

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.

Vol. VIII. (New Series.)

ST. JOHN, N. B., SEPTEMBER 30, 1896.

(Semi-Monthly.) No. 5

PERFECT LOVE.

EVANGELIST E. H. POST.

Jesus, thy sin-destroying power
In me display this very hour;
Come, now my inbred sin remove,
And fill my heart with perfect love.

My life is hampered by this sin;—
It surely shall the victory win
If thou shouldst fail to send the power
And sanctify my life this hour.

I need the Holy Ghost this day,
O, send him now on me, I pray;
The carnal nature now remove,
And perfect all my heart in love.

I must be holy as thou art,
Or I can never share a part
With all the holy saints above;
Come, fill me now with perfect love.

Here, now, my all to thee I give,
Come, make me holy while I live;
My talents, time and voice shall be
All consecrated, Lord, to thee.

Come, Holy Ghost, on me descend,
And to my sin now bring an end;
May the dear, gentle, heavenly dove,
Fill all my heart with perfect love.

SATAN'S DEVICES.

Separating Christian Workers.

LAURA C. SHERIDAN.

A large part of satan's work is to break up or prevent such associations as contribute in a positive sense to the glory of God through spiritual benefit conveyed by man to man. When satan sees a firm determination on our part to be made a blessing to others and a willingness on their part to be so aided, he must fall back on some dark scheme to destroy confidence in or liking for one another. Between how many to-day is there coldness or suspicion or estrangement where there had been interest of such a nature as to be of great spiritual advantage to one or both parties? And how many are kept apart by prejudices or trivial differences of various kinds, who, if they were close enough to feel the strong undercurrents of one another's lives, would be in harmony on essential points and able to do much more to advance God's cause by united effort than they can do thus separated?

The essences of the atonement is the making to be one with the good that which is opposed to the good. The essence of satanic wickedness is to oppose anything and everything to the triumph of the good. But the direct opposition of the enemy is a very small part of his work; and in his indirect work in nothing is he more intensely active than in interfering with friendships and connections in Christian work that are of God, and in doing it in such a manner that his presence, influence and power are unsuspected.

We determine to try to lead a soul to Christ or into the experience of holiness. Hitherto personal relations may have been most agreeable. Then something happens to produce misunderstanding, coldness, or perhaps positive alienation. The parties interested see nothing in it except something to blame in each other or some third party or some circumstance that occasioned it, but back of it all may be a deeply laid plot of the enemy to thus defeat a holy purpose.

But not only is our relation with those we could help interfered with by the enemy, but our relation with those God would have us co-work with to save or help others.

Satan specially delights in this kind of mischief. There are some things Christ can not do unless he can get his own to work together. In fact they only can hinder him. The wicked can resist him, but not hinder him.

Christ and his members are in vital life connection. What is felt by one is felt more or less by all (Ephesians 4 : 16; 1 Corinthians 12 : 26). The closer the

union the more harm a little defect does, so that the most spiritual have the most power to hinder Christ at a given time or occasion. The delicate machinery of a watch will feel the presence of a speck of dust. There are crisis hours and moments in God's battles when the power of the enemy is directed chiefly against the spiritual leaders, and then it is that Christ is specially hindered unless his members keep in touch with him and with one another. Indwelling sin is not the only thing that hinders the Christian from being fully controlled by the spirit of God. Paul once wrote, "But satan hindered us." How the arch fiend loves to hinder by thrusting in some ugly separating feeling. A simple coldness can do it, a suspicion, a few words dropped that changes perfect confidence into distrust.

A third handle of the enemy in separating or keeping apart Christian workers equally spiritual is incompatibility from a natural standpoint—difference in taste, temperament, environment and general culture. Lady Huntington and her servant both enjoyed entire sanctification, and yet by the former's confession remained a trial to each other. Two extremes are met among people deeply devoted to God. Among the uncultivated those who have the idea that God has no need of anything except the spiritual, and so make no effort to improve themselves on the human side, while in their desire to be useful they often seem to be pushing themselves into positions which they are not qualified to fill. Second, the cultivated who have not yet been saved from the life of nature as well as from sin, and so remain in bondage to things that are a matter of taste. They get things backward, and put the last first and the first last. Much natural culture united to some spiritual power makes a person seem to them more useful than much spiritual power united to little natural culture. So they shrink away from co-working with those who are rude in manners and speech, or who are peculiar in externals, or because of extreme views. Now God would unite in Christian work those who are most alike in faith, love and power. We seek those most like ourselves in externals. We seek for the great preacher. God seeks for the great believer. We seek for those whose manners and appearances are pleasing. God seeks for those who care so much about pleasing him that nothing else weighs for a moment in the balance. We seek for those who have winning ways. God seeks for those who will pay any price rather than not win a battle for him. We seek for those whom we think others can easily love. God seeks for those who can love others right on in spite of coldness, in spite of persecution, in spite of the deepest injury.

God always takes the spiritual measure of a man first in estimating his importance, no matter how lowly may be the form of his outward service. Some of us are suffering from spiritual leanness from lack of ability to do this.

Again satan may sometimes have special designs in separating Christian workers because of the principle involved in the promise, "If two of you shall agree," etc. Did not Christ utter these words? Then don't they mean something? Is not the perfectly natural meaning that two may obtain what one alone could not unless conditions were changed? That more power resides in two equally spiritual than in one. "A three-fold cord cannot be broken."

While it would be dangerous in the extreme to assume for a moment that because we stand alone we cannot prevail with God for a victory that must come in time, still does not the whole teaching of the Word in regard to Christian unity go to show that victories come easily in proportion, not only to the faith and power

of those who pray, but to the number who pray with one accord?

May not a certain measure of power be necessary to bring victory at a certain time and place, and failure ensue by a sudden onslaught of the enemy upon one or more of the workers to get them out of touch with God or with one another? Christ cried out, "Who touched me?" as he felt the healing virtue flow out from his being. Those grown sensitive to touches from the unseen worlds of light and darkness, often in the midst of some special service for God, feel a grip upon the soul, a palsy, a dark shadow that brings forth the soul-cry, "Lord, what has touched me?" If sudden blessings and victories come, so do sudden satanic assaults and failures. The writer once saw a revival meeting at flood-tide with every evidence of a marvelous victory in sight suddenly left dead on the dry beach of disappointment. The powerful conviction seized her that the victory for the meeting hinged upon some soul or souls among the leaders getting the victory over some satanic deception, resistance or assault. At the same time a thought took possession of her that has deepened continually since, that the one holding the most vital relation to the meeting was the one with the hand upon the throne, the one whose prayers pulled the hardest, and for that one (usually the evangelist) to miss God's mind in any way was the most fatal thing that could happen. O how we need to pray for these leaders! The sneering remark was once made that we would better be praying for unsaved souls. Little did they know of the importance of the leader's position; nothing could she have known of St. Paul's constant entreaty for the prayers of Christians; wholly unfamiliar to her must have been the account of the time when God could prevail in battle only as the arms of Moses were upheld by Aaron and Hur.

Beloved, may not many a battle end in defeat by the failure of Christians to stand together? How did we ever get the notion that our present spiritual condition is of consequence only to ourselves? Why do we think so little of the fact that the most spiritual of all the apostles was continually saying, in the ripeness of his age and experience, "Love one another?"

How can we stand off and criticise, be so ready to believe evil of one another, be so particular about things being done just so if we have anything to do with them? Why don't we press close up to those we are criticising and love them? In that spirit we will have more power to pray things right than any other. The Lord help us.

Greencastle, Ind.

People sometimes ask us if we think holiness is on the increase. We hope not if they mean the wishy-washy, back-boneless, popular kind. It is time that in certain quarters there should be a cessation of attempts to make it popular to be a professor of holiness. Only a holiness that is a standing rebuke to worldly religion and a source of trouble to the devil is worth maintaining. The popular kind may have numbers for a while, but only the genuine will stand.—*Christian Witness*.

Mrs. Ballington Booth intends, after she has completed her organization of the volunteers, to give herself personally to religious work among the prisons of the United States. Already she has visited those in San Francisco, New York, and Boston. Whatever may be the permanent influence of her work, she certainly makes a deep impression on her hearers; and it is a valuable object-lesson to study the secret of her power. In the first place, she does not preach at her hearers, but meets them as a personal friend, and speaks to them out of a heart of loving sympathy.

GOODLY PEARLS.

For, lo! in human hearts unseen
The Healer walketh still,
And they who make his temples clean
The best subserve his will.

—Elizabeth H. Whittier.

When a sudden sorrow
Comes like clouds at night,
Wait for God's to-morrow;
All will then be bright.
Only wait and trust him
Just a little while;
After evening teardrops
Shall come the morning smile.

—F. R. Havergal.

Hell is a barren place. You carry your
lusts there, but no food for them.—*Gurnall*.

To suffer persecution is great; to endure
it without a murmur is greater; to rejoice
in it is greatest of all.—*Sel.*

The Pharisees' righteousness consisted
in not doing evil; Christ superadded that
we must do good.—*St. Clement*.

The Christianity which must have the
highest steeple, the biggest organ and the
finest choir is of a mercantile sort.—*Sel.*

Be the same in the sight of God, who
beholdeth thy heart, that thou seemest to
be in the eyes of men, who see thy face.
—*Baily*.

Some people are forever on the cross,
always dying but never dead, because they
do not grasp the sin-slaying power.—*Dr. Steele*.

The Attorney General of the State of
Nevada has a daughter who is a lieutenant
in the Pacific Coast Division. He has
hung up a photograph of her, in full uni-
form, in his business office.

General Booth has bought the Hall of
Science in old Hall street, London, and it
will be used by the Salvation Army. This
hall was the meeting-place of the
congregation of atheists of which Charles
Bradlaugh, M. P., was the leader.

Being ready to die is a small matter in
comparison with being ready to live. He
who is fitted to live even for a single day
is in a state of fitness to die whenever God
sees that dying is better than living for
him. Living is the greater thing. Dying
is a mere incident in life.—*Sunday School Times*.

There could not be a worse or more
baneful implication given to a child than
that he is to reject God and all holy prin-
ciples until he has come to mature age.
What authority have you from the Scrip-
tures to make your children feel that they
are the most unprivileged of human beings,
capable of sin, but incapable of repentance;
old enough to resist all good, but too young
to receive any good whatever?—*Rev. Dr. Bushnell*.

If Jesus were the product of his times,
it must have been much as an Iceland
spring is the product of its snow and ice.
His life was not molten metal, poured
into a mold; but a spiritual geyser, rising
from the central fires of a divine purpose.
If it shall be shown that Jesus simply
eclecticized truth into a flawless system,
then, considering his age, country, oppor-
tunities and the brevity of his ministry,
such a power to discern existing but
widely scattered truth, and combine it
into exquisite symmetry is more miracu-
lous than that he was its creator. If
science should finally account for every
miracle on principles latent in nature,
then the fact that the unlettered Nazarene
knew all these subtle forces and was able
to command them at will, would only
prove that he made them, and standing
in the midst of these elements, made
them the servants of his divine mission.
—*Ram's Horn*.

HILARITY IN GIVING.

The late Dr. A. J. Gordon once said:
"As I was reading my Greek Testament
the other day, I was delighted with a dis-
covery concerning a well-known text:
'God loveth a cheerful giver.' The word
'cheerful' is our word for 'hilarious.'
And I have to imagine the word put into
action."

"Will you give a thousand dollars to
missions?"

"Ha! ha! ha! I shall be delighted
to since God has so wonderfully blessed
and prospered me."

"Will you contribute a hundred dollars
toward our evangelistic work this winter?"

"Ha! ha! ha! I am only too glad for
the opportunity to give, since I have so
abundantly received."

How much better that sounds than the
doleful, "Oh, dear, I am tired with the
never ending calls for money, money,
money."

But this "hilarious" giving is not pos-
sible except the spirit is dwelling richly
within it. For only the spirit shows the
greatness of that salvation which we re-
ceived through Christ, and the greatness
of our consequent obligation.

A PRACTICAL OBJECT LESSON.

Dr. Eaton, treasurer of the Methodist
Episcopal Missionary Society, says free
coinage will paralyze its work. Half the
missionaries will have to be called in.

China is a silver country and is running
nominally on a silver basis. But there is
not a single bank in all China that will
touch one of the society's drafts or give it
a moment's consideration unless the word
"gold" is stamped across the face of it.

It is so everywhere in Europe, Asia or
Africa.

With the silver standard in this country
the society's resources would be terribly
crippled. It would have to buy gold to
meet its drafts. It would have to spend
needed money to pay premiums on gold;
money that is now being used in legiti-
mate church work.

The society disbursed last year \$1,247,-
845.62. Of this amount \$624,977.99
went into foreign countries. Under a
silver basis one-half of that would have
been utterly lost.

THE BEST PRAYERS.

In speaking recently of the power of
prayer, Mr. Moody declared that the
greatest amount of good accomplished in
the world was not by those who moved
on the stage of action as its most con-
spicuous figures, but often by some prayer-
ful man or woman, whose name was
known only to the recording angel. He
related a narrative of one of his early
visits to London, and declared that the
coming down of the Holy Spirit, by which
400 people were converted, was in answer
to the prayer of an invalid woman.

The new method of securing images of
occult things by electric energy, or Cathode
rays, penetrating opaque substances as
light passes through glass, suggests the
possibility of a scientific method of the
exposure of hypocrisy, vice and crime,
when men shall be scientifically known in
their true character to each other, even
as they are known to themselves and God.
As in music, a chord or dischord has its
own peculiar vibration, so the mechanical
action of the heart will expose to scrutiny
and registration the most secret intents
and purposes. In that day the philatory,
or the steel armour, will not serve to dis-
guise the inner impulsion of hypocrisy,
and the pure in heart will be as trans-
parent as the flesh of Christ through
which his divine nature shone.—*Ram's Horn*.