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THE KING'S HIGHWAY.

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CRUCIFIED UNTO THE WORLD.

Paul says that he gloried in the cross of Christ, by which he was crucified unto the world, and the world unto him. This was a double crucifixion. The world in its attitude and treatment of Paul regarded him as if he had been put to death by the ignominious punishment of the cross. And Paul had the same contempt for the spirit of the world that had looked with contempt upon him because he was a witness and minister of Jesus Christ. The world had done the same as nail him to the cross in its contempt for him, and he had done the same by the world. He had a supreme contempt for the sinful customs, joys and pleasures of the world. He counted them as refuse of the meanest kind. (Phil. 3, 8.)

In this Paul and the world were even. It had no further use for him, and he had no further use for it. The world knew just where to find Paul. It did not waste its time trying to allure or tempt him. It knew better.

Here is where many professed Christians are weak. They are such uncertain, vacillating and "half-and-half" people that the world is always after them, trying to win them back to its embrace. Here is the trifle vantage ground of the soul who is really crucified to the world. It ceases to bother him with its allurements. It no longer runs after him. It knows where to find him.

Some of our readers are in worldly churches. We ask them, Do the people in your church know where to find you yet? Do they still come to you to solicit aid in their worldly, God-dishonoring practices? Or have they found out that it is of no use? Does the world all about you let you alone, or does it run after you to help it on in its dissipation? It saves a lot of trouble to be so crucified to the world. They no more expect you to help on their worldliness or mix with it than they would if you were really dead. You treat the world as if it were crucified and it will treat you in the same way and will save you a lot of vexatious bother.—*Christian Witness*.

THE WEIGHT OF PEEVISHNESS.

The discontented may be most excellent people and a pattern of all the virtues—and for some reason they are usually respectable, but it cannot be said that one hankers after their company, or that they are easy to live with. They are perpetually losing relatives, of whom they have an inexhaustible stock, meeting with accidents which are mere commonplaces in their lives, suffering frauds of a quite unusual description, and afflicted with religious doubts which trouble no other person. The sound of tears is in their voices, and their faces are cast into the shade of mourning at all times and seasons; they whine and grumble till their very souls live and move and have their being in an atmosphere of peevishness. If I may be allowed to use a Scottish word of great force, such people are always "girling." Whether they be rich or poor, but more likely if they be rich, whether they be high or low, but less likely if they be low, and whether they be religious or non-religious, but quite as likely if they be religious, they "girn." And they are a nuisance to every person and must be a torment to themselves.

Peevish people are not inclined to learn from the contented, whom they are apt to judge as either more fortunate or less sensitive than themselves, and they do not regard their own dissatisfaction with everything and everybody as sin, but rather as an indirect proof of piety.

Yet even the most confirmed grumbler may be moved by the suggestion that he is an appreciable addition to the weight of life. A peevish husband (or wife), a peevish child (or parent) a peevish master (or servant) a peevish friend (or partner) a peevish minister, means so much more depression, irritation and hindrance to those with whom they are connected and with whom they must work.—*John Watson, in "Respectable Sins."*

SANCTIFICATION NOT GRADUAL.

Nothing more clearly proves the existence of the carnal mind than the unscriptural and unreasonable theories in vogue that are simply pleas for not having it destroyed. If the "old man" were a real person of flesh and bones, and not a figurative expression, he could not more stoutly fight for his life than does the carnal mind fight the salvation that proposes its removal. Any theory of sanctification is popular except that which demands its eradication. One of the most popular theories of today is the growth or development theory. Thousands are being lulled and soothed in the cradle of carnal security by a belief that somehow sin is gradually to be outgrown or out-developed by growth, *when there is not a single passage of scripture that so teaches, but on the other hand every scripture that speaks on the subject declares that it is by faith.* But notwithstanding the unscriptural foundation of this theory, they are not troubled in the least. There is no analogy in nature for the theory of outgrowing sin, but this does not disturb them in the least. Even the latest position of the evolutionists that there is no gradual evolution from one stage to another, but the different species originated by sudden epochs, does not affect them. They still cling blindly, unreasonably, to a theory both unscriptural and unnatural. Dr. Adam Clarke, called by Spurgeon the prince of commentators, says, "In no part of the scriptures are we directed to seek holiness by gradation. We are to come to God, as well as for instantaneous pardon. Neither the seriatim nor gradation purification exists in the Bible." There is just as much ground for the belief in a gradual pardon as in a gradual sanctification.—*Christian Witness*.

HIS PLAN.

By S. D. GORDON.

Somebody has supposed the scene that he thinks may have taken place after Jesus went back to heaven. The Master is walking with Gabriel, talking intently, earnestly. Gabriel is saying, "Master, you died for the whole world down there, did you not?" "Yes." "You must have suffered much," with an earnest look into that great face. "Yes," again comes the answer in a wondrous voice, very quiet, but strangely full of deepest feeling. "And do they all know about it?" "Oh, no; only a few in Palestine know about it so far." "Well, Master, what is your plan? What have you done about telling the world that you have died for them? What is your plan?"

"Well," the Master is supposed to answer, "I asked Peter and James and John and little Scotch Andrew and some more of them down there, just to make it the business of their lives to tell others, and the others others, and yet others, and still others, until the last man in the farthest circle has heard the story, and has felt the thrilling and the thralling power of it."

And Gabriel knows us folks down here pretty well. He has had more than one con-

tact with the earth. He knows the kind of stuff in us. And he is supposed to answer, with a sort of hesitating reluctance, as though he could see difficulties in the working of the plan, "Yes—but—suppose Peter fails. Suppose after awhile John simply does not tell others. Suppose their descendants, their successors away off in the first edge of the twentieth century, get so busy about things—some of them proper enough, some of them may not be so proper—that they do not tell others, what then?" And his eyes are big with the intense-ness of his thought, for he is thinking of the suffering; and he is thinking, too, of the difference to the man who hasn't been told—"What then?"

And back comes that quiet, wondrous voice of Jesus, "Gabriel, I haven't made any other plans; I'm counting on them."

THOSE TIMES HAVE COME.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4, 3-4.

The times spoken by the apostle have come. Many of our great city congregations would not think of enduring the plain doctrine of Christ and the new birth and hell, or of Paul on the carnal mind, or of John and Peter on holiness. The great soul-searching doctrines of the Bible which make men feel their guilt and their filthiness of flesh and spirit, and their great need of a blood atonement made by Jesus Christ on the cross, are neglected and the people are given what they desire—fable. How rare is a conversion in such churches; how common is sin among the people of these great congregations who will not endure sound doctrine. How often the most startling crimes and dishonesties come to light among them. How, in startled horror, they will cry for the rocks and mountains to fall on them when Christ appears.

What will then become of the false teachers who have received their large salaries and given false comfort to their worldly, pleasure seeking, sin loving people? The man who cries out the whole truth will suffer in salary and reputation, but he will shine as a star on the day of judgment. May God help those whom he has called to proclaim his word, to be faithful messengers.

God wants to give us a revival of the Wesley and Finney type, on a solid Bible basis, but this can only come by preaching the word and holding on to God in prayer. Let us exalt the sovereignty of God; let us lift up the sufferings of Christ; let us proclaim the personality of the Holy Ghost, the depravity and wickedness of the human heart, the certainty of judgment and the awfulness of hell.

The highest obligation rests upon holiness evangelists, pastors and teachers to give the pure, unmixed word of God to the people. It were better not to preach holiness at all than to preach it mixed up with all sorts of notions, errors and extravagances. As for the teachers who lead the people away from and prejudice them against holiness, their situation is dangerous in the extreme, and the condition of their deluded followers pitiful indeed.—*Pentecostal Herald*.