

Out the Home

PSALM I.

BY ALEXANDER PROTSMAN.

O happy man who will not walk
Ungodly counsels in ;
Who will not stand and idly talk
With those in love with sin ;
Who will not lounge about the way
Where scorners have their seat,
Nor in the loafing places stay
Where worldlings love to meet.

But in the great Jehovah's law
Is his supreme delight ;
From it he doth sweet counsel draw
In studies day and night.

As trees which by the waters grow,
Whose luscious fruits are seen,
No drouth his soul can ever know,
His leaf is always green ;
Thus shall he prosper in his ways
Whatever he may do ;
On God's eternal word he stays,
Which well he knows is true.

The wicked man not so shall be ;
When tested he'll not stand,
But like the chaff away shall flee
When by the breezes fanned.

For well the Lord of truth doth know
The ways of all the just,
But wicked men to ruin go,
To ruin go they must.

DOUGAN CLARK, M. D.

I was born in Randolph County, North Carolina, on the 17th of 5th month (May), 1828. I was educated at Haverford College, Pennsylvania, at which institution I graduated in 1852. I took the degree of Doctor of Medicine at the University of Pennsylvania in 1861, and practiced my profession for about fifteen years. Since 1866 my residence has been at Richmond, Indiana.

My parents were ministers in the Society of Friends. I had accordingly a birthright membership in that Church.

I cannot point to the time when converting grace first reached my soul. I am quite sure it was in very early life.

A man can be alive even if he does not know when his birthday was, and so we may have the unmistakable signs of spiritual life without being able to point to the moment or the day when such life began. It is not so important to know the *time* as the *fact* of our conversion.

Until I had reached middle life my Christian experience was very unsteady and unsatisfactory. The carnal mind was very strong and ever struggling against the movings of the Spirit. Still, upon the whole, I can say, to the glory of Jesus my Saviour, that during those years, by his grace, I did make considerable progress in the divine life.

When I was about thirty years of age my attention was first called, distinctively and intelligibly, to the subject of holiness as an actual, obtainable experience. This was from a perusal of the *Interior Life*, by the late Professor Upham. But it required many years for me to grasp the subject experimentally and practically. I made consecrations again and again—written and verbal—but somehow they did not stand the test. I struggled and prayed, and often got the victory ; but I was not delivered. When nearly forty years of age I began to speak, not infrequently, in Friends' meetings as a minister. My monthly meetings gave its official sanction to my ministry. Still I was interested in the subject of holiness, and still I was desiring to, and still I was *not* enjoying it. At length, in the 12th month (December), 1871, while attending a series of meetings at a Friends' church in Ohio, in which Brother David B. Updegraff was taking part, and acting under his advice, I arose in a large assembly and

stated my sense of my own unworthiness and weakness ; but that relying wholly upon Christ I did there and then reckon myself dead indeed unto sin and alive unto God through Jesus Christ my Lord. There was no very marked feeling for several hours. I held on by faith to my confession. Then came peace—full, quiet calm ; not rapture, nor ecstasy, but "all the silent heaven of love ;" and this continued almost without intermission during my waking hours for several weeks.

Now, what did I get ?

1. A clean heart ; I was baptized with the Holy Ghost, and my heart was purified by faith.

2. Perfect love.

3. The endowment of power ; for whatever spiritual power I have been possessed of since, either for winning sinners to Christ or bringing believers to entire sanctification by consecration and faith in Jesus, I date it from that blessed day and hour.

How has it been with me since ?

There have been failures on my part, but God has kept me wonderfully. There have been many great and exceedingly subtle temptations—angel-of-light temptations—but Jesus has carried me through. There have been great trials and fearful sorrows, greater, I believe, than the average Christian, or even the average holiness man, is called upon to endure ; but Jesus sustains and keeps and consoles. There has been a good deal of blessed services for him, both in preaching and writing, and a good many souls testify to having been blessed and brought into the light and experience of holiness through my instrumentality—with pen or tongue. I can rejoice now when others preach and write better than I, and are the means of gathering in hundreds where I bring units.

[In addition to the foregoing testimony abbreviated from "forty witness," Dr. Clark, a tour request has sent us the following, which brings it up to date.]

From my sick room, Richmond, Indiana, January 31, 1896.

Very feeble in body, peaceful in mind, justified by the blood of Jesus, regenerated and wholly sanctified by His Spirit, and trusting wholly in Him, sometimes hoping to be raised up and to preach full salvation more earnestly and extensively than ever before, sometimes thinking that the Lord is soon to call me home. His will be done. Come, Lord Jesus, come quickly ! Whether it be from the resurrected dead body or the changed living body, let me meet thee in the air, and depart to be forever with the Lord.

Pour out thy Spirit on the churches, on the unsaved in Christian lands, on the missionaries all over the world, and on the heathen.

Glory be to Father, Son, and Holy Ghost ! Amen !

DOUGAN CLARK.

The rum trade makes men mad, and under the influence of rum men will assault their neighbor, starve and beat their wives and children, commit theft, arson and murder. We ask men of every shade of politics, of every creed in religion, to join with us in our earnest effort to stop the liquor traffic and seal up the dramshops—*Hon. R. C. Pitman.*

The little Moravian church noted for its great activity in missions has 184 mission stations and 93,240 communicants. These stations are distributed in Greenland, Labrador, North America,—British and Danish West Indies, South America, Central America, South and East Central Africa, Australia, N. W. India and Alaska.—*Christian Harvester.*

ONLY ONE TRACT DID ALL THIS.

Rev. Dr. E. M. Levy recently received from Texas the following very suggestive letter :

"About eighteen years ago the pastor of the Cumberland Church in this town read 'From Bondage to Freedom'—your tract containing your experience. He was enabled to enter into the same glorious experience, and led many others in. He is now gone up higher. But the work grows. To-day there are in this city of about 4500, at least 200 rejoicing in this blessed experience, and 'From Bondage to Freedom' is still read and re-read. About twenty of these are Baptists. Recently eight of them were excluded from their church for their experience. They, with others, have formed a church called, 'The Emmanuel Baptist Church,' ordered, we believe, after the divine pattern. Every member, except one, is in the experience of sanctification, and that one is earnestly seeking it. The Lord has been graciously near us in our little services, and we expect great things of him. We are waiting before the Lord for a house of worship, and also to have the services of an evangelist to hold a meeting for us. Many Methodist and Cumberland Presbyterian ministers of this way, come through, but we want a Baptist. If only the way would open for you to come. May we not lay the matter before the Lord, and hope for it? We seem to be set for the defense of this doctrine in our State. We are receiving letters from many who are interested in such a church. One other church in South Texas has voted to sustain the doctrine of holiness, though only two of them are in the experience. Many churches, however, are excluding such members. It seems there is going to be rapid division, and it is to be hoped that holiness churches will spring up all over the land, even if they have to meet in barns or caves. We receive but little sympathy, and will be glad to have you pray for us."

Dr. Levy cannot sufficiently express his gratitude to God for the great good that has been accomplished, not only in Texas, but elsewhere, by this tract, "From Bondage to Freedom," which contains his personal experience. Our Baptist friends especially, who are interested in holiness, ought to give it wide circulation. Fifty cents would circulate a dozen of them, and three dollars and fifty cents would circulate one hundred of them. We join him in an earnest desire that they may be spread far and wide, among all denominations, and especially among the Baptists, to which denomination he belongs, and among whom he has been so graciously used of the Lord.

Fill a kettle with water, close the mouth and put it on the stove; and in a few moments it will be singing. Put the same amount of water in an open pan, and you will grow weary waiting for it to boil: it presents too broad a surface to the cold air. The reason it takes so long to bring some churches to a revival point is because they present too broad a surface to the cold atmosphere of worldly society.—*The Baltimore Christian Advocate.*

ACQUIESCE.

Yield. Submit. Acknowledge Him and He will direct. He knows and you quietly and quickly fall in with Him. He loves you and chastens to prove you, to see if you will be at peace or if you will fret, to know if you can trust or must worry. He desires to know by testing, not by your words but by your life, whether you will obey or refuse; if the flesh or the Spirit has control. Acquiesce. Never say, No; count it all joy; never murmur; do not complain. Rejoice,—aye, sing, shout: "All is well!" Acquiesce in the sweet will of God. He makes no mistakes. He does "all things well." Resist the tempter, but acquiesce in the temptation, not submit to but rejoice to be subdued, to be calm and gentle under God's will and in His choice. It may be crucifying to the flesh, it may be the hardest thing to understand, it may be so difficult to comprehend, but it is blessed to acquiesce. Learn the art, be taught of the Holy Ghost.—*Ex.*

MISSIONARIES FOR TIBET.

Revs. Geo. Shields and Robert Jaffary left Toronto on January 25th to do missionary work in Tibet. Pastor Roffe, of the Christian Workers' Church, sends out a little book entitled, "Dark Places of the Earth." This little book has an introduction by Rev. Geo. E. Fisher and a portrait of these missionary brethren. Price 10 cents each, or 15 for \$1.00. Address A. W. Roffe, 381 College St., Toronto, Ont.

Here is one of many good things that Dr. Carradine has gathered out of his revival services: "In the testimony meeting striking things were said as usual. One old man: 'I lost sixty years of my life watching other people.'" There is a world-wide difference between watching people and watching over people. The former is apt to injure the watcher and the watched; the latter is apt to bless and to edify and to save both.—*Christian Standard.*

[For the HIGHWAY.]

THE MIGHTY WORKER, AND HIS MIGHTY WORK.

REV. M. D. COLLINS.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen."—Heb. 13: 20, 21.

I. The Mighty Worker.

"The God of peace."—Some of the mightiest world heroes have been disturbers—warriors—but here is a peace producer. His "Godhead" is seen in that "He brought again from the dead our Lord Jesus." Jesus is the *only* earthly visitant and teacher who allowed the truth of His teaching to stand or fall by His victory or defeat on the field of death. All other conquerors were overthrown by death, but Jesus rose triumphant over death.

II. The method and limitations of the worker.

"Through the blood of the everlasting covenant." He would not if He could work on other than lines of truth. He would not if He could work on mere prerogative.—He does not save by virtue of almightiness alone, but through the "covenant blood."

III. The work He has undertaken.

"Make you perfect" (1) "In every good work," not in its execution, but in the spirit and love in which it is wrought. We can render the service of a perfect heart, though the service itself be not perfectly executed. (2) "To do His will." His will is done when we serve Him with a willing mind and a supremely loving heart. (3) "Working in you that which is well pleasing in His sight." Not automatically, but by the glad and full surrender of the whole being to His will, His Holy Spirit possessing us and we are lifted out of the work of serving to get power into the glad service because we have "power working in us." Full consecration takes all the blocks out of the way and enables the spirit-filled vessel to "run and not get weary, walk and not faint."

Temperance

AND OTHER TOPICS. Selected

"Baptism has been substituted for the renewing of the Holy Ghost, the Lord's Supper for Holy living, and Leagues and Endeavours for the work and baptism of the Holy Ghost." *Gospel Banner.*

That which is done for display merely is to be condemned. God wants us to be humble, frank, unpretentious. To cultivate our vanity, whether in a show of learning or dress, is abominable.—*Methodist and Way of Life.*

Oh, what vice, what blasphemies, what misery, what wickedness of every kind accompany and follow in the train of war! Let us cry out night and day against all the unchristian talk about war being a necessity.—*General Booth.*

A poor woman in New York city who keeps a small fruit stand gives regularly twenty-five dollars a year to the cause of missions—and this, too, when her entire income is not over two hundred and fifty or three hundred dollars a year.

Calvinists limit the atonement to such persons as may be elected to salvation. There are many besides Calvinists who limit the power of atonement to save even the elect from sin. The errors may not be twins, but they deserve to be driven back to the father of lies.—*Sel.*

Every man should endeavour to do his best in whatever sphere he labors. If he is a blacksmith, he should labor to be the best blacksmith in the country. So of all preachers, teachers, artists, and above all of Christians. "Be ye therefore perfect, even as your Father in heaven is perfect."—*Sel.*

The Spirit's work of grace is so manifold that even those who have not yet received His Pentecostal baptism may nevertheless justly claim that they have received the Holy Ghost; and, on the other hand, those who have been thus baptized may and do yet receive the Holy Ghost. *Christian Standard.*

God had one Son without sin, but He never had a son without chastisement. He who always did His Father's will, yet had to suffer. Courage, my heart, courage! for if Jesus suffered—if that pang which tears thy heart first was felt by Him, thou mayest be of good cheer indeed.—*C. H. Spurgeon.*

"And the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me." Dissecting this life, we find that its subject and object is Christ, the Son of God; that its controlling inspiration and passion is love, and that its model characteristic is sacrifice for others.

Rev. Wm. McDonald, in writing Bro. Hughes, says, "My health is much improved, and I am able to hobble about a little, and get to preaching service on the Lord's day. And O how sweet! I trust God is with you in rich blessings." These tidings will gratify the many friends of our dear brother.

"The demoniac did not know much about Christ; he could not say much about his doctrine, but he could say this, and it would be difficult to preach a better sermon: 'You all know what I was; you see what I am, Jesus, by His word, did it all.' The personal testimony of a new life is a powerful argument for Christ."