

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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GOD KNOWS.

Oh, heart that aches and bleeds and breaks!
God knows the measure of thy woes;
He on Himself thy burden takes,
And shields thee from the heaviest blows.

Though other eyes be dull and blind
To note the sorrows thou dost bear,
He sees whose eyes are very kind,
And all thy prayers is swift to hear.

Though dark the clouds above thy head,
The heavens beyond are full of light;
Dismiss thy tears, suppress thy dread,
For thee the days shall yet be bright.
—Ex.

A NEW TESTAMENT LAYMAN.

REV. W. McDONALD, D. D.

The Christian church needs consecrated laymen as well as consecrated ministers, for it is still true that "like people, like priest." We need to return to the New Testament type of religion if we would succeed. Stephen, one of the seven deacons of the apostolic church, was an official layman, and was elected from the laity to take charge of the growing benevolences of the infant church. His election was not that he was a noted financier, but because of his moral character and special religious attainments. Mark his special qualifications:

1. He was a man of *honest report*. He was of *unblemished* character, being above suspicion. This should be the character of all laymen, and if so, how mighty would be their influence for good among men!

2. This layman was full of *wisdom*. It does not say that he was a man of culture; that he was a man of extensive knowledge. But he was a wise man—"full of wisdom." Not every wise man is a learned man. But this man was a wise man to use what he did know to the best advantage.

3. He was full of *faith*. Unbelief seems to have formed no part of his religion. In these times men think it a mark of intelligence to walk in the footsteps of Thomas. But Stephen was full of *faith*. He believed all God has promised, as well as all He has threatened. He did not go about pleading his doubts as to God's ability to "save to the uttermost." It was not his business to unsettle man's faith, but rather to establish it.

4. He was full of the Holy Ghost. He was doubtless at the Pentecost, and with the 120 was "filled with the Holy Ghost." He had heeded the injunction: "Be filled with the Spirit."

5. He was full of *power*. This was the object for which they waited in "upper room" for ten days. It was the mighty God which converted sinners and sanctified believers.

These were the qualifications for this New Testament layman; they are equally available to all, and as much needed now as then. As might be expected a man of such supernatural gifts and pronounced convictions, created no little stir among the people. The inevitable effects of such a spirit is to stir people, either to wrath or virtue. There are those who succeed in neither. They seem to enjoy a rare immunity from ever getting hit, and an equally rare faculty of never hitting anybody. They are the prudent cautious men, who seem to aim at nothing, and never fail to hit it. They are not extremists, not radicals. They are so anxious to please all, that they are ready to meddle with neither politics nor religion, if the public seem to demand it. Stephen was not of that class. He hit, and in his turn, was badly hit. He stirred the people

profoundly, and in doing so he stirred up intense wrath. Indeed, any effort at reforming this world, which does not antagonize cherished evil, seldom promotes heavenly virtue. It will always be thus so long as "the friendship of the world is enmity against God." The spirit of this layman was irresistible. He was a flame of fire which swept everything before it. His wisdom was more than a match for the philosophers of five synagogues. His words so cut the hearts of his hearers that they, being unable to answer, closed their ears, as sinners often do, and with malicious hatred resorted to force. They gnashed on him with their teeth, as if to devour him, notwithstanding his face was radiant with heavenly brightness. They finally violently thrust him out of the city and doomed him to the death of a blasphemer. He is stoned until he is dead.

An *inquiry*!—Was Stephen prudent? Was he wise thus to hasten his death?

Worldly wisdom says:—"Might have expected it—should have been more prudent, more wise." But inspiration says that he was "full of wisdom." He had a more important work on hand than caring for his own personal safety. He was contending for the supremacy of Jesus, whose personal presence was in full view. He was fighting a battle under the approving eye of the Captain of our salvation. He did not by his bold defence of Jesus retract his earthly life, but he perpetuated his moral influence to the latest hour of the world's history. His life was short, but it was eventful. He lived fast, but he lived well.

The true estimate of life is not to be reckoned by years, but by deeds. We may die old at 30, and be a child at fourscore. "We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial. We should count time by heart beats. He whose heart beats quickest lives the longest; lives in one hour, more than in years do some."

He who prolongs life at the expense of duty pays dearly for the boon. Old Jeremy Coyer said: "To nurse up the vital flame as long as it will last is not always good husbandry. If the sun were not to rise again, methinks it would look grander to tumble from the heavens at noon, with all its light and heat, rather than gain a few hours, only to languish and decline." The last end of such a life is much like the last number of a sum—ten times greater than all the rest.

This model layman was so full of heaven that it burst through the earthly covering, causing his face to shine like that of an angel, and his vision became so unearthly that he beheld "Jesus at the right hand of God" observing the conflict.

What a scene for heaven, earth and hell to witness! Stephen, on his knees with his life's blood ebbing out under a shower of stones, filled with the Holy Ghost and dying for his Jesus. The mob foaming with hellish rage, gnashing their teeth with malignant hate; closing their ears to the heaven sent message and messenger. Saul standing by holding the garments of the murderers, and urging them on in their work of death—Saul who is so soon to become the foremost leader in the cause for which Stephen was suffering death. Heaven

opened—all in full view of the dying martyr. I fancy I hear the heavenly observers inquire: "Will he come through? or Will he surrender?" They hear Stephen's prayer: "Lay not this sin to their charge," and they shout: "He'll come through, as the Spirit of the Master is in the disciples!" And they open their arms to receive the first martyr, and to give him a royal welcome, Jesus says: "Well done good and faithful servant." And the battle of life was ended.

If there is any lesson to be learned from this history it is:

1. That superior goodness, though it be coupled with great wisdom, is no protection against the most malignant persecution. We are often told that if we were as good as we should and might be, the world would fall in love with us, and be at peace with Jesus. It is because we are not as holy as we should be that we are persecuted. But one thing is clear, Stephen a man full of wisdom and of the Holy Ghost, utterly failed. Jesus who was "holy, harmless, undefiled, and separate from sinners," instead of succeeding—they charged him with "having a devil," and "being mad." Paul, though he claimed to have "lived holily and unblameable among them," instead of their honoring him as a priest and saint, they sent him to heaven from the executioner's block.

2. It is, nevertheless, true that what grace could do for Stephen, it can do for all. If the church were a type—men filled with faith, with the Holy Ghost, and with power, what a change would come over the face of things! These are the qualities that win in this fight. It is not culture, nor human eloquence but a ministry and membership divinely inspired with supernatural power. It is safe to say that a church possessed of Stephen's spirit will be heard from in this world. It is this sort that turns the world up side down. May this power come upon us, and, being thus filled, we shall go forth conquering and to conquer.—Boston, Mass.—Holiness Era.

GROUND OF A THOUSAND MISTAKES.

John Wesley, that clear interpreter of experience in its relations to Scripture, says, "Another ground of these and a thousand mistakes is, the not considering deeply that love is the highest gift of God; humble, patient, love; that all visions, revelations, manifestations whatever are little things compared to love; that all the gifts above mentioned are the same with or infinitely inferior to it. It is well you should be thoroughly sensible of this: the heaven of heaven's is love. There is nothing higher in religion; there is in effect, nothing else; if you look for anything else but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, have you received this or that blessing? if you mean anything but more love you are wrong; you are leading them out of the way and putting them upon a false scent. Settle it then, in your heart, that from the moment God saves you from sin you are to aim at nothing more, but more of that described in the thirteenth of the First Epistle to the Corinthians. You can go no higher than this until you are carried into Abraham's bosom."

Love is so lowly that people who are sighing for renown, who are on the stretch for the marvelous cannot be content with love.

They want visions or miracles. They have a desire for the marvelous. God is love, and he that dwelleth in God, dwelleth in love. When sin has been purified away and self is dead, we shall not be so much after the faith that moves mountains, or the knowledge that understands mysteries, or the gifts of tongues, as the love that is like God, and desire nothing more except a continual increase.

We commend these words of Wesley to those people who think they have found improvement upon perfect love and are seeking to divert men from the grand standard of perfect love. Get really sanctified and keep increasing in love and you will not need to seek any "third blessing."—Christian Witness.

THE REPRESSION THEORY.

The occult repression theory is as much a "devil's big gun" as that of being sanctified wholly at the moment of regeneration. It is usually Calvinistic in origin; but notably, in the case of Miley and his "Systematic Theology," is of Arminian housing.

Mr. Moody undoubtedly received the genuine work of purity, under the teaching of the Sisters Cook and Hawkhurst, and out work years indicated. He got up with his tutorage, he and lost the blessing. He talks much about the Spirit, but none, we believe, about perfect purity.

F. B. Meyer we suppose to be a Calvinist, and is certainly a spiritual man. He is said to preach the repression of inborn sin, and is equally said to preach purity. The two are properly incompatible: but they may be compatible in Calvinism, which has a pure Jesus, wrapped around an impure man.

Miley's Theology is now the book of divinity for the incoming ministry of the Methodist Episcopal denomination. By the old theology it should follow the sin-cleansing views of Wesley, Fletcher, Clarke, and Richard Watson. But instead, it preaches a down-right suppression. It says that to take away the capacity of fear is impossible, and that it can only be repressed. True, the natural capacity to fear cannot be purged away; but this is not the question at all. The fear that is cleansed, and utterly taken from us, is spiritual fear. The underlying capacity even of spiritual fear, is all cleansed away. It is of the nature of inborn sin; and so long as this sin is absent there is no capacity for the fear that "hath torment."

We would much better stick to the plain old teaching of the plain old Bible. According to this we are to be "pure in heart," to "see God." And we are to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness, in the fear of God."

And as anticipating the thought that human cleansing at its best can be but tentative and preparatory, we read further, that "the blood of Jesus Christ his Son cleanseth us from all sin." Then, to prevent any supposition of purity of the few merely, or of the clerics or some favored class, we read: "Christ also loved the church and gave himself for it; that he might sanctify and cleanse it, with the washing of water by the Word: that he might present it to himself a glorious church, not having spot or wrin-

kle, or any such thing; but that it should be holy, and without blemish." There you have it in all of its beauty! Amen.

O how much better to have the volcano taken out of us, than to have it put into bands, that we ourselves may break in the hour of temptation! "Be ye clean, that bear the vessels of the Lord." Who will answer the Lord's call, and have repressed sin taken altogether out of him—who?—T. K. D.

"In Harvester."

A Well-Behaved Tongue.

This is one of the prominent things of personal holiness. The apostle declares: "If any man offered not in word, the same is a perfect man." The possibility of a "perfect man" who does not offend in word, is plainly implied in the language of the apostle; but the difficulties in the way of securing it are very great. He says: "The tongue is a fire, a world of iniquity—it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell!" What a description! What a sharp, piercing, deadly weapon when it is "set on fire of hell!" This single weapon has destroyed families, produced general havoc in communities, and set kingdoms ablaze. A boastful word, an insinuating, a vindictive, a slanderous word—how terrible and wide reaching is the destructive force of a word rashly spoken!—Sel.

GLEANINGS.

A tree without roots, and a Christian who never prays in secret, are fitting types of each other.

thousand times than to be guilty of imposing upon another once.

No man can keep a clear conscience and commit sin of any kind.

No man can preach the gospel unless he be called of God to do so. He may preach at it.

Purity and power go hand in hand. Purity is the vessel cleansed, power is the vessel filled. When the blood cleanses, the Holy Ghost fills.

"When all of us holiness people get into the thirteenth chapter of first Corinthians our elbows will not be so sore rubbing along the division walls that crowd the line of our pilgrimage."

One of the worst forms of sin we have ever seen is that of defaming the character of men in the name of holiness, and we have seen a great deal of this. A considerable part of denominational troubles are traceable directly to this desperate form of sin, and some of the loudest advocates of intolerance have been the most guilty in this respect, and so far as we are able to learn they are not penitent in the least degree.

Those who are impatient of rule are generally those who wish to tyrannize; and those who are loudest in their complaints against authority, whether civil or ecclesiastical, are those who wish to have power in their own hands, and would infallibly abuse it if they had. They alone who are willing to obey, are capable of rule, and he who can rule well is as willing to obey as to govern,—Adam Clarke.

There is a power in purity aside from that conferred upon us by the very presence of the Holy Ghost in our hearts. Purity is an important sense as power. There is a certain boldness a certain assurance, a certain consciousness of integrity that accompanies purity—that accompanies charity even—that every one about us feels.