

The King's Highway.

An Advocate of Scriptural Holiness.

And an Highway shall be there, and a way, and it shall be called The Way of Holiness.—Isa. 35-8

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SEPARATION.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—(2 Cor. 6:17).

Corinth was cultured, yet reeking with sin. Even the church folk were tainted; some were like the world and others condoned their sin. The apostle registers an emphatic protest. He insists upon righteousness and true holiness. "Saith the Lord"—this is the eternal Word of God. This is His message to the church of today. Separation is one of the primary elements of the gospel. We must emphasize practical holiness, every-day righteousness, in work and play, as well as in religion.

The great sentiment of the text is separation. This is laid down as fundamental for individuals and churches. This is God's old path. Church—ekklesia—the very word means "the called-out ones." There is no church but what has been called out; and there is no true church that has not come out. We are called out, called to be set apart, called to be different. Abraham leaves country and kindred, Moses leaves Egypt, leaving not a hoof behind—separation.

The world recognizes the necessity of separation. Contaminating and contagious diseases demand carefulness. Smallpox, yellow fever, black plague—such cases are quarantined. Houses in which such have raged must be fumigated before fit for further residence. Let the church recognize this principle and practise it to the same degree and she will rise, mighty, pure, invulnerable enough to girdle the globe. It means precaution or death.

Where is your citizenship? Not in two countries at one and the same time, especially if these are at war. Our allegiance, friendships and affections, as saints are all heavenwards. We must have no unholy friendships, no entangled affections, no intimacy amounting to fellowship with the world. The world does not feel at home in the presence of real saints; the saints do not feel at home with the world. Our mission is to reach the unsaved with the gospel and lift them, not to go down to their level. Saving souls is not social improvement. It is something transcendently superior to that. We will never save the lost by going into their haunts with them. We must show them that the poorest we have is far superior to their best. When Jacob goes to Egypt for corn, it is because there is a famine in Canaan. No, the attitude is not, "I am holier than thou." The attitude is one of unfaltering allegiance to our King. We are under prohibition—quarantine, "Touch not the unclean thing." If we are going to be our heavenly Father's child, we must be peculiarly and distinctly separate from the world and all that is of it.

This command touches the marriage ques-

tion. It forbids mingling with non-Christians. It forbids flirting with them, courting their favor, etc. "Be not yoked with unbelievers." No one ever violated this fundamental principle without a thousand pangs later, and sad, sad consequences. The command is emphatic. Degeneration follows the disregard of this command. In a thousand ways holiness folk are becoming careless along this line. Jesus could not have the world's love. Shall I expect it? He declared it could not love Him. If the world could not love the lovely Christ, it can not love the people who are like Him. We grow like those we associate with. Associate with cheap, trashy people and you will become cheap and trashy. Read cheap, bad literature and you will be contaminated. Whether in your reading, your conversation, or your association you mix and mingle with the unchristian, you will be blighted.

This demands separation in business. The unchristian partner works to a failure; you will have to share it. He puts through a bad deal; you have to suffer with him. He feigns bankruptcy; you did not lay the plot, yet you are involved. He does some crooked dealing; you get the blame for it. You can not consistently pray God to bless the business; for the devil is to share the blessing. If you can not have the blessing of high heaven upon the work of your hands, how can you hope to prosper? The preachers who preach this, and the people who stand for it, will be called narrow, fanatical, too extreme; but far better support God's idea than a thousand more popular ones, which will bring us shame at the judgment. Some part of the Bible may be difficult, but this is plain enough, that we know that to walk straight we must "come out from among them and be separate."

Your bodies are to be the temples of the Holy Spirit. "God hath said, I will dwell in them." Before He moves into that old house of yours, the loose plaster must be removed and replaced; the old wall paper must come off; the whole thing must be thoroughly fumigated, disinfected. Sanctify yourself, and He will sanctify you. Purify yourself and He will thoroughly purge you. You will never have Him to dwell with you until you cleanse yourself and agree to be forever quarantined against sin and filthiness of every kind. He demands such thorough fumigation as shall remove the last germs of the old taint.

You may come to this altar, cry, bellow, throw up your hands, put them down again, pound the altar, do anything you wish, but you will never get the victory unless you separate from the world. You must surrender unconditionally; clear off the shelf behind the door; give God the

key to every door of your heart; let Him go through and through.

Churches of today are hampered by mixed multitudes. This text forbids us receiving as members, brainy, cultured, wealthy, princely, but worldly people. It forbids worldly ways and means of supporting the church. It forbids worldly procedure. It forbids your helping worldly schemes and institutions. "Be not unequally yoked together with unbelievers." "Abstain from all appearance of evil." *Separate completely from the world and unite eternally with God.*—Digest of a sermon by Rev. Seth Rees. —Free Methodist.

SPARKS FROM DIFFERENT ANVILS.

By Rev. F. Lincicome.

A man is not prepared to live until he is ready to die. A man is not a Christian, because of what he does, but because of what he is.

Some men would be worth more to their families dead than alive.

"To be little with God is to be little for God."

Some people believe in getting all they can and canning all they get.

Sanctification is not graduation; it is only a full matriculation; it is not an ending, simply a beginning.

Many a man has his religion like his property—in his wife's name.

An addition to the church should mean a subtraction from the world. No one has a right to be counted in both places.

Such a thing as the "missing link" never existed. That is why it can never be found.

Life is twofold, both ideal and real. The real is the visible, the ideal is the invisible. The two departments are located on the earth and in the air. A capital mistake is made by many in trying to live all the time in one department, either in the ideal or the real; on the earth or in the air. The man who lives all the time up in the ideal soon gets full of airy notions and airy talk and becomes a hobbyist and a bore to practical people. While the people who are of a matter of fact turn swing to the opposite extreme, they ignore the ideal and live all the time in the practical, hence miss the inspiration of true life. The soul should be like a bird which has both feet and wings and be equally at home on the earth or in the air, alike at home in the ideal or the real.—Free Methodist.

According to the ideas of a lot of folks the finest epitaph a man can have carved on his tombstone is, "He was faithful to the best in life; he died hot on the trail of the dollar."