is perfectly evident from all this, that there was nothing of personal animosity and nothing of the retaliatory nature about Christ. The idea of the Saviour stooping in word or deed to anything like personal vengeance is simply inconceivable.

His directions to his disciples were of the same character. He likened his followers to sheep in the midst of wolves. He told them to take no sword as they went, and counseled non-resistance.

It is well to study these facts concerning the Son of God; for the Bible which reveals them, declares as plainly that if any man have not the Spirit of Christ he is none of his.

This is a solemn statement and should be a very frightful and awakening one to many who are naming the name of Christ, calling themselves his followers, and expecting to live with him in heaven, and yet are showing not only an utter absence of the spirit of the Saviour, but one that is the very moral opposite of the Son of God.

The New Testament gives some horrible pictures of deluded men waking up at the Judgment Day to find that their activities, liberalities, orthodoxies and many other things they had relied upon, will not save them. They are without that holy, gentle, loving spirit of Christ, and he tells them that he does not know them; and they fall back from his presence, and into the bottomless abyss forever.

As the world has been called to

contemplate the angry and violent controversies that have raged between different denominations over ritualistic and ceremonial questions; as it has beheld churches by the ears over a mode of baptism or of ecclesiastical discipline and government; and when later it has beheld bodies of Christians professing to be in the deepest of spiritual experiences fairly tearing and rending one another over some doctrine that is perfectly non-essential to salvation; what does that same amused, astonished and shocked world think? Can we blame the world when it calls attention to our circle wars and commotions, to our squabbling and fussing, to our gossiping and slandering, to our flaying and skinning, and to our retaliations and revenges, and say, "Heal yourself before you try to cure us."

Does it not seem to the calm, just-minded observer that much of what is called Christianity has drifted away from Christ? Does the loud-spoken, quick-retorting, angry-browed, and Judas-plotting individual claiming salvation, remind any one of the patient, gentle, long-suffering, unretaliating and loving Christ?

Who is likely to get under conviction through such a misrepresentation of the Saviour, whose heart will melt and break over the snappings and snortings of this wolf who has pulled a sheep's skin over his brown hide, and would try to make an outward profession take the place of an inward condition and nature?

If the thirteenth chapter of I. Corinthians could be likened to a coat of dress, what a time some avowed Christians would have in getting it on and making it fit! How it would hitch up on the fourth verse; how it would pucker on the fifth, and what a tearing and rending there would be on the 7th!

Suppose that I. Peter, chapter 2, verses 19-23 was a garment—"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully;" "If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously." What a time some of God's professed people would have in getting this on. It would never fit them in the world. And if they do not wear it in this life, they cannot do so in the life to come. There is no alteration of doctrine at death. There is no cutting out of new patterns at the grave. A loveless, pitiless soul on earth is a loveless, pitiless soul in eternity. There is nothing in a bunch of death rattles to take the scold and hate and revenge out of a human soul. It takes away the power to indulge this spirit in this world any more, but in no wise changes the man himself—who enters Eternity as he left Time. The tree lies as it falls. He is unjust still. He is filthy still. He is bitter and hating and hateful forever.

We have read letters written by one professed Christian to another that reminded us of cupping glasses and mustard plasters. We have seen paragraphs and editorials in church journals, and full salvation papers

where the letters looked like uplifted swords and pointed bayonets, and where the periods created the impression of bullets. And these same articles were as pitiless as weapons of war. And they were oftentimes upon men and woman who not only loved God, but were serving him faithfully years and years before the writer of the onslaught had gotten out of bibs and tuckers and long before they had ever tasted for themselves the grace of God.

We have sometimes thought of the life of these same executors and calumniators in heaven, in case they finally reach that world of peace and love. Every time they walk the golden streets they will be meeting people whom they skinned, flayed, ridiculed, abused and slandered on earth. Just where the joy and rapture will be on their part at these meetings we fail to see. In this life a curious phenomenon is beheld in the character world, in the desire and effort of a person to avoid and not be with, the people he has struck at, talked about and injured in any way. It seems to be the working of a spirit law; and as the spirit goes entire into the skies and future life, we stand confronted with this same mentioned fact; and the question arises, what about these meetings with people in heaven whom we have grossly and unprovokedly injured on earth? Granting that a few of the slanderer's victims will go down under pressure from earth and hell, yet there will be many who will be saved and reach the glory world. What must be the sensation of these detractors and abusers when they meet in shining array on the streets of gold, these beings whom they did their best to pull down and destroy on earth.

There are some people who will be recognized in heaven forever as up-lifters of the fallen, encouragers of the despondent, and restorers of those who had gone astray into sin and error. This was their Christian spirit, and God-like life.

But there are others who will have no such honor, and can make no such boast. Like Cain their hand was against every man. And if people get to heaven from their neighborhood, it will be in spite of all they could say and do against them.

We have commercial agents all over the land who are absent from their homes months at a time, and live very lonely lives on the highway of travel and in the hotels. Often such a man will go into his lonesome room, and taking out the pictures of his wife and children, spread them before him and recall the presence, faces, voices, as well as lives of these faraway loved ones.

It would be well for the class of Christians of whom we have been writing to go off to themselves, take out the Bible, spread it before their eyes, and go to looking at the picture of Christ as we find it drawn in the inspired pages.

Perhaps it might show them that they had forgotten how he looked; that they were bowing down to another being; that they had mistaken the spirit of Christ; and worse still, that they did not have the saviour at all. By some ghastly misconception of Christianity they wanted to call down fire out of heaven, not to burn up sin, but to destroy people; and in looking for a leader, they overlooked the loving, pitiful, long-suffering Jesus, and got instead the headstrong, headlong and cruel Jehu.

## RICHARD BAXTER'S WILL.

In his last will, made two years before his death, he says:—

"I, Richard Baxter, of London, clerk, an unworthy servant of Jesus Christ, drawing to the end of this transitory life, having, through God's great mercy, the free use of my understanding, do make this my last will and testament, revoking all other wills formerly made by me. My spirit I commit, with trust and hope of the heavenly felicity, into the hands of Jesus, my glorified Redeemer and intercessor; and by his mediation, into the hands of God, my reconciled Father, the infinite eternal Spirit, Light, Life, and Love, most great, and wise, and good, the God of nature, grace and glory; of whom, and through whom, and to whom are all things; my absolute owner, ruler, benefactor, whose I am, and whom I, though imperfectly, serve, seek and trust; to whom be glory for ever Amen. To him I render the most humble thanks, that he hath filled up my life with abundant mercy, and pardoned my sins by the merits of Christ, and vouchsafed, by His Spirit, to renew me and seal me as His Own; and to moderate and bless to me my long sufferings in the flesh, and at last to sweeten them by His interest and comforting approbation."

He bequeathed his books to "poor scholars," and the residue of his property to the poor.

## BITS OF THOUGHT.

REV. C. F. WILCOX.

Regeneration is a positive transaction between God and a sinner. Sanctification is also a positive transaction between God and a believer.

Some one says, "A weak-kneed Christian is a Christian who does not use his knees much." And when we read how Daniel "kneeled upon his knees three times a day, and prayed, and gave thanks before his God," we conclude there is something in it.

An old colored woman said she "thanked de good Lawd she had had de peace dat passes all misunderstandings." Glorious experience, to be so settled in grace that misunderstandings do not ruffle our peace.

What a difference it would make if the people who go to church would carry a rake instead of a pitchfork, and rake in everything in the sermon that would apply to themselves, and help them instead of saying, "Oh, that's a good one on Smith; that just fits Brown," and keep pitching things over to their neighbors.

## A MESSAGE GIVEN 140 YEARS AGO.

We copy the following from a little book written by Job Orton and published a hundred and forty years ago, entitled "Discourse on Eternity." He says:—

How careful ministers should be to address their hearers in a way that they can understand and feel; sensible that the meanest of them has an immortal soul that must be saved or damned forever; and that there is little prospect of success without addressing to men's hopes and fears: according to the observation of a lively author, "that all such writings and discourses as touch no man, will mend no man."

Were ministers to recollect when they appear in the pulpit that it is possible some one, at least, of their hearers, may be attending their last sermon, joining in their last public

prayer, spending their last Sabbath on earth and before the next may be in endless joy, or endless woe, what a wonderful efficacy would this have to make them preach and pray like men in earnest: not like men acting a part, or going over a round of services for pay, but as those that know and remember that they and their hearers are hastening to an awful account before him who shall judge the quick and the dead.

The book is written in the old way, using f instead of s.

## WHEN OLD.

Now also when I am old and gray-headed O God forsake me not; until I have shewed thy strength unto this generation and thy power to every one that is to come. Psalm 71:18.

There is no better manifestation of God's sustaining strength and saving power, than that manifested in the quiet confidence and sweet spirit of an old saint patiently awaiting the summons to his or her eternal home. It is really refreshing, and yet pathetic, to see an old child of God with life's work all finished, its cares laid aside, abiding in the rest that remains to the people of God, all ready and quietly and peacefully waiting, with gentle voice and peaceful spirit expecting a call at any moment, but how sad to find so many old people in a wholly unprepared state, sour spirited, dissatisfied, murmuring, complaining, full of the world, suspicious, jealous, covetous, grasping, contentious, whose whole conversation and concern is of the world.

All are sure to reap in the last end of life that which they have been sowing in the earlier part of it.

Our Saviour's promise to those who trust him is "I will never leave thee, nor forsake thee. And lo I am with thee alway, even unto the end."

## CHRIST IN THE HOME.

"There is no place where a man's religion is so valuable as in his own home. Many a man appears very religious on Sunday, but if you could see him at home with his family, at the table or when he loses his temper over some trivial thing, you would not wonder when he says he cannot do personal work. And it would not do any good for him to speak to his own children about becoming Christians. A man in Iowa had been storming at his family, especially at his poor wife, one day, until he had spoiled the pleasure of everybody in the home for that day at least. The he went out, slamming the door behind him. His little boy had stood off at one side listening to it all. He looked into his mother's face and tearful eyes, and coming across the room, took her hand in his own and exclaimed: 'Mother, we made an awful mistake when we married father, didn't we?'"—Dr. Torrey.

## CHINESE LIBERALITY.

Foreign missionaries laboring among the Chinese are in more than one city embarrassed by the abundance of the gifts showered upon them by the natives. In some places the heathen have put into the hands of the American missionaries enough funds to build complete churches, hospitals and schools. In Canton, for example, one Chinese woman has contributed \$3500 to add a children's ward to the women's hospital in that place. Mr. Li, a merchant of Ningpo, has presented the Presbyterian Board with \$30,000 for a high grade boys' school. Similar instances are reported from other cities.—The Interior.