

# 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.

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## JESUS ONLY.

BY PEARL ORETA BEMIS.

Take all, my Master—all I am and have!  
I dare not try to keep one single thing;  
So all I love the most to Thee I bring;  
Because I know that only Thou canst save  
From all missteps, and guard against  
all loss,  
And raise us nearer Heaven by Thy  
cross.

My past—my yesterday—with its mis-  
take  
And all its sin and ignorance I bear  
And place within thy hand and leave it  
there;  
For surely Thou hast power and love to  
make  
The crooked straight and the rough  
places plain  
And what seemed saddest loss prove  
surest gain.

My present—my to-day—with narrowed  
round  
Of daily duties, and with emptiness  
Of all my heart most longs for, take  
and bless,  
And make my common path shine hal-  
lowed ground!  
Shut out all this, if so the need may be!  
Teach me but this—to lift my eyes to  
Thee!

## OVERCOMERS.

REV. EDGAR M. LEVY, D. D.

The conqueror has always received the applause of men. Success always has its reward. The overcomer secures the crown. It is so in religion also, only in a higher and holier sense. God encourages to faithfulness by gracious rewards. The Book of revelation contains the most animating figures of crowns, and palms, and harps, and robes to awaken a holy ambition in the soldiers of Christ. Without doubt we have a battle to fight, a race to run, difficulties to overcome. And this requires the greatest watchfulness, effort and self-denial. Is it a light matter to glorify God? Is it a trifling enterprise to reach the portals of the skies? Is it a little war which the Christian has to wage against fleshly lusts, against "the prince of this world," against all the powers of darkness? No there is nothing little in religion, nothing trifling in the concerns of the soul and eternity. All is great; all is stupendous; all is on a tremendous scale. And the Scriptures also confirm the truth of this view of the Christian life. Hence they call us to "endure hardness as good soldiers of Jesus Christ;" to "fight the good fight of faith;" to "be faithful unto death." Hence the benedictions they bestow upon the overcomers. "Hear what the Spirit saith unto the churches" in the second and third chapters of Revelation. It is to the churches he speaks, not to the world; to believers, not to the unregenerated; to the overcomers not to the craven half-hearted professors. "Overcometh?" That is, the Christian that overthrews, defeats, crushes, vanquishes, masters, subjugates his enemies, including his habits, his propensities, as well as the world and the devil. To these he presents the prize of the conqueror. The figures he uses are the fruit of the tree of life—the manna, the white stone, the glittering star, the white robe, the book, the pillar with inscriptions, and a throne.

1. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The tree of life was one of two planted in the middle of the

Garden of Eden. The other was the tree of the knowledge of good and evil, and became in fact the tree of death. Adam was permitted to eat of the tree of life and forbidden to eat of the other. It is thought by many that the tree of life produced fruit which had a life-sustaining property, and which secured for Adam and his posterity an everlasting existence. But, alas, he was not content with what God had provided. He must "touch, taste and handle" of the tree of the knowledge of good and evil. At once he lost his innocence, was driven from paradise, and became subject unto death.

But Christ has come to destroy the works of the devil, and to restore to us our lost inheritance. And so to eat of the tree of life is to have life secured to us forever.

2. "Be thou faithful unto death and I will give thee a crown of life." Crowns are of various sorts. Royal crowns are of gold, enriched with jewels, and are very costly. There were others given to conquerors in the games of old, which were simply circlets of green leaves, or chaplets of ivy, but greatly valued for the honors connected with them. These however, could never protect the wearers from death, and they themselves would fade and perish. The crown of life is different, and he who wears it cannot die. It is life crowned, perfected and made perpetual. He shall not be hurt of the second death. He shall not see death. All this is promised and included in the fruit of the tree of life, and in the crown of life.

3. "To him that overcometh will I give to eat of the hidden manna." The manna was food from heaven, rained down for the use of the people in the wilderness. A little of it was preserved in a pot of gold laid upon the holy of holies. The allusion to this teaches that the overcomer will have food for the soul from God—the food the worldling knows nothing of. The hidden manna is, indeed, Christ himself, received and rejoiced in forever.

4. "And I will give him a white robe" and a new name written, which no man knoweth saving he that receiveth it." The victor at the games received a ticket (Greek-stone) which entitled him to food at the public expense. But this stone will entitle the believer to the heavenly feast. It is very important to observe that each victor has a new name given him, unknown to any but the receiver. The meaning appears to be that among all the hosts of the redeemed, every individual soul will reserve in its own experience some divine joy known only to himself—something which the language of heaven or earth could never describe.

5. "I will give him the Morning Star." Not the evening or setting star, but the morning star. That is to say, the dwelling of the overcomer will always be on the verge of advancing day. Christ is the bright and morning Star, and our dwelling-place shall be with and in him forever.

6. "He that overcometh, the same shall be clothed in white raiment." A white robe! How beautiful! It is the dress of purity. It is the dress of honor. It is the dress of joy—the babe's meet robe, indicative of innocence—the bride's fitting attire.

White robes for the purified; white robes for the justified; white robes for the glorified.

7. "And I will not blot out his name out of the Book of life; but I will confess his name before my Father and before his angels."

"Then will he own my worthless name

Before his father's face,  
And in the New Jerusalem  
Appoint my soul a place.

8. "Him that overcometh will I make a pillar in the temple of my God." He shall be a fixture in God's temple. He shall no more go out. He shall stand there in eternal stability and beauty.

9. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Little of what is intended here can be conceived of as yet. It is glory to be revealed. A seat with Christ, as Christ has a seat with God the Father. Who shall venture to imagine the grandeur of the thought!

And so reader, to help you to victory, I hold forth to your view the prize. Consider, none shall obtain the prize but the overcomer. We must overcome or be overcome. We must kill the giants or they will kill us. We need not, however, fear. Divine strength is at our disposal. He will make us more than conquerors.

"Then let our souls march boldly on:  
Press forward to the heavenly gate;  
There peace and joy eternal reign,  
And glittering robes for conquerors wait."

## DUTY—LOVE.

A sense of duty is, indeed, a master power for good. Many a weak arm it nerves, many a lagging step it quickens, many a struggling life it ennobles.

It has often prompted to heroic self-sacrifice, and many a noble man has done a life-work to be remembered with admiration and thankfulness, led and prompted by duty. For it, men and women have gone bravely to stake or scaffold, not counting their own life dear to themselves.

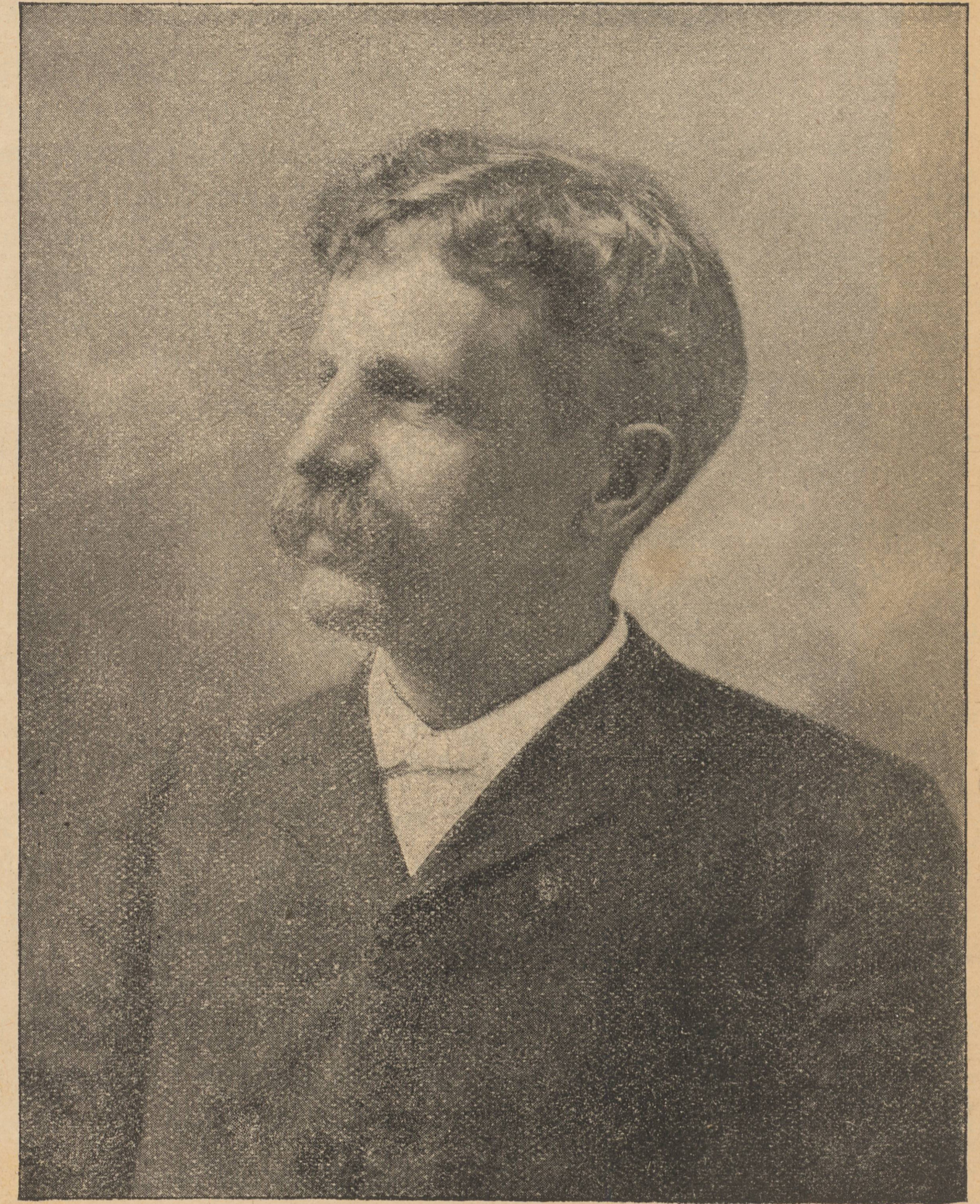
But is there a higher motive than this? Just one. That is love. Duty-doing is mainly love. Love is divine. Duty done is often heroic. Love acting is saintly. Duty may conquer inclination, and do the right in spite of self-love; but love does it with the heart as well as might, and so is doubly strong.

Duty drives; love draws. Duty says "I must;" love says, "I may." Love as the highest motive has the appeal of Infinite law and love. "Thou shalt love," and "Lovest thou me?" is the address of the Holy One.

Love is the distinctly Christian motive. Our Saviour asks it of His own as a life-principle, "If ye love me keep my commandments."

This brings us to Him, and to His likeness. This insures holiness as well as obedience. The life of holiness is not one of precision and pain, in which a man crosses every affection, and binds himself to a system of restrictions and sufferings; but it is one of delight, wherein the love of Christ constraineth us, and is the happy bond of service or sacrifice.—*Guide to Holiness.*

Rev. C. Chiniqy, the Ex-Roman Catholic Priest of Canada, says, there are more than 100 young ministers, all converts from Rome, or sons of converts working in Canada and New England, among their countrymen—the French Canadians.



REV. B. CARRADINE.

## A MESSAGE.

Christ died and still the mandate  
Is sounding from above  
"Go preach to every creature,  
The Gospel of my love;

Send bread to all the starving,  
Nor wait for time to roll."  
Oh, tell me! Is there hunger  
Like hunger of the soul?

Shall we then, O my friends,  
Sit idly by the way?  
With lamps untrimmed and useless,  
Await the dawn of day?

No! Let us rouse to duty  
And send o'er mount and wave,  
The watchword clear and thrilling  
Christ Jesus came to save.—*Selected.*

## IN FOREIGN LANDS.

Venezuela's 2,200,000 people have only one Protestant missionary.

Ecuador, larger than Great Britain and Ireland, has no missionary.

A steamer on the Jordan, now makes the journey from Jericho to Liberia—i. e. from the Dead Sea along the Jordan, to the Sea of Galilee—in five hours.

When Victor Emanuel entered Rome, a colporteur followed him with a few Bibles in a dog-cart. Now, there is no book so widely spread in Italy as the Bible, and of all books none finds so many buyers.

Italy contains about 250 Protestant missionaries or other Christian workers—one that is, to every 150,000 of the population; and there are about 6,000 connected with the various evangelical Churches.

While commenting on the alleged poverty-stricken condition of Ireland, the United Kingdom Alliance, points out that one brewery alone there distributed nearly \$3,500,000 as a year's profits.

Here is a handy table furnished by the *Christian World* which it would be well for you to cut out or copy for reference in your Bible studies:

A day's journey was about twenty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

A cubit was nearly twenty-two inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's length is equal to one inch.

A shekel of silver was about fifty cents.  
A shekel of gold was \$8.  
A talent of silver was \$538.30.  
A talent of gold was \$12,809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A gerah was one cent.

An ephah, or bath, contained seven gallons and five pints.

A firkin was about eight and seven-eighths gallons.

A hin was one gallon and two pints.

An omer was six pints.

A cab was three pints.

The present life is the seed-pot of the future state, and the harvest which we reap in eternity is the same in character and quality as that which now we sow. Every thought we think, every word we speak, every action we perform, every opportunity of service neglected, or improved is a seed sown by us, the fruit which shall multiply either untold miseries or myriad blessings in the eternity into which we go.—*William M. Taylor.*

## HOLINESS PRAYER LEAGUE.

The *Christian Standard*, the *Christian Witness* and *THE KING'S HIGHWAY* are joined to keep standing the following call:

Universal Holiness Prayer League.  
International—Interdenominational.

We desire to unite all the holiness people everywhere, of every name and nation, individually and collectively, in one accord in mutual intercession.

We would be glad if each of our readers would invite all they can influence, publicly and privately, to join with

THEMSELVES,  
and with  
OURSELVES,  
and with the  
NATIONAL HOLINESS ASSOCIATION  
in our  
NINE O'CLOCK PRAYER LEAGUE SERVICE,  
using our  
"HOLINESS TEXT BOOK."

Any one can carry the Holiness Text Book, and at home, or on the street, or in the office or shop, can read the text for the day, think over the comment prepared on the text and lift the heart in prayer. If two or more can get together for a brief service so much the better.

At a glance anyone can see that this will unite all the holiness people—and all who will join with them in reading each day the same Scripture text on holiness, in dwelling on the same theme of holy meditation, and in mutual intercession. Can we not belt this world with a Holiness Prayer League? Will you do what you can to bring about a "consumation so devoutly to be wished!"