

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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BUYING AND SELLING THE TRUTH.

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We are commanded to buy the truth, and are forbidden to sell it.

You cannot receive Christ, the truth, without a disposition to conform your character to the demands of that truth. This requires unquestioning, unhesitating obedience. "Every one who is of the truth heareth my voice." The buyer of truth puts his will into the attitude of harmony with the will of this infallible Teacher. He accepts "all the counsel of God," however painful. He follows the Lamb whithersoever he goeth. To have pleasures which he does not sanction, sources of joy which do not spring from him, is to raise up in himself a barrier against the truth. This is the great difficulty which prevents saving faith from having its proper effect in worldly minds. Christ builds a fence across the path of sinful gratification, and kindles a fire in the house of their idols. He bridle appetites and exterminates the whole brood of malevolent passions. He commands us to cut off right hands and to pluck out right eyes.

The varieties of truth will ever be eager to know the truth. Hence they will, by day and by night, study the words of Jesus, the source and standard of truth, and the words of his apostles, through whom he more fully unfolds the germs of truth which he so freely scattered on the earth in his brief ministry. The lovers of truth will search the whole Bible, which is made up of the historic and the prophetic record of Jesus Christ. We say search, because, while all saving truth lies on the surface, there are profundities unfathomable. It has been well said that the Bible is a "stream where alike the lamb may wade and the elephant may swim." The truths which instrumentally regenerate and sanctify, which inspire life and beautify the character, can be apprehended by uncultivated intellects. Well did Isaiah prophesy, "The wayfaring men, though fools shall not err therein." Yet there are nuggets of pure gold awaiting the patient faith and toil of the miner who will sink a shaft down in their hiding place. We often revert to the motto of good old Bengel, who prescribes a code of rules for himself worthy of adoption by every student of the Holy Scriptures:

"Apply thyself wholly to the Text;
Apply the subject wholly to thyself."

Thus may you all buy the truth. Take Jesus as the truth, and then study His words with a constant application to thy own heart and life. Moreover, there is a special, appointed helper in this work. If you would, experimentally and assuredly, beyond a doubt know the cardinal and vital truths of the gospel, put yourself under the leadership of the appointed Guide, who sustains an intimate relation to the truth and to the inquiring soul. He is called "the Spirit of truth." It is his office to lead the believer into that realization of spiritual truth called, after the day of Pentecost, epignosis—full knowledge. Christ will never be a real divine Personality whom you will instinctively call Lord until this Guide unveils Him to your astonished vision. To secure this guide, He must be definitely sought, received, enthroned and followed. "For as many as are led by the Spirit of God, they are the

sons of God." All such the Spirit guides—not by the revelation of new truth not found in the Bible, but by giving a sense of reality to truths already revealed and lodged in the intellect.

Many wear the Christian name, who in their inmost hearts have never heard the Spirit's cry, "Abba, Father," and realized the joy of his indwelling. As a consequence, their perceptions of spiritual truth are indistinct and hazy—not clear and sharply defined. They are like the men spoken of by Jeremiah (23:30), "Behold, I am against the prophets, saith the Lord, that steal my words everyone from his neighbor." If they find the truth they do not come honestly by it, but get it at second hand from some one who has been to the source of spiritual truth by coming into experimental contact with God. They are not in personal communication with Him. They lose the freshness and power of words coming directly from His mouth. Though the formal creed which they confess is genuine, for it is God's word, their religion is counterfeit. It is essentially human, because it has been received from man—from acquiescence in hearsayings from personal experience. If from fathers, it is a hereditary religion; if from the church, it is a traditional religion; if received because of its venerable age, it is a kind of antiquarian religion; if on the authority of great names, it is a man-taught religion. In testimony there is no positiveness, little originality, much sameness, and great weakness. In their inquiry after religious truth they reverse the following orthodox rules: First the closet, then the study; first the Bible, then the commentary; first the Scriptures, then theology.

God wants individuality in Christian experience, because he is pleased with variety in the spiritual life as he is in the natural world. When Jesus calls His own sheep by name He sees in each one some spiritual trait which makes him different from all other believers. Let the Holy Spirit individualize men in their regeneration and sanctification. Then there will be no feeble imitations. Boldness belongs only to him who has wrestled with the angel of mercy and has prevailed. Converted pagans, and all who are brought into the kingdom at the beginning of great religious movements, where there was no one to copy from, have always been marked with great strength because of their striking individuality of experience.

We are forbidden to sell the truth. There are various ways of making this sale. In general, let me say that you sell any truth when you pursue a course of conduct which destroys its influence over your life. Moral and religious truths are not final—that is, they are not to be obtained for themselves alone. They are a means to an end. That end is righteousness and benevolence, the two constituents of holiness. Truth is a ladder to sanctified character. Christian truth can be retained only as it attains this end. It cannot be firmly held as a mere speculative theory. A scientific truth which has no such practical aim may be firmly held in the mind for a half-century, as I have retained certain facts in astronomy. But no such religious truths can be held in the heart while the will refuses to apply them to the man in the production of newness and purity

of life. Take monotheism—the existence of a personal God, holy, just, benevolent, wise and true. This basal truth cannot be held as a mere theory sundered from service and worship. If it does not sway the life and transfigure the character, conquer sin and inspire love and purity, the mind must lose its grip upon it as a verity and become practically atheistic. Thus every Christian truth, repentance, the new birth, the day of judgment, heaven and hell, all become airy abstractions and visionary unrealities. Out of this chaos systems of theoretical atheism sooner or later arise. Disobedience to the truth is the seed of all forms of infidelity.—Christian World.

THE HOLY LIFE AND TEMPTATION.

Are holiness and temptation possible in the same soul? If we may suppose that a man may proclaim, for one year, five years, twenty-five years, "I have lived without sin" (which of course, presupposes a definition as to what is there meant by sin), can he also say, "For five and twenty years I have had no temptation"? He can only use such language if he is self-deceived or a deceiver of others. Not such are they of whom Jesus spoke: "Ye are they which have continued with me in my temptations." The sinless Jesus was tempted to the very uttermost of the devil's ingenuity. Luke writes: "And when the devil had tempted him very temptation, he departed from him for a season," that is to say, when the devil had exhausted himself and had left no other line of assault with which to attack the unfallen citadel of the Savior's soul, "The devil leaveth him," says Matthew; "he departed from him for a season," said Luke. We cannot tarry to scrutinize these statements with reference to our Redeemer, either in his nature or his subsequent history. But we can summarize our purpose by saying that the disciple is not above his Lord, and never will a Christian, no matter how sublimated his experience—and even his ecstasy—proclaim that he is without temptation, lest he deceive himself and become a deceiver of his brethren.

At the pure, Satan will hurl his sharpest darts. To cause the downfall of a holy man or woman, the man and woman, known and read of all as a living evidence of the power of grace, is for the purpose of the devil more than the fall of a hundred common place, vacillating Christians, already needing apologies. As one has said, "As certain as night follows day, so certain will the black angel of persecution follow holiness."

A man who had recently come into the experience of perfect love, under the ministrations of Rev. Mr. Caughey, the great evangelist, went to him and said: "I do not understand this. I never had such severe temptations in my life as I have had since I received this blessing."

"Oh!" said Mr. Caughey, "that is not at all strange. It takes ten devils to watch you now, where it only took one when you were in a weak and sickly state."

It would be well to take up the distinction between the temptations of the entirely sanctified man and the man living on the lower levels of the Christian life, and presently we may; but at this time we wish to consider the fact that temptations may not de-

crease, but rather increase, with the increase of spiritual experiences. So, at least, with irregular uniformity of testimony, testify the lives of the saints. And so it should be. Indeed, a man may possibly measure the intensity of his tests. As one has said, "The man driving a donkey-cart does not think that traveling is such strenuous business; but when you are driving an eighty horsepower automobile, you hang on hard and look sharp."

The soul which essays holiness will certainly meet the devil in the way. He will know the power of the flame that brings out the gold. He will come up at last, not a little white lily under a glass case where not even a breath can touch and wither it; no, not at all; but a knight of the cross, with hacked armor and dented sword, having fought the fight, having kept faith, but with this white plume unstained, to lay down his loosened helmet of salvation and shield of fidelity and sword of the Spirit, at his royal Savior's feet. Even so, Lord Jesus.—Central Christian Advocate.

BECAUSE GOD COMMANDS IT.

"Be ye holy" is as definite as "Thou shalt not steal." There can be no question when God speaks; man can, and should obey, or forever be out of harmony with Him. It is not a matter of partial obedience, or whether a man shall choose to go just as far as he likes, and then stop and live in a justified state; he cannot do this under light, for refusal to be holy becomes disobedience and disobedience means forfeiting what he has received. God is shut up to this command Himself—he could give no other; for there is reason and logic behind it: "For I am holy." Seeing that His purpose is to get his polluted children back for Himself He could not receive them in any other condition short of that of holiness. The command to "Love the Lord thy God with all thy heart" is simply another way of saying "Be ye holy," for it is impossible to keep this first commandment without a holy heart. Oh, my brethren, do not trifle with this great command of a loving Lord. You may not understand how it can be done, nor understand what it is; these things do not enter into the question. Obey God, yield yourself to Him and these things will be made known to you in the very nature you receive in the experience. When Jacob wrestled with the angel and asked Him to tell him his name, the angel did not answer, but blessed him there, and in the blessing was the knowledge of the Blessor—Nazarene Messenger.

CHURCH IN CAPTIVITY.

An aged Methodist preacher in Indiana, who has suffered in his appointments because of his pronounced Prohibition sentiment, writes us under recent date: "I am now fully persuaded, unless our people put down the liquor-traffic; our nation will fall. Why do not the people see it? Why cannot the Church see it? O, the church has gone into captivity." Yes, brother, we believe it has. With its more than thirty million communicants in this country, and seven million voting population, and the large number it is supposed to influence, it could crush the liquor curse in a single year; but as you say, it has gone into captivity.

THE BLOOD OF THE LAMB.

"O yes, I believe in holiness, but I do not believe in the kind of holiness you preach." But my friend the holiness that I preach is holiness without which no men shall see the Lord. It is the holiness secured through the cleansing of the blood of Jesus Christ. It is the only holiness there is, that which may be experienced by the cleansing away of all sin. This moral purity, this cleanness of heart, is the only holiness secured for us by the suffering and death of Christ. It alone fits one for heaven. All the saints that have gone home to God have gone washed from all sin, and made holy in the blood of Christ. And this is the only way. You had better give up your notions, prejudices and theories and come to the fountain filled with blood, drawn from Emmanuel's veins. Jesus suffered without the gate, that he might sanctify the people with His own blood, and the blood of Jesus Christ cleanseth us from all sin—come to Jesus.

All the holiness preached, experienced and testified to in the great holiness movement, comes through the suffering and death of Christ. We magnify His all-atoning blood. The countless host, that John saw in heaven, had washed their robes and made them white in the blood of the Lamb.—H. C. Morrison.

THE FINGER OF GOD.

During a season of revival a friend was praying one evening for a certain unconverted neighbor. After this manner he prayed: "O Lord touch that man with Thy finger; touch him with Thy finger, Lord!" The petition was repeated in great earnestness when something said to him: "Thou art the finger of God! Hast thou ever touched this, thy neighbor? Hast thou ever spoken a single word to him on salvation? Go thou, and touch that man, and thy prayer shall be answered." It was a voice from the throne. God's servant rose from his knees self-condemned. He had known the man as an impenitent for a quarter of a century, yet had uttered not a word of warning. Hundreds of opportunities had come and gone, but the supreme question of life had been set aside for such topics as "the weather," "the latest news," "politics." His first duty as a Christian had been left undone.—Sel.

ABOUT KISSING MOTHER.

A Father speaking to his careless daughter, said: "I want to speak to you of your mother. It may be that you notice a careworn look upon her face, of course it has been brought there by no act of yours, still it is your duty to chase it away, I want you to get up tomorrow morning and get breakfast. When your mother comes and begins to express surprise, go right up and kiss her on the mouth. You can't imagine how it will brighten her dear face. Besides, you owe her a kiss or two. A long time ago, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. Through years of childish sunshine and shadows she was always ready to cure, by the magic of a mother's kiss, the little dirty, chubby hands whenever they were injured with those first skirmishes with the rough world."—Selected.