

FALSE VIEWS OF HOLINESS

Last week some of you rose and thereby expressed your purpose to pray, and seek, and wait, and trust, especially during the week, for the conscious presence of the Holy Ghost, as your sanctifier. We have been praying for you. Have you been praying very earnestly for yourselves? Have you resigned all into the hands of Jesus—as your Trustee—conscious of failure to save yourselves? Do you hold all henceforth and forever only as His steward? Do you believe His word? Do you trust His promise? Do you rely upon His testimony, that “faithful is He that hath called you, who also will do it?” Oh, friend, in an agony of desire feel, I must be saved fully. I must be saved just now—this hour, while I am speaking. “Faithful is He who hath called you, who also will do it.”

“I cannot say or profess that I am sanctified,” so said a dear friend to me only yesterday. This sentiment is, I make no doubt, the expressing and feeling of a good many hearts. Now, respecting this trouble or difficulty, I have three remarks to make:

First: I would have you remember what is meant by being sanctified. Some exaggerate, in their own minds, this term, and have a dreamy and confused idea of something which is little short of Adamic, or angelic, or even Divine perfection. Now, the fact is, you cannot be Christians at all without being sanctified, or earnestly pursuing after it. For sanctification means, set apart for sacred uses, and this we do coeval with our justification and regeneration. Hence Mr. Wesley and all the theologians teach that sanctification begins at conversion. The saved, or rather, the entirely saved which interests us in this meeting, involves the same spirit, the same submission, differing only in yielding up regenerated powers; in satisfying every test of obedience that the Spirit may raise in our thoughts, or lay upon our conscience, in meeting the will of God in all the little incidents of everyday life, and all the developments of personal experience. I am saved, entirely saved, is only to say that as far as God gives me illumination and ability, I am all the Lord's. I keep back nothing. I give Him everything. I subordinate my will to the requirements of His most holy and excellent will.

Second: The second remark I wish to make on this point is that while there must not be an unwillingness to say, I am saved, or, indeed, anything else that the Holy Spirit may dictate; we are not shut up to that, or to any particular mode of expression. The Scriptures themselves use a vast variety of phrases, and so would seem to afford us some license in the selection of the expression that may embody or communicate our experience at the time. One humbly testifies that, “I have sanctified myself unto God, carefully, intelligently, specifically, and I believe that through Jesus my whole burnt offering is accepted now.” Another says, “I believe I love God with all my heart, and most certainly this perfect love casteth out all fear.” Another says, “I have put all on the altar and am living a life of faith on the Son of God, realizing that Jesus not only saves me, but keeps me saved.” Now, any or all of these confessions glorify Jesus. Do not, therefore, perplex your mind about phrases, but get the grace, enjoy the experience, and then trust the Holy Ghost to help you in expressing yourself in the satisfactory manner.

Third: Our third remark is, that in the per-

formance of the grace, or rather confession, for I like that term very much better, we predicate nothing of self, but give all the glory to the grace and power and worth of Jesus.

Ask the best man about himself, and you will find “he loathes himself, and into nothing falls.” The fact is, that as we rise higher in the Christian life, self loses itself; it sinks down lower and lower, until it is lost sight of, while God fills more and more the orbit of our reason until we feel He is our all in all. This is one of the strongest internal evidences of the Divinity of our religion, for any religion whose tendency is in that direction, must of necessity be Divine. When this one says, I am satisfied, or that the blood cleanseth, you must not understand him as declaring that he is better than others, for I assure you that that is not for one moment his thought or his feeling. He is only concerned to bring glory to Jesus, “who of God is made unto him wisdom, righteousness, sanctification and redemption.” He would multiply the crowns upon the head of the infinite Jesus. Dear brothers and sisters, you did not boast when you affirmed that Jesus is my righteousness, did you? May you put a crown on His worthy head. Neither are you Pharisaic, or boastful when you declare that Christ is my sanctification. You are bringing another crown; you are glorifying a little more the power and grace of Jesus. See that your motive is pure, and then bear your testimony, make your confession, trusting Jesus with the result.

POWER OF PATIENCE

Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. She governs the flesh, strengthens the spirits, sweetens the temper, stifles anger, extinguishes envy, subdues pride, bridles the tongue, refrains the hands, tramples on temptation, endures persecution, and consummates martyrdom.

Patience produces unity in the church, loyalty in the state, and harmony in families and societies; she comforts the poor, moderates the rich, makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be first in asking forgiveness of those whom we have injured; she delights in the faithful, and invites the unbelieving; she adorns the woman, and improves the man; is loved in a child, praised in a young man, and admired in an old one; she is beautiful in either sex and in every age.

Behold her appearance and attire: Her countenance is calm and serene as the face of heaven, unspotted by the shadow of a cloud, and no wrinkle of grief or anger is seen on her forehead; her eyes are, as it were, the eyes of a dove for meekness, and on her eyelids sit cheerfulness and joy; her mouth is lovely in silence; her complexion is that of innocence and security; while, like the pilgrim, the daughter of Sion, she shakes her head at the adversary, and laughs him to scorn; she is clothed in the robes of the martyrs, and in her hand she holds a sceptre in the form of a cross; she rules not in the whirlwind and stormy tempest of passion, but her throne is the humble and contrite heart, and her kingdom is—the kingdom of heaven.

—Free Methodist, Author Unknown.

The King's Highway will be a little late this issue because the editor was attending our camp-meeting and was unable to get the material ready for the press sooner.—H. S. D.

“IF JESUS SHOULD COME”

If God should call you at the early dawn
Just at the break of dawn;
Would your lamps be trimmed and burning
bright?
Would you hasten to be away?

If God should call you at the noon-day time
When life's traffic is in full sway;
Would you hear His voice above the din?
And be glad to be gone from the world's affray.

If God should call you at the twilight time,
In the cool deep shadows of approaching night;
And thro' the shimmering changing clouds,
Would you recognize His glory bright?

Ah! soul if you live for Jesus now,
You may hope to win the Heavenly crown;
Be ready to give Him your heart away,
And daily die to the world's renown.

Jesus may come at the early dawn
Or at the noon-time's flowing tide;
He may come at the sunset's dying hour,
Oh soul! be ready with Him to abide.

—MATILDA WALTER HUNTER

GOATS AND SHEEP

A. C. Watkins

Bible readers will recall these animals are used as figures of saved and unsaved, God's folk and enemies of the cross of Christ.

How long, says one, would a goat have to imitate a sheep to become a sheep? Ridiculous, you say. Surely so. Yet we are told to follow the example of Jesus, and we will become Christians.

How long would one have to imitate Jesus to become a Christian? The other is as reasonable as this. Many offer this, however, as salvation's way.

There must be a nature change to make a sheep out of a goat. So there must be a work of grace called the “new birth” to make a Christian out of a sinner. Have you had this birth?—Church Herald.

THE REWARD OF LOYALTY

Think of the day, the humbling, affecting, overwhelming day, when the cup of cold water will reappear as an ingredient in the everlasting glory.—James Hamilton, D. D.

Dionysius caused musicians to play before him, and promised them a great reward. When they came for their reward, he told them they had already had it in their hopes of it. God does not disappoint his servants. Christ says, “My reward is with me.”—Foster's Cy.

It is said that Queen Victoria placed with her own hands a medal upon the breast of a brave soldier: but she did not invite him to sit by her side and share her throne. The Master says to his disciples, “To him that overcometh will I grant to sit with me in my throne.” Earth's aristocrats say to their servants, “Take your place in the kitchen by day”, and when the hour for rest is come, “Go to the attic;” but Jesus says, “I will receive you to myself, that where I am, there ye may be also.”

It is not enough to begin in the spirit, and end in the flesh; it is not for him that runneth, but for him that runneth to the end, that persevereth, that the crown is reserved: it is he that shall eat of the hidden manna, he that shall have the white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.—Spencer.