

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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"GO YE ALSO!"

The fields are white to harvest,
The Lord of harvest stands,
His faithful servants calling
To join the reaper bands.
To each one comes the message,
"Go work for me today!"—
And you are called among them,
And will you turn away?

The fields are white to harvest,
And there is much to do—
A special work for each one,
A special work for you:
Put boldly in your sickle,
However frail it be,
And tell at eve the wonders
Our God hath wrought by thee.

For will you rest with gleaning
The ears another leaves,
When you might be a reaper
With store of golden sheaves?
You cannot be too feeble,
With God to bless your touch;
And must He use you little
Who fain would use you much?

Go in, and, nothing doubting,
Fill up the vacant place!
Go, work in all your weakness
And all your Master's grace!
Till at His feet with gladness
Your treasure be outpoured,
And He who gave the increase
Shall give you great reward.

—SELECTED.

PREACHING THE DOCTRINE OF HOLINESS.

It has been observed that a certain preacher will go into a community where very few people have ever known anything by experience about the doctrine of holiness, and after preaching a few sermons he will have nearly half of the congregation seeking something from the Lord, and in a little time there will be many clear ringing testimonies to the experiences of entire sanctification, and very little open opposition to the doctrine or the experience. There is another preacher who will go into a similar community and in a few days a majority of the people will desert from his sermons and spirit, a few will violently oppose what he so earnestly wants to do, and a very few will seek the blessing of holiness and become intense partisans of the preacher. He will fan that division into a flame and go away leaving the church divided and the cause of holiness in reproach among most of the people, and the few who have accepted his teaching will be so far committed to extravagant things as to be more harmed than helped. It does not require any sane person very long to determine which of these men arrives at the better results and which of them should be most approved; yet they preach essentially the same doctrine; they may differ in spirit, yet both of them have the same end in view, the induction of the people into the experience of holiness. Is it wholly a question of method?

We have observed the differences indicated in the foregoing for many years and often asked what is the cause of such diverse results. One of the men is wanted back in the community as often as he can come; the other is never wanted a second time except by the very few who yielded to his teaching. The oftener the first man goes back to that church the greater number of the people seek the grace of entire sanctification and obtain that for which they seek, and the greater standing the blessed doctrine has in the community. The oftener the other man returns the wider the breach between the holiness people and the other people, whom

the holiness people unpleasantly call holiness fighters. This story is not fiction. We can give the exact facts not here given. There are hundreds of cases in which more or less of these conditions exist. Either one or the other of these men is wrong in methods employed. The one who is wrong has many imitators as well as the man who is right. It were well for the cause of holiness if both of them could be set right. We have often asked what makes the difference between the preaching of these men. We can determine more easily the difference in their spirit, yet we dare not say that either of them is without the grace preached.

Not very many months ago we were earnestly inquiring why the results were so different regarding the work of two men under consideration and the inquiry was met by this statement: One of the men preaches the life of holiness; the other preaches the doctrine or theory of holiness. The one preaches something to be lived, something to help us to live exactly where most people feel the greatest need of something to help them live entirely for God; the other preaches something to be believed.

Dropping the comparison, for we do not wish to depreciate the good in either of the men, we feel deeply moved to urge the preaching of holiness as an experience needed to enable people to live exactly as they ought to live for God and the Church and the home and the state. We recall the joyful face of a good mother as she sat in the congregation and listened to the earnest words of a preacher who was urging that the grace of God can do for us what the law never can do, and how afterwards she requested us to pray for her that she might have the grace of God to enable her to live amidst unpleasant surroundings as she had never lived by any effort of her own. Something to be believed alone could never awaken in her heart such a deep hunger as was awakened that day by the preaching of something to be experienced and by which to live according to the Biblical ideal.

It is comparatively an easy matter to harrow up the feelings of people over their shortcomings. Not a congregation can be found where some one does not mourn over the resolutions not kept and the promises not honored and the hopes never realized. A rosy view of a life of holiness may not always be the view that people should take, but there is a victory side to the experience of perfect love which should never be wanting in our preaching of holiness. We can picture to the minds of any people their own failures. We can tell of how many times the father has failed to be on time at his meals and how it has fretted the mother; of how many times she has been overworked and fretted under her burdens and how many times the children have been scolded and other words spoken for which there was regret; of the breaking of the clothes line and the extra work when the burden was already greater than could be endured. Make the picture a great deal worse than this and then put a little deeper blue into the colors. This is all easy enough. Is the remedy for such conditions, the grace which will keep a soul sweet under such circumstances to be found in believing some doctrine or is it a life to be obtained by faith

in Jesus Christ? Here is the crucial distinction by which to account for much of the difference in the results of the work of different men. We have not a word to say against the doctrine but we have many words for the life. It is true that the life comes by faith, and faith comes by hearing, and hearing must involve something to be heard, and that something to be heard is the doctrine; but at the same time no amount of mere belief in the doctrine will ever bring the life. It is the life that the people need more than they need to be sound in belief. The life comes from Jesus Christ.

As a question of methods we confidently believe that it is better to so represent the life that the people will want it, and then they will welcome your message as to how it is to be obtained. This method will not avoid all of the opposition a worldly church can bring, but it will avoid some needless opposition, it will commend itself to many of the people, it will disarm much prejudice and relieve the cause of much hatred which would otherwise keep precious souls out of the experience. The preaching of the life is the preaching of grace; the preaching of the doctrine to be believed first of all is the preaching of the law. Grace is above law, although not contrary to it.

AFRICA'S MANY MILLIONS.

What of the unlifted darkness of the vast interior of Soudan? What of the untouched millions on the whole course of the Nile, where from Uganda to close on the Mediterranean it runs through pagan countries without any Gospel light? With an area of 12,000,000 square miles, equaling all Europe and all North America combined, her population is estimated at 200,000,000 one-seventh of the whole human race. One-sixth of the pagan population of the world is found in Africa. Five hundred of her languages and dialects have never yet been reduced to writing. From Senegambia 4,500 miles across to Abyssinia, 90,000,000 people and one hundred languages into which the word of God has never yet been translated. It lies unentered almost untouched. The Koran is carried thither by the Arab. The Gospel by Christmas? No. Traders have reached the heart of this country. Gin and gunpowder are finding their way in thither. But messengers of Jesus—the water of life? Not yet.—Regions Beyond.

SANCTIFICATION.

Sanctification is a sure cure for lukewarmness and backsliding tendencies. It takes us off the downgrade in divine life, and put us on the up grade. It puts fire in the engine, steam in the boiler, and sets things moving for God. It is absolutely essential to the most efficient service for the master. Only a sanctified people will witness continually, and in word and work for Jesus. And only such are always found on the sunny side of the massive, mazarine mountains of a full sinless salvation. None but the sanctified soul will thirst for more; because none other has slaked its thirst at that fountain which becomes as an artesian well of water springing up into eternal life.

Sanctification kills us to sectarianism. It also sets aside caste among its members, and cements them to-

gether with the love divine. It associates the rich with the poor, the learned with the illiterate, those in authority and those under authority, and makes them all one in Christ Jesus their common Lord. Sanctification takes away all the banks and boundaries of selfishness, sectarianism, and sectionalism, and lifts the sanctified up into the boundless and blessedness of the Sanctifier's own matchless love for a lost and ruined world.—Bishop Taylor.

THE LAMB WAS SLAIN.

F. W. Farr says: "Vicarious suffering and sacrifice is the law of all being in the natural and spiritual worlds alike. The destruction of the mineral is the life of the vegetable. The mountain side becomes putrescent with dead soil before the herb appears, on its crumbling surface. When the corn of wheat dies, out of its death more abundant life is born. John 12:24. Upon the death of the vegetable world the higher forms of life sustain themselves. Our tables are covered with the flesh of slain animals, which yielded their innocent lives that we may live. The blessings enjoyed by man all come through vicarious suffering. No country was ever cleared of its pestilential swamps and tangled forests to be crowned with civilization but that its first settlers paid the cost of all which those who followed them enjoyed. No liberty was ever won through battle and bloodshed but the victors passed over the bodies of the slain who had fallen that the victory might be gained. Man's true blessedness consists in recognizing this law and cheerfully conforming to it as the will of God. The divine method of abolishing evil is through suffering and sacrifice. Why did not the Almighty hurl Satan immediately from his place of privilege? Stamp out sin as soon as it found a footing on earth? And crush at once the powers of evil by the superior might of His own omnipotence? Because it would have been a triumph for Satan, a tacit confession of weakness on the part of the Almighty to have fallen back on the resources of omnipotence and to have crushed a spiritual foe by mere material means. It is far more successful and sublime to subdue Satan and accomplish redemption through the silent, invisible potencies of suffering and sacrifice."

Away up on the ledge of a roof of a chapel in Germany is a carved stone lamb. Years ago, where the stone image lies, a man was busy repairing the roof of the chapel, sitting in a basket fastened by a rope. Suddenly the rope which held the basket gave way and he fell down from the great height. Those who saw the dreadful accident expected that the man would be killed, for the ground was covered with sharp stones. But lo, to their astonishment he arose quite uninjured! This is how it happened: a poor lamb wandered up to the side of the chapel, in search of the sweet young grass among the stones, and the man fell upon the soft body of the lamb. It saved his life but the lamb was killed by his fall. Out of pure gratitude the man had the stone lamb carved and set up as a lasting memento of what he owed to the little lamb. Is there in our lives anywhere a memorial to the Lamb of God who "was wounded for our transgression," and died in our stead? Are we truly thankful for our escape, showing it by loyalty and love?—Word and Work.

LAMPS TRIMMED AND BURNING.

A dear little boy in Indianapolis asked his mother one morning, "Mamma, what does it mean to have your 'lamps trimmed and burning?'" His mother told him it meant that we were to be ready to go whenever Jesus calls us. "Well, mamma, I AM READY," said Charlie.

That day Charlie asked his mother's consent to go down to the river to see the high water. She said he might go after school. He came home in the afternoon and found his mother away attending a sick neighbour, so he fixed up the fires and set the table for supper and made everything snug around their little home before he went to the river. An hour afterwards friends came to break the sad news to his mother that Charlie was drowned. He had ventured out on a plank to help another boy who was in danger, lost his balance and fallen in. His body was carried swiftly down the rushing river and was not found for several days. Then what a comfort it was to that heart-broken mother to know that her boy had his "lamps trimmed and burning."—M. R. H. in Pentecost Herald.

PRAY THROUGH!

It is one of the terrible marks of the diseased state of Christian life in these days that there are so many that rest content without the distinct experience of answer to prayer. They pray daily, they ask many things, and trust that some of them may be heard, but know but little of direct, definite answer to prayer as the rule of daily life. There are enough people in America who profess to be wholly given up to God to pray down the greatest revival since Pentecost if they would pray through, and, if it did not come at once to dig down into their own lives and see what or where was the hidden wedge of gold that prevented the answer. Pray, and pray through!—Andrew Murray.

The nearer our Saviour drew to His glory the more humility He expressed. His followers were first His servants, and He their Master; then His disciples, and He their Teacher; soon afterwards they were His friends, and He theirs: straight way after His resurrection and entrance into an immortal condition, they were His brethren; and, lastly, they were incorporated into Him and made partakers of His glory.—Bishop Hall, 1680.

The reason people think that God does not love them is they are measuring God by their own small rule, from their own standpoint. We love men as long as we consider them worthy of our love: when they are not we cast them off. It is not so with God. There is a vast difference between human love and divine love.

Moody.

Now go and smite Amalek and utterly destroy all that they have and spare them not. 1 Samuel, 15:3. That is what God asks us to do to the carnal traits in our hearts, which are His enemies and ours. The blood of Jesus will make our hearts clean.

Without holiness our hearts are as a den of thieves. Jesus comes with a whip of small cords to drive them out. If we will let Him do it, then our hearts will be fit temples for His Spirit to dwell in. Then there will be a perfect peace and rest in our hearts.

"Example is more forcible than precept. People look at my six days in the week to see what I mean on the seventh."