

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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WHAT CHRIST SAID.

I said, "Let me walk in the fields."
He said, "No, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black;
There is nothing but noise and din."
And he wept as he sent me back;
"There is more," He said,—"there is sin."

I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say,"
He answered, "Choose tonight
If I am to miss you, or they."

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

I cast one look at the field,
Then set my face to the town.
He said, "My child do you yield?
Will you leave the flowers for the crown?"

Then in His hand went mine,
And into my heart came He;
And I walk in a light divine,
The path I had feared to see.—Sel.

BEFORE THE HYMN.

"At such a time as this," said the chairman of the meeting, "I wish I had received ministerial training. I am not quite sure how the minister gets over a pause of this kind in a meeting, but I think they announce a hymn. Perhaps some of you gentlemen who are musical will start something and after we sing we will renew our effort."

"Before the hymn is sung," said Mr. Stanton, rising, "perhaps I may be allowed to say a word which I have been getting ready to say."

"Mr. Stanton has the floor," said the chairman. "We will hear him first and then we will sing."

"We have undertaken a large thing," said Mr. Stanton, "and the thousand dollars I have already pledged toward this Young Men's Christian Association building seemed as much as I could prudently offer, and I doubt not the rest of you who have made pledges feel as I do. But it is evident we must give more or the attempt must fail. The sums already pledged and the gift of the lot are all conditioned upon our raising the whole amount. We all feel how important it is for the boys of our community that this should not fail. Some of them are in peril for lack of such restraints and advantages as this building will afford. When we made our first pledges I had a boy of my own. I still have him, but God took him where he has no need of this building. I do not know that I can control myself to say what is in my heart to say. When I first made the pledge I was thinking especially of my own son. It occurs to me now that I should like to add five hundred dollars to my former pledge and make the gift for the boys of the community at large."

Two or three men had chosen hymns to sing, stirring hymns like "Onward, Christian Soldiers," or "Awake my Soul," but they did not seem quite appropriate at that moment. Some one started "There is a Land of Pure Delight," and with the ringing of tears came the loosening of these strings.

"I will add five hundred to my subscription," said one.

"And I," said another.

"I never saw anything like it," said a young reporter afterward. "The chairman had nothing to do but the secretary and treasurer were kept busy. 'For the boys of the community,' everybody seemed to say, and the rest of the fifty thousand dollars was promised in less than ten minutes."

Then they sang another hymn, "Praise God from Whom all Blessings Flow." The new building was assured.

Many a good movement is begun with too narrow or too personal a conception of the benefits to accrue from it. It may be the touch of sorrow which is needed to strengthen the movement by showing the blessedness of giving for others than one's own.

THE GIDEONS.

A new movement started two years ago in Wisconsin by some traveling salesman has been remarkably successful in carrying out the object of its founders. The "Gideons" is an organization of Christian traveling men, whose motto is, "the hotel with the bar must go," and it is going. In the state of Wisconsin alone seventy-five hotels have been compelled to discontinue their bars during the last year on account of the tremendous influence exercised by the Gideons. Already 2,707 have joined the movement.

Among the Gideons the whiskey bottle has been thrown aside to give place to the Bible; the proverbial pack of cards has been replaced by the hymn book and their place of amusement and resort changed from the bar room to the church and prayer meeting.

The edict of this organization of drummers is: "No hotel in America supporting a bar in its establishment will receive the patronage of the Gideons of this country."

As there are 350,000 drummers in the United States, the influence of such a body of men permeated with the Gideon spirit and enthused with the Gideon spirit would be tremendous in solving the liquor problem.—National Advocate.

MEDITATE ON THE WORD.

A most important secret of benefiting by God's Word is thus spoken of by "The Christian," (London) "Meditate on these things (feed upon the Word of God, and the God of the Word will make His presence felt). Give thyself wholly to them, that thy profiting may be manifest to all." The miserable weeds of morbid self-consciousness cannot grow, if the ground of the soul is fully occupied with the good seed of the Word of the Kingdom. Matt. 13:19. There is no such educational book as the Bible. It educates spirit and soul and body, informs, trains, and disciplines the whole man. To feel conscious that the infinite God, who made and keeps us, is speaking to us in His Word, that the ink is not dry with which it is written, that the warm breath of the Spirit who inspired and still inspires it, is warm upon our cheek as He whispers His words of love and power into our ear, is a joy which makes days of heaven upon earth.—Ex.

Great talkers should be much given to prayer, otherwise they will talk their experience away. Many people's religion evaporates because they keep their mouths open too much.—Christain Witness.

WHY I LIKE THE HOLINESS PEOPLE.

J. B. CULPEPPER.

1. I like their aim. They aim high. If they miss all, nevertheless, they have scored one good point.

2. They are uncompromising.

3. They are against sin and wrong, including Sunday trains, secular newspapers, Sunday cooking, Sunday gossip, tobacco and other uncleanness.

4. They are Prohibitionists, almost to a man.

5. They are agitators.

6. They make tracts.

7. They distribute tracts.

8. They circulate books.

9. They have a catching sort or degree of spirituality.

10. They are in for everything that is good.

11. They say "amen" out loud.

12. They shout as I feel.

13. They scotch for a fellow while he is preaching.

14. If the load is heavy they all jump out and push.

15. Wherever you meet one, he is already organized and ready for work.

16. If they are scared, they pray and shout and work and move, so that they can't be detected.

17. They always want to dig deeper, climb higher and know and do more.

18. They are long winded in the closet, and nearly out of breath in a testimony service.

19. Every one of them will pray if you call on them, and if the fuse seems damp, they will pray, call or no call.

20. They are God's globe-trotters.

21. They don't ask, how many are the enemy, but where are they?

22. They can shout in the cemetery.

23. They actually use the Bible in their work.

24. They will go to China or Africa as cheerfully as to market.

25. It is not a money question with them.

26. They know the Holy Spirit.

27. They love you hard.

28. Their experience throws up a highway I'd like to die on.

29. They've come to stay.

30. They are unpopular with dirt, dignity and the devil.

31. They are not in "ruts."

32. They run and cry as if they had jumped the fox. That makes me spur on in the chase.

33. Whenever I meet or hear one of them, it makes me want to quit something, or do something, or go somewhere, or be somebody.

34. They are my kinsfolk.

—Living Water.

There are three ways of meeting divine chastening. We may despise it, as something commonplace—something that may happen to any one; we do not see the hand of God in it. Again, we may faint under it, as something too heavy for us to bear—something entirely beyond endurance; we do not see the Father's heart in it, or recognize His gracious object in it, namely, to make us partakers of His holiness. Lastly, we may be exercised by it. This is the way to reap "the peaceable fruits of righteousness" afterward. Every stroke of His rod is proof of His love.—C. H. McIntosh.

You may talk of visions, revelations, ecstasies and rhapsodies, but if you have no humble love for those of the household of faith all the visions and revelations are delusions.—Christain Witness

MILLENNIUM.

ADAM CLARKE.

What disappointment and confusion have been brought in the minds of many by calculations relative to the termination of certain empires, Papal and Turkish; the beast and the false prophet; Christ's second coming to a universal empire, the laws of which are to be administered by his presence corporally manifested on earth; and also concerning the time of the final judgment and the end of the world! When a fancy is pursued, the line of pursuit is only directed by a sort of telegraphic phantoms, unreal landmarks to unreal objects; and when the last *ignis factuus* has terminated its uncertain dance by absorption in some other vapour by which it has been neutralized, we are left in sudden darkness, in the quagmire where all such mental aberrations must necessarily end; and thus prophecy is prostituted, faith and hope (improperly employed) are disappointed, and religion itself discredited.

It is truly an astonishing thing that men will prefer hope to enjoyment; and rather content themselves with blessings in prospect than in possession! Thousands in their affections, and conduct are wending after an undefined, an indefinable period, commonly called an indefinable period, commonly called a millennial glory, while expectation is paralyzed and prayer and faith restrained in reference to present salvation. And yet, none of these can tell what even a day may bring forth, for we now stand on the verge of eternity, and, because it is so, "Now is the accepted time, and now is the day of salvation."

WALKING IN THE SPIRIT.

"Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Gal. 5:16.

Here is revealed the only one and absolute remedy for the evil of the heart. Examine it where and when we will, sin is always a "fulfilling of the lust of the flesh," and by no device or power of man can "the lust of the flesh" be crucified and brought to nought. Even when a man wills and chooses good, the forces within his own heart inevitably thwart and defy him. "Ye cannot do the things that ye would,"—emphasize the "ye's." Human personality is not so built that apart from God it can achieve the good it chooses. Nay, even when God Himself graciously works in us "to will," if he stops there, and does not fulfil the program of grace, and also works "to do," we shall simply remain in the miserable position described by Paul in Romans 7:17: "To will is present with me; but how to do that which is good I find not." But the man who "walks in the Spirit" does find out how to "do," as well as to "will," and does "not fulfil the law of the flesh." "God worketh in him both to will and to do."—The Life of Faith.

SPIRITUAL LIFE AND THE COLLEGES.

What does it mean that so many of our young people who attend our so-called Christian institutions of learning return home with their diplomas, but having lost the grace of God out of their hearts. We know of several cases, and as the years go by the number seems to be increasing. And strange to relate we hear of none

coming away with increased spiritual power. Evidently here is a very grave situation. Who knows of a college or university aside from our holiness schools where the emphasis is put upon spiritual life, as well as intellectual equipment. Where young men being educated for the ministry are urged to seek the baptism with the Holy Ghost and fire as a prerequisite to a successful soul-saving ministry? On the other hand is it not a fact that in very many of our schools and colleges of the present day Christian holiness is made light of, the word "sanctification" purposely avoided and very often flatly denied. Can a college president or theological professor compromise, neglect or deny this important doctrine of scripture without loss to spiritual life, we aver not. Here then is a partial explanation at least, why so many educational institutions lack in spiritual life and turn out students devoid of vital godliness and many of them utterly backslidden. If our young people who seek an education are to be saved from apostasy or helped in the Christian life there must be more holiness taught at our educational centers.—C. E. Cornell.

A HOLINESS CHURCH.

This form of speech is becoming so common and may be so misleading that occasionally it is well for us to recall exactly what is meant by the words, A Holiness Church. All Chris-

tian churches are holiness churches in some sense, but the people who believe in and have experienced the blessing of holiness as a second work of grace use the term holiness church as meaning a church which teaches what they have experienced. In this definite sense the Wesleyan Methodist church is a holiness church. It must be that or it is not true to the purpose for which it was brought into the world. The anti-slavery issue was so prominent and so much emphasized that it took the front rank for a time, but all of the time that question was being agitated the fathers were declaring that it was not their intention to leave behind them in coming out from the Methodist Episcopal church one of the doctrines essential to Methodism, and when they used that form of speech they almost invariably mentioned the doctrine of Christian holiness as one of the doctrines essential to Methodism. It is true that for a time that doctrine was not pressed as urgently as it would have been well for the church, but the Wesleyan Methodist church has always been a holiness church in the sense of holiness as a second work of grace, wherever it has been true to its mission. We hail with joy that is inexpressible the coming of our brethren in the ministry into this experience, for we know that where men and women have a shepherd who has the blessed grace of holiness as a second work of grace they will be sure to have the light and some of them will walk in that light and enter upon their blessed heritage. No live holiness preacher will ever leave his people to say, I have never heard it on this wise before. God bless all of the preachers and lead them forward to all the fullness of this gracious experience!—Wesleyan Methodist.

A great many churches have gone out of the soul-saving business. They are making a good many excuses and apologies for it. The real reason is God has dissolved partnership with them because they take so little interest in the business.—Christain Witness.