

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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RESIGNATION TO GOD'S WILL.

Thou sweet, beloved will of God,
My anchor ground, my fortress hill,
My spirit's silent, fair abode,
In thee I hide me and am still.
O will, that wildest good alone,
Lead thou the way, thou guidest best
A little child, I follow on,
An' trusting, lean upon thy breast.
Thy beautiful sweet will, my God,
Holds fast in his sublime embrace
My captive will, a glad some bird,
Prisoned in such a realm of grace.

while they have their place, are not the condition of salvation. "He that believeth not, shall be damned," no matter what he may do. These teachers, and their deluded followers, remind me of a good Sister at a camp-meeting some years ago. They were having a prayer and song service, and the above mentioned sister prayed long and earnestly and continued to pray, and prayed and prayed. And finally she said, "As the hart panteth after the water brooks, so panteth my soul after thee O God," when one of the preachers kneeling near by said, "Sister, stop your panting, and go to drinking." It is well to pant and repent and weep and groan. But this should have an end. We are not saved by faith, and the wise altar worker will be careful to speak a word, give an illustration, or sing something calculated to inspire faith in the penitent and should never discourage him. The devil will attend to that part, he will do all the discouraging necessary at the altar service. We have heard workers say to a seeker, just as the seeker began to feel that he was on promised ground, and could trust, and accept Christ as his Saviour, "Now you be sure you have it before you claim it." This destroyed what little faith he had, and back he went to digging and groaning. The fact is, we will not get it until we claim it. To teach that we are not to claim it until we know we have it, is to teach that we get it some other way than by faith, which is wrong.

As faith is the condition of both justification and entire sanctification Mr. Wesley said: "I have continually testified for these five and twenty years, in private and in public, that we are sanctified, as well as justified, by faith." Vol. 7, page 38. And God's Word says in Rom. 1:6, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." I Cor. 1:21. "It pleased God by the foolishness of preaching to save them that believe." Rom. 3:26. "He might be just, and the justifier of him which believeth in Jesus." Rom. 2:28. Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 4:16. "Therefore it is of faith, that it might be by grace." Eph. 2:8. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." I Peter 1:8. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." I Peter 1:9. "Receiving the end of your faith, even the salvation of your soul." People are saved just where and when they submit to God and trust, or appropriate the promise to themselves. It might be out in the congregation while the preacher is preaching. Why not?

EARLY CONVERSIONS.

Suppose that Paul had been converted at 70 instead of 25. There would have been no Paul in history. There was a Matthew Henry, because he was converted at 11 and not 70; a Dr. Watts, because he was converted at 9 and not 60; a Johnathan Edwards, because he was converted at 8 and not 80; a Richard Baxter because he was converted at 6 and not 60. How much more a soul is worth that has a lifetime of opportunity before it than the soul which has nothing.

"To steadily remember our nothingness prepares us for all emergencies."—Vanguard.

"SPIRITUAL EYESIGHT."

"They were full of eyes before and behind * * * and they were full of eyes within"

Lord Jesus equipped us in this way. With eyes behind that we may give due attention to the past, and to the way we have come; that we may see pits we have safely passed, may behold as thou doest the mistakes we have made, and the sins that have stained our lives. Eyes before that we may behold the Lamb of God which taketh away the sin of the world, that we may see the way the Spirit would lead; that we may recognize the opportunities constantly presenting themselves, in which to magnify Thy name to those who know Thee not, and lead them to the cross.

Above all, give us eyes within, whereby we may view our own hearts, may see ourselves as Thou see'st us.

That we, by Thy grace, may be forever rid of that enemy to spiritual life, indwelling sin. Oh! teach us to use our two natural eyes to search for the good in men, rather than like the vulture, to seek for that which is foul. So clear our spiritual vision that we may ever behold Thy lovely face, and be changed into the same image, even by Thy spirit. Amen.

DEFINITENESS.

In reading a report of evangelistic work I see where sinners were saved, backsliders reclaimed and "many led into a deeper experience." Sinners

saved and backsliders reclaimed tells us who these were and what experience they obtained. But the third class, termed many, is left without a name, and with an indefinite, unlocated experience. Why were they? What were they seeking? How far did they go? Where did they land, or are they still moving around in some uncertain atmosphere, not knowing where they are? Christ's Gospel is a definite one, with conditions to meet and definite steps to take which brings us into a state of conscious salvation.

Thousands are floundering around in uncertainty on account of this indefinite work. Many honest souls are trapped by it. A deeper work of grace is not deep enough unless it removes the least and the last remains of sin from the soul and gives us a living, burning testimony to holiness. The business or social world will not tolerate such light, indefinite work. Why the religious?—Way of Faith.

The life of Henry Drummond held many acts of thoughtful kindness and tender sympathy for the suffering. In his diary, after his death, were found these words: "Holiness is infinite compassion for others. Happiness is a great love, and much serving."

One of his quiet "bits of service" was the going down late at night, for many weeks, to the Grass Market to walk home with a man who found it impossible alone to get by the public houses between the market and his home. It was while he was so safe guarding this weaker brother that Drummond wrote to a friend, "My freshest truth is still the will of God," and he found the will of God in the humblest service that he could render to any of God's children.—Sel.

"To trust God when our warehouses and bags are full, and our tables are spread, is no hard thing; but to trust him when our purses are empty, but a handful of meal and cruse of oil left, and all the ways of relief stopped—herein lies the wisdom of a Christian's race."

PENTECOSTAL MISSION, LOWER COVE.

Mr. Rutledge having retired from the management of the Pentecostal Mission, Lower Cove, the new committee met on Thursday evening, Oct. 30th, and appointed Wilmot W. Howe, chairman; John R. Burt, collector, and C. K. Short, secretary-treasurer. This undenominational mission was opened last spring and will in the future be continued on the same lines as begun. The building and the work are the result of Christian activity commenced about a year ago in the vicinity of the present building. Cottage meetings were held regularly and much personal work done with such good results that a great change has come to the neighborhood. The hall was built and furnished at a cost of over \$700; the present debt is about \$300; to meet this amount and provide for the running expenses during the coming winter generous subscription are asked from all who are interested in mission work.

On Sunday night, Oct. 26th, Mr. L. A. Hopper spoke to a large and deeply interested congregation. Last Sunday Rev. Mr. Allaby preached acceptably to a gathering which filled the hall. Meetings are held on Sunday night at 8 o'clock and also on Thursday night. Christian workers are invited to help. Mr. John R. Burt (so well known in connection with the Seamen's Mission) and others will solicit subscriptions. To prevent deception each subscription book will contain a certificate signed by the secretary-treasurer and written on his printed letter head. Money sent direct to C. K. Short, 63 Garden street, will be promptly acknowledged. All subscriptions will be publicly acknowledged soon after

the monthly business meetings of the committee.—St. John Globe.

Sore sorrow has come to the hearts of parents, who wake up to find the devil has corrupted the hearts of their children with impure papers and novel reading. You can hardly get a soul under conviction that has been debauched by bad books and papers. Parents are penny wise and pound foolish who do not put plenty of good wholesome papers in reach of their children. Parents who claim to be pious, permit their children to read polluting papers. They sow to the wind and reap the whirlwind. Most of the young in our prisons were ruined by reading story papers with illustrations of lust and crime! We have known some such whose children were being damned by bad reading who plead that they were too "poor" to take a pure paper, full of soul food and clear of advertisements at \$1.00 a year! Oh, wake up! The wolf is trailing your loved ones. Burn the literature of Hell.—Vanguard.

I have enjoyed the hospitalities of many delightful christian homes, and hereby I express my appreciation of, and my gratitude for, such entertainment. I recall that in a half dozen or more of these homes there was a servant in the kitchen; but in not a single instance was the servant called in for family prayers, and in some instances the worship was disturbed by work going on in the kitchen. These families are all very much interested in foreign missionary work, and are doing what they can to send the gospel to the heathen in India, and China, and Japan, and Africa and the islands, of the sea. And the probabilities are that the cook in the kitchen needs the gospel fully as much as any heathen in the jungles of Africa. But if she be a devout christian she ought to have the privileges and benefits of the family altar. It does seem a bit inconsistent for people to be interested in the salvation of the heathen ten thousand miles away, and have seemingly so little thought for the spiritual welfare for those under their own roof.

FIRE—NO FIRE—WILD FIRE.

The holiness people may be divided in to three classes under the following heads—fire, no fire, and wild fire. The first have the fire from heaven, which fills them with both love and zeal for the glory of God and the uplifting of men. The second class includes those who once had the experience, but have lost the fire, and those who only thought they had it and who are contented to plod along enduring the opposition which the profession brings without the joy of the real experience. They are nerveless and powerless either to stir the devil or to move God to bless and save those with whom they come in contact.

The third are those who mistake zeal and noise and their own ideas for holiness. They are as severe on others who do not train with them as were the ancient Pharisees. The first class have fire that burns up sin and blisters the old man to death. The second have no fire except painted fire, which burns and blisters nothing. The third are more intent on blistering those who do not agree with them than they are on harming either the devil or sin. They are especially bitter against the church and all forms of religious profession except their own. Their constituency are largely of the ignorant and superstitious classes. Their strange vagaries and bitter spirit have set many of the people all about them against all religion, either holiness or regeneration. They do not agree among themselves a great while (for every man wants to be boss), but are constantly dividing and subdividing, like certain kinds of worms, which manage to live after the pieces are cut off. Their capital is usually money, but for which they would never be heard of. The first class are the hope of the world. The last class certainly are not, for only a small portion of this world has ever heard of them. And according to their ideas God has allowed the whole world to be in ignorance of the truth, which is held by

them as a special monopoly, and the countless millions of the world are left to perish because not having the wonderful light which they say they possess. It is better, to be sure, to have wild fire than no fire, for God will have mercy on honest fanatics in spite of their vagaries. But it is better to have fire. To profess to have fire and have it not, like the first class, is an awful calamity. Well-regulated fire is the only hope of the world to day. May God help us all to have the fire and to never let it go out! But God save us all from wild fire which has been the greatest injury to holiness of anything with which it has had to contend!—Christian Witness.

THE BLOOD OF CHRIST.

An old herdsman in England was taken to a London hospital to die. His grandchild would go and read to him. One day she was reading the first chapter of the First Epistle of John, and came to the words, "And the blood of Jesus Christ his Son, cleanseth us from all sin." The old man raised himself up, and stopped the little girl, saying, with great earnestness:

"Is that there, my dear?"
"Yes, grandpa."
"Then read it to me again. I never heard it before."
She read it again.
"You are quite sure that is there?"
"Yes, quite sure, grandpa."
"Then take my hand and lay my finger on the passage, for I want to feel it."
She took the old blind man's hand and placed his bony finger on the verse, when he said:
"Now, read it to me again."
With a soft, sweet voice she read: "And the blood of Jesus Christ his Son, cleanseth us from all sin."
"You are quite sure it is there?"
"Yes, quite sure, grandpa."
"Then, if any one should ask how I died, tell them I died in the faith of these words: 'The blood of Jesus Christ, his Son, cleanseth us from all sin.'"
With that the old man passed into the presence of him whose blood cleanseth from all sin.—The Christian Work.

There are 5,459,699 Baptists who speak the English language. This number includes all branches of the Baptist family. No denomination shows a more healthy growth. Baptist churches are as numerous in the far north as in any other section of the country.

At the present day, on the best authority, there are 250,000,000 Muslims in the world. The Christian population is put at 447,000,000.