

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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FORWARD.

JOHN WESLEY.

I thank thee, uncreated Sun,
That thy bright beams have shined;
I thank thee, who has overthrown
My foes, and healed my wounded mind:
I thank thee, whose enlivening voice
Bids my free heart in thee rejoice.
Uphold me in the doubtful race,
Nor suffer me again to stray;
Strengthen my feet, with steady pace
Still to press forward in thy way;
My soul, and flesh, O Lord of might,
Fill, satiate, with thy heavenly light.
Give to mine eyes refreshing tears;
Give to my heart chaste, hallowed fires;
Give to my soul, with filial fears;
The love that all heaven's host inspires:
That all my powers, with all their might,
In thy sole glory may unite.
Thee will I love, my joy, my crown;
Thee will I love, my Lord, my God;
Thee will I love beneath thy frown
Or smile, thy sceptre or thy rod.
What though my flesh and heart decay:
Thee shall I love in endless day.

SYMMETRY OF SOUL.

Sketch of Sermon by S. W. Johnson. Text: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18.

Growth is the eternal law of soul life. To come to a standstill means to stagnate. Progress there must be or retrogression is inevitable. In plant and animal life, indeed in intellect, there may be a limit, but the soul was created for boundless development. "Beware lest ye fall from your own steadfastness"—words immediately preceding the text—is a fitting prelude to the exhortation following, serving as a lurid signal light to warn against future possible apostasy.

Growth presupposes life. It would be the veriest mockery to address things inanimate on progress. They are forever without a future. The stone may have the same advantages as the corn of wheat—soil, sunshine, warm, summer rain identical; each have the same careful culture—but harvest time will discover an unchanged condition in one; a cold, insensate pebble still, utterly unresponsive to environment; in the other a glorious morphosis. The difference lies in the fact that the wheat had life to grow with; the stone did not. Nor can this condition be changed by out-planting. A aggregation of stones will still be devoid of life.

The gospel, passing by all that man may have to his credit in conduct or culture, discovers him in a state of spiritual death—active he may be in body, but it is like the activity Coleridge saw in his "Ancient Mariner," when the ghastly crew, struck dead at sea in the tropics, rose up and began the mockery of manning the God-cursed ship. "As in Adam all died" is the grim record of the effect of the fall. The gospel, good-story, is so called because it brings life to a race of spiritual corpses. The atonement is a meaningless farce contemplated apart from man's utterly undone condition.

Peter is addressing live people—of whom it could be said, as of the Ephesians: "And you hath he quickened who were dead." Hence the pertinency of urging them to grow.

In order to growth in its fullest sense, however there are certain hindrances yet to be removed. The most stubborn one of these is original sin, a principal of evil inherent in the believer's heart after conversion. It is not to be forgiven, as were actual transgressions, because he is not res-

ponsible for it. Responsibility begins when consciousness of its presence begins. Carnality is to be acknowledged, deplored, destroyed. Then it is the soul will enter upon a new epoch of development. The old-time limitations will give place to an expansion of soul and breadth of outlook described in Scripture as "large place," "wealthy place," etc. The stone-walls of traditional training, vain conceits, and narrow prejudices that circumscribe the most liberal in the justified state, are razed to the ground by the devouring fire of entire sanctification, and an unending horizon looms up in the far-away distance instead.

There is another hindrance to growth: it is ecclesiastical bondage. Multitudes of sincere souls, who have been fully saved, are stifled by the choke-damp of church thralldom. Discouragement proceeding from prayerless pulpites, the coldness of unsympathetic officials, the snubs of a world-conforming membership, combine to dwarf and stultify the most robust spirituality. Such is not a true society of the church of the Lord Jesus Christ, and the sooner one dissociates himself from such unholy fellowship the better. God has pure societies of his church in the earth, founded upon the simple principles of the New Testament ecclesia. Here you will find help and sympathy and love. These are the sparrow nests and houses for fugitive swallows. Here you will experience the blessedness of the estate the Psalmist describes: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." (Psa. 133:1-2.) Now the soul is prepared to grow in earnest. Light breaks forth as the morning; health springs forth speedily, and the believer is likened to a watered garden whose waters fail not. The truth had made free indeed; free spiritually, free ecclesiastically.

There must be growth not only in grace but in knowledge as well, a distinction not without a striking difference. A famous preacher used to say, "Educate a man's head and not his heart and you make an infidel; educate his heart and not his head and you make a fanatic; educate both head and heart and you have God's crowning piece of workmanship." Grace may be used in allusion to the heart; knowledge may be more properly applied to the domain of intellect. One may have zeal not according to knowledge. God designs that his people be balanced. Because some have gone to seed on culture is no reason why God's people should eschew improvement of mind. Mr. Wesley warns against the danger of despising knowledge. I heard a good but misled man once say that he would not give five cents for a wagon load of commentaries on the Bible! This is rank fanaticism. By the same argument used to disprove the necessity of a constituted ministry altogether. The head is to be looked after; the heart by all means is not to be neglected. We are to grow in grace and in the knowledge of our Lord Jesus Christ. Thus shall we be symmetrical, men of equipoise.

"Build thee more stately mansions, O my soul,

While the swift seasons roll:
Leave thy low-vaulted past,
Let each new temple, nobler than the last,
Shut thee from heaven,
With a dome more vast,
Till thou at length art free,
Leaving thine outgrown self by life's unresting sea."

LOVE NEVER FAILETH.

PETER HANSEN.

Of all the Christian graces there is none to be desired so much as perfect love. This should be the climax of every Christian life. People are very apt to seek after the more demonstrative gifts, such as prophecy, gift of healing speaking with tongues and wonderful mountain removing faith, or great wisdom; these are all good and if love is the forerunner, they will fall each in their respective places. People who fail to recognize love as the highest gift often fall into delusion; making a hobby of divine healing or any other demonstrative accomplishment through faith. We live in an age when all the magicians of hell seek to imitate God's true children and seem to succeed to a great extent, except in love. This is the only thing that gives to God's children the stamp of divinity. Like it was with Moses and the Egyptians, their rods became serpents also, but Moses' rod swallowed them up. This was divinity manifest. Look at our surroundings today; people get wonderfully healed in answer to the prayer of faith, but Christian Science claims the same power through their devilish devices, so do Mormons, Spiritualists and many other people that are branded with hellish doctrine.

While God's people through prayer of faith manage to erect a building of worship or any other enterprise, they do much more—their palaces and marble temples are a wonder to the world. While some God-anointed soul goes to some foreign or heathen land to plant true Christianity, they compass sea and land to make one proselyte. And thus we might continue; but above all these things the holy love of heaven remains unshaken. The Christ Spirit can be neither borrowed nor bought. Hallelujah! No wonder the devil works so hard to get souls into some other channel outside of perfect love. While love does not outwardly demonstrate call attention to self, it is, nevertheless, the greatest power in undermining sin. There is a secret, quiet fellowship with God, known alone to the soul. It gathers up treasures for eternity, flourishes in defeat, becomes rich in poverty, patient in tribulation, submissive in affliction. It is the kingdom of heaven in the soul, the highest achievement, for God is love.

STAND BY YOUR PASTOR.

L. A. CLARK.

With all the earnestness at our command and with some knowledge of the hardships, and responsibilities, the self-denial that our pastors are called upon to bear up against, we exhort you to stand by your pastor—stand by him by being present at the meetings, by supporting him, by defending him, by giving him a word of encouragement, by lifting some of the burdens. He is your pastor and is doubtless doing the best he knows how for the building up of the work of God.

Unless you know he is perfectly disloyal to the cause he espouses it is your bounden duty to bear with him in all his infirmities. Does he lack wisdom? All the more reason you should help over the hard places. You cannot help by finding fault or criticising his methods. Though you may differ with him in regard to the best means of advancing the work which it is your duty and privilege

to support, take hold with him. It is better to help on a poor method than to hinder and perhaps obstruct entirely every method of work. You should bear in mind that a pastor is in a better position than any one else to see the needs and so he should have the credit of understanding the situation better. We are not now speaking about a pastor who is trying to turn a church from its true channel, from the work it is called to do. Such a one should be gotten rid of in the easiest way possible; he is unfit to be a holiness preacher; he is a traitor. We are almost ashamed to record an utterance we overheard, but we repeat it in order to put to shame any who would entertain such a thought. It is this: "I don't like our pastor; he does not preach to suit me and I am not going to give my money to him any longer." Judge you whether that spirit is in harmony with perfect love. When a church calls a pastor, it is the duty of every member to stand by him. It is also the duty of the pastor to stand by the action of the church. Every pastor exerts more or less influence over the church, but when it comes to deciding questions, it is done by action of the church, and not by the pastor, and it is the duty of pastor and people to stand by the Rules and Regulations that govern us; not in a technical, harsh, rigid way, but by taking the plain, obvious meaning that almost every one with common sense can understand.

A DEADLY FOE.

Fear the cold man more than the atheist. He sends a chill through all the regions of the church; no hymn lifts him into rapture; no view of divine truth transfigures him or makes his raiment glisten with sparkles of light, he is outside the fire of the most burning appeal; yet for some inscrutable reason he is within the lines of the visible church. . . . A cold professor of religion is the deadliest enemy of the cross. His theology is formally right; in the letter he is orthodox enough, even to satisfy geometry; but he is heterodox in soul, he is a heretic in feeling; the temperature of his heart shows he may have the form of godliness but not the power. . . . Better have two men in your congregation who are in burning earnest than a household of men whose souls are destitute of enthusiasm. You gain in weight what you lose in number; you gain in force what you lose in show. The prayer of every devout heart should be, "Baptize me as with fire!"—Joseph Parker.

EIGHT BIBLE REASONS FOR NOT USING TOBACCO.

First. It is not for the glory of God. "We are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20).

Second. It brings on disease of the heart and cancer of the tongue. "If any man defile the temple of God, him shall God destroy." (1 Cor. 3:17).

Third. It is expensive, and the money wasted. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" (Isa. 55:2).

Fourth. It is infringing on the rights of others by contact with them in its nauseous, sickening odor. "Thou shalt love thy neighbor as thyself." (Gal. 5:14)

Fifth. It is a wrong example to set before the young. "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." (Matt. 5:16).

Sixth. It is a filthy habit. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1).

Seventh. The habit once formed brings one into bondage. "Whosoever committeth sin is the servant of sin." (John 8:34).

Eighth. It causes unnatural desire, and leads to intemperance. "If ye live after the flesh, ye shall die. To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." (Rom. 6:16; 9:13).—Christian Standard.

NOT HAVING THE ASSURANCE.

One question needs to be answered before you come to "assurance" and it is this, "Have you been born again?" Have you been saved? If not, it is simply impossible for you to know that you are saved. If you have not got eternal life it is simply impossible that you can have the assurance that you have it. You can see this at a glance. You could not for instance have the assurance that you had a hundred pounds in your pocket, if there was nothing in it. "No," you say, "let me have the hundred pounds first and then it won't be difficult to make me sure I have it." In the same way many can't understand this assurance, and, why? for the best of all reasons, because they have not eternal life. Do not, we beseech you, get into any "refuge of lies" in this all important matter. If you have never experienced the great change of conversion to God how can you have the assurance of salvation? It would be a delusion if you had. Then do not waste time in "wondering" about this assurance, but let your great concern be, what are you going to do with this Jesus which is called Christ.—S.L.

SIN TAX.

Rum revenues are the price of soul-blood calling for divine wrath. The license law is a great curse to this nation. The Government has no more moral right to license men to make drunkards than it would have to license men to break the Ten Commandments. The enormity of the evil of intemperance is almost inconceivable. There are nearly 1,000,000 drunkards in the the United States, and 2,000,000 women and children are suffering disgrace and poverty on account of the drunkenness. Nearly 100,000 men die drunkards every year, and go to a drunkard's grave, and we fear to a drunkard's hell, as we read in God's Book that no drunkard shall inherit the kingdom of God. 1 Cor. 6:10. Statistics show also that 84 per cent. of all the crime committed in this country is the result of intemperance. How long shall we tamely and quietly tolerate a slavery that not only debases the body but destroys the soul? C. W. S.

A gentleman having called in his physician, said: "Now, sir, I wish no more trifling; my desire is that you at once strike the root of my disease!" "It shall be done," replied the doctor; and lifting his cane, he smashed the wine decanter, which stood on the table.