

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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ENTIRE SANCTIFICATION.

Entire sanctification has definite bounds. It is not more justification for all are forgiven together. It is not more regenerations; for the new birth is instantaneous and perfect, and therefore cannot increase. Nor is it merely 'a blessing,' but rather, call it 'the blessing.' A million blessings ripple on the ocean of love; but in the earth or heaven only two 'blessings' are spiritually saving. Of these, one is conversion; the other, entire sanctification, called also perfect love.

There is a primary sanctification, which is also instantaneous, distinct, and perfectly bounded. It is included in conversion. It is that superb work of grace whereby the heart is fully purged of the hardness and corruption that accumulates in a life of sinning. It brings us quite back to the state of purity of the infant of days; but no farther. It gives us the positive element of holiness, which is the life of God in the soul.

Entire sanctification as a second and distinct work of grace, is a necessity to complete purity of heart. In initial sanctification, the original 'body of sin' or inborn depravity, is repressed and put under bonds, but it is in nowise removed. In the subsequent sanctification this root from which all sinning springs, is entirely washed away in the atoning blood, and the Holy Ghost is received as the Abiding Comforter, (John 14:16.)

Conviction for entire sanctification comes in various forms. The mind may be sometimes befogged, while the heart substantially understands its burden and its want. The Holy Ghost illumines the conscience and shows the necessity of a definite cleansing.

Then comes a definite parting from all sin, inward as well as outward, by the will and every power is devoted to God forever. Such separation and devotement are matters of conscious knowledge.

Then comes an act of faith—faith in Christ and his promises—whereby the blood of the atonement is appropriated for entire cleansing. This faith is not a mere general one. It is a precise, clean cut and perfect trust, for the accomplishment of the longed for work.

We believe, we receive. The blood of Jesus is divinely applied. "The blood of Jesus Christ, his son, cleanseth us from all sin." The Spirit witnesses to the mighty work; for "He that believeth on the Son of God hath the witness in himself."

This work is instantly and perfectly done. The heart is cleansed and sanctified wholly, and stand complete in God. Hallelujah!—Anon.

SANCTIFICATION AT DEATH.

Upon this commonly preached, and more commonly practiced fallacy of "we must have sin in us till we die," a writer has most truly remarked:

"Just what some people mean by their talk about entire sanctification being complete at death, it is not easy to understand. What real affinity moral disorders has with bodily death it would be difficult to explain. Death has no more power to cure our pride than old age has power to remove our covetousness. Mr. Fletcher has very aptly said; 'If impatience were that bodily disorder which is commonly called the heart-burn; if obstinacy were a crick in the back; pride an imposthume in the heart; raging anger, a fit of toothache; vanity the dropsy; disobedience a bodily

lameness; uncharitableness the rheumatism and despair a broken bone, there would be some sense in the doctrine of Christian imperfection, and reason would subscribe to the creed, for it is certain that death effectually cures heart-burn, a crick in the back, the toothache, etc. But what effect has death upon moral diseases? Sin is not in the flesh, the bones, the nerves, or the blood; it reaches deeper, and corrupts our moral nature, the affections the will and the understanding.—Ex.

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 completed every 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 Saviour'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 in 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 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 the 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 weak and sickly."

It would be well to take up the distinction between the temptation 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 decrease, 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 horse-power 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; but a knight of the cross, with hacked armour and dented sword, having fought the fight, having kept faith, but with his white plume unstained, to lay down his loosened helmet of salvation and shield of fidelity and sword of the Spirit, at his royal Saviour's feet. Even so, Lord Jesus.—Central Christian Advocate.

WHERE THE PROFESSOR WAS.

Andrew D. White repeats an anecdote of the late Lord Kelvin, told to him by the German scientist Hoffman. The latter had arrived in Glasgow on Saturday night, and on Sunday morning went to call on Professor Sir William Thompson (afterward Lord Kelvin). The door bell was answered by a woman servant, of whom Hoffman asked if Sir William was at home. To this the servant answered, "Sir, he most certainly is not." Hoffman then asked, "Could you tell me where I might find him?" She answered, "Sir, you will find him at church, where you ought to be."—Exchange.

BISHOP AND CONVICT.

A bishop riding in his carriage on the Isle of Man, came to a convict in his striped clothes on his knees, breaking stones on the road.

The bishop talked to the convict a little while, giving him some advice and encouragement. Then, as he got ready to drive on, he said, with a smile and a sigh:

"Ah, my man, I wish I could break up the stony hearts of my people as you break those rocks on the highway."

From his lowly attitude the convict looked up at the proud bishop in his magnificent equipage.

"Perhaps, sir," he said, "you don't work on your knees."—Exchange.

THE TRUE RIGHTEOUSNESS

What is the righteousness that admits to the kingdom of God and keeps one there? It is a divine thing, a heavenly life, breathed into the soul by the Holy Ghost. To the learned and cultured and moral Nicodemus Jesus said: "Ye must be born from above. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." No keeping of the law can produce spiritual life. Law is but rule of life—a guide to the son of God. Law never made one a child of God, and never will, though every true child of God loves God's law. This divine manifests itself in three invariable forms—sincerity, assurance of salvation and love. Whoever has these has a righteousness which not only exceeds that of the scribes and Pharisees, but which allies one to God, and makes him a brother of Christ.—Northwestern Christian Advocate.

Coasting prayers, such as we pray every day, brings us many necessities but there are great prayers which, like the old Spanish galleons, cross the main ocean and are longer out of sight, to come home deep laden with a golden freight.—Spurgeon.

THE PRICE OF ONE DRINK.

At a children's party, a beautiful little girl with a sweet, but sad face, sat in a small rocking chair watching the other children play, but taking no part. She wore a dainty white cape. More than one child wondered why she did not play, but soon they all found out. A little guest came to the little stranger and said, "Put out your hands, and I'll fill 'em full to the brim." But the gentle request was not obeyed. "Put out your hands, I say," said the leader, "don't you want to play?" Her face pale and her lip quivered, but she did not put out her hands nor speak. The little hostess seeing that her guests were watching the little visitor, who was spending a few days at her home asked, "What is the matter?" "She won't play," was the answer. "She can't play," said the hostess sorrowfully. The little stranger had no arms. She was the child of wealthy parents, who did all they could for her comfort and pleasure, but they could not bring back her arms. It was a sad story. One day as she sat on the front steps of her beautiful home, a happy, laughing child, singing a lullaby to her dolly, her brother came home. He had a gun in his hand and was staggering. She thought he was staggering for fun, and laughed with childish glee. "I'm going to shoot you," he said angrily. Then she was afraid. As he raised the gun, she bent her head and threw up her hands. The boy fired. The dear little hands of the child were almost shot off. To save her life, her arms had to be cut off. The boy was heart-broken. He loved his little sister, but "just one drink" made him wild. He never took a drop of strong drink after that. He wants to forget that black day, but cannot. No matter how tried he is, he never rests his weary head upon the pillow this thought haunting him, "Janie's dear little arms! The price of just one drink."—Exchange.

INDIFFERENCE AND SHALLOW DOCTRINE CONDEMNED.

The first duty of faith is to make a new venture. Christ's command is to "launch out" and make the effort. I would not make too much of a word which originally had only a local and temporary intention, but that word "deep" has a great spiritual significance. There must be a deep down faith in our hearts and a deep insatiable desire for the salvation of the souls with whom we labor. God grants to a fervent desire what he denies to a faint and feeble desire. "I will not let thee go unless thou bless me;" that is the temper of a Christian who is in dead earnest for a revival of his church or for the conversion of the friends he or she is laboring with. Shallow interest shallow feeling, shallow praying catch no fish for the Master.

The minister who longs to convert souls must lay hold of the deep truths of God and strive to penetrate the depths of the hearts before him. Down in the bottom of the unconverted heart is the lurking depravity, the besetting sin or the unbelief that keeps the sinner from Christ, and the truth must go deep to reach the roots. It must uproot the sin to make conversion thorough. My brother you will need strong doctrine to do this. Phillips Brooks well said that "no exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience." Preach

all the doctrine your Bible gives you and in love to the sinner's soul.—Dr. T. L. Cuyler.

WHAT ADVICE WOULD I GIVE TO AN ALTAR WORKER.

I would advise altar workers—

1. To locate the seeker by the help of the Holy Spirit. If they are backsliders, deal with them as such. If they are seeking God for the first time another set of Scriptures should be used with them entirely different. If they are already in a sky-blue experience of regeneration show them how to get sanctified.

2. Keep in mind four things. (1.) Man is lost by sin. (2.) Salvation is only through Christ. (3.) Regeneration and sanctification are the work of the Holy Spirit. (4.) All known sin must be forsaken before and spiritual blessing can be obtained from God.

3. Discover how the Holy Spirit is working and co-operate with Him. If the Spirit is urging the seeker to repent, or forsake some sin, or make restitution, or forgive an injury, or give an evil habit, or harmful amusements, the altar worker should urge the same.

4. Be very simple and definite and Scriptural in all directions, and do not talk too much. Let the seeker know God's terms, God's conditions, God's promises; and then urge him to pray through, to earnestly storm the skies and get what he wants from God.

5. Be thorough. Always take God's side in His controversy with the sinner. I believe thousands of seekers are dammed by the false comfort and sympathy of altar workers. Do not manufacture false hopes for the seekers. Let the Holy Spirit inform them when they are saved or sanctified.

6. We usually say too much rather than too little to seekers. Workers should be prayerful and not controversial; and should strive for immediate results. One or two texts are better than more on any given point of difficulty. Above all let the seekers have time to talk with God and hear from heaven.

DYING IN THE LORD.

Frances Ridley Havergal, during her last illness, while suffering intensely from a high fever, in sweet submission said, "God's will is delicious; he makes no mistakes." Bidding one of her physicians good-bye she said, "Do you really think I am dying?" He answered, "Yes." "To-day?" she inquired. "Probably," was the reply. Then she exclaimed "Beautiful! too good to be true!" and looking up with a smile added, "Splendid! to be so near the gates of heaven!" Later, as the time of her departure came, she nestled down into the pillows, folded her arms up on her breast, saying, "There—it is all over! Blessed rest!" Her countenance became radiant with the joy seemingly breaking in upon her soul and those who watched her thought she appeared as if she was conversing with the King in His beauty. She tried to sing but after one sweet note her voice failed, and she was gone to be with her Lord.—Selected.

A high conception of the beauty and glory of the church will save us from that foolish vagrancy that is one of the perils of our time; we shall cease to treat the church as a shop to which we bring our custom, but shall regard it as a sanctuary and a home in which love and faith display their richest gifts.—Rev. A. T. Guttery.

"The sin that seemeth of little consequence has been the sunken reef that has wrecked the soul."