

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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BE STILL.

(Psa. 46: 10.)

Be still and know that I am God,
Working what'er I will,
Flutt'ring and restless little heart
Quieted be and still.

Be still and know that I am God,
Gracious and wise and strong,
Speaking a universe from naught,
Rolling the worlds along.

Be still and know that I am God,
Child of my love and care,
Able to guide a mite like thee,
Able to answer prayer.

Be still and know that I am God,
Yield not to dread dismay,
I am thine own, and I am God,
Shelter for thee and stay.

Be still and know that I am God,
Have not a thought of ill.
Foes may surround and tempests rage,
Child of my love be still.

Be still and know that I am God,
Tempted and sore distressed;
On the broad bosom of my love,
Lean the poor head and rest.

Be still and know that I am God,
Going my sheep before,
Sworn to protect the trusting heart,
Now and forevermore.

Be still and know that I am God,
Never forgetting thee;
More than thy friend—thy Lord, thy God
Fearless, leave all to me.
Manie Payne Ferguson, in Peniel Herald.

THE HOLY GHOST.

WM. BOOTH.

Now I say, and I most unhesitatingly assert, that the great want is power—this power of which we have been reading. And I want to remark, thirdly, that this power is as distinct and definite, and a separate gift of God, as was this Book, as was the Son, or any other gift which He has given us. It is distinctly recognized, not only in our texts, but as we read to you again and again, as a distinct and definite gift accompanying the efforts of those who live on the conditions on which God can give it to them. We cannot explain this gift, but it is the power of the Holy Spirit of God in the soul of the speaker accompanying His Word, making it cut and pierce to the dividing asunder of soul and spirit. "Ye shall receive power after that the Holy Ghost is come upon you."

"Ye shall be endued with"—not the truth, not faith (they had faith before that), but, "Ye shall be endued with power," and as He says in another place, "which all your adversaries will not be able to gainsay or resist." Though they may stone you as they did Stephen, they will be cut in their hearts and made to feel the power of your testimony.

Now, I find people who go to work, which is all right, because the power comes to us in obedient faith; but they go trusting in their own efforts. They are without this endowment of power, and they see no result. The work is a comparative failure. Oh! what numbers of people have come to me who have been at work in different directions, in churches, as ministers, elders, deacons, leaders, Sabbath-school teachers, tract distributors, and the like, confessing that they had been working for more or less lengthened periods, and had seen comparatively little results. They say, "Do you think this is right?" "Do you think this is right?" "Do you think I ought to go on?" Go on, assuredly, but not on the same track. Go on, most decidedly, but get the power.

There is something wrong or you would have seen some fruit of your labour—not all fruit. God does not give to any of us to see it all, but we do see enough to assure us that the Holy Ghost is accompanying our testimony. God's people have always done something when they have worked in conformity with the conditions on which the power can be given.

Now, this is how I account for the want of results—the want of the direct, pungent, enlightening, convicting, restoring, transforming power of the Holy Ghost. And I care not how gigantic the intellect of the agent, or how equipped from the school of human learning, I would rather have a little child, with the power of the Holy Ghost, hardly able to put two sentences of the King's English together, to come to help, bless, and benefit my soul than I would have the most learned divine in the kingdom without it, for "it is not by might, nor by power, but by My Spirit." Oh! that you would learn it. When you have learnt that you will be made; when you have experienced it, you will lay hold on God. It is not by might of intellect, or learning, or eloquence, or position, or influence; it is not by might, nor by power, (man's power of any sort), but by My Spirit. That is as true as it ever was. Here is the secret of the church's failure. She is like Israel of old: "She hath multiplied her fenced cities, and her palaces, but she has forgotten the God of Israel, in whom her strength is." If you will read the history of the Church from the beginning, you will find it is true what I say, that just to the degree that the church has increased in the material, she has decreased in the spiritual. I do not say it ought to be so. I do not say it is a necessity. I only give you a significant fact—that it has been so.

You say, "How do you account for it?" I account for it because we poor, wretched, tiny, helpless creatures can not get anything good in the creature, but we begin to trust in it. But when God teaches us that we have nothing to trust in, when He makes us realize our own nothingness, and utter helplessness, and gives us hold of Him with the grasp of despair, then we will be of some use, and never till then. It is God that worketh in us and by us. The apostle labours all the way through to show and convince every body that it was God in him, and not of himself at all. Though he could have preached with enticing words of man's wisdom, and, no doubt, had many a temptation to do it, as everybody has who has dipped into the flowery paths of human rhetoric and learning, but he eschewed this as he would the devil. He said, "No,"—"this one thing I do,"—putting aside, absolutely, all else, he went on straight to that work till they cut his head off.

Further, you say, "Can we have this power equally with the early disciples?" I say, reasoning by analogy, assuming that what God has done in the past, He will continue to do in the future, is it not likely that He will give it to us, because we equally need it? First, because the character of the agents are the same. We are very much like them, and they were very much like us. This has often encouraged me. If they had been of gigantic intellects and extraordinary education, training and

position; if they had possessed all human equipments and qualifications, we might have looked back through the ages in despair, and said, "I can never be such as they were." "Look what they were, naturally, apart from this gift of power. The Holy Ghost has taken care to give us their true characters. They were men of like passions, weaknesses, and tendencies, liabilities to fall, with ourselves—just such poor, frail, weak, easy-tipped-up creatures. How encouraging this is to me! Oh! this baptism will transform you as it did them; it will make you all prophets and prophetesses according to your measure. Will you come and let Him baptize you? If you do, you will praise God you ever came inside the walls of this building, long after it has smouldered to dust. There shall be children and grand-children, and great-grand children from you spiritually.

ALONE WITH GOD.

In the days of hurry and bustle we find ourselves face to face with a terrible danger, and it is this—no time to be alone with God. The world in these last days is running fast. We live in what is called the "age of progress," and, you know, we must keep pace with the times. So the world says. But the spirit of the world has not confined itself to the world. It is, alas, to be found among the saints of God. And what is the result. The result is, no time to be alone with God, and this is immediately followed by no inclination to be alone with God.

Let us turn to the pages of God's book. On scanning its precious pages we find that the men of God—God's mighty men—were those who had been in "the school of God," as it has been well said; and his school was simply this; "In the desert alone with himself." It was there they got their teaching. Far removed from the din of the haunts of men—distant alike from human eye and ear—there they met alone with God; there they were equipped for the battle. And when the time came that they stood forth in public services for God, their faces were not ashamed—nay, they had faces as lions; they were bold and fearless, yea, and victorious for God; for the battle had been won already in the desert with Him.—London Christian.

KEEP TENDER.

The very cream of Christian holiness is to keep a heart full of tenderness, that lowly, gentle, compassionate love which seeks to be just like Jesus. In a world like this, where we meet with treacherous, cruel, selfish and proud people on every hand, and where we are so frequently disappointed in our fellow-creatures, it is very easy to imbibe a spirit of harshness, or bitterness, or a little tinge of resentment, almost imperceptibly. But the least degree of retaliation or severity will harden the affections, and give coldness and toughness in the inner life.

It is not wise to reflect on the cruelty and unkindness of others, for keeping the meanness of other people in our minds, it will soon settle down upon our hearts, and then we will begin to have the same evil tempers that we condemn in others. Getting sanctified, and professing the cleansing power of Christ, is not sufficient; but we must at any cost constantly surrender our own rights, our feelings, our dignity, and keep ourselves in

the humble attitude of "resisting not evil," of not speaking against those who despise us and keep where we can "bear all things, hope all things, and endure all things." Tenderness of spirit is the essence of true saintliness, and the inward private mark of a Christ-like life.

So let us beware of any envy, or grudge, or unkindness, or else the foundation of our religion will be poisoned. We cannot keep full of tender love by accident, but must make it a matter of constant prayer, and cultivate daily gentle and loving thoughts, which are very acceptable to God.—Christian Standard.

MAKE EVERYTHING PREACH.

The Moon Does Not Stop For Barking Dogs.

There is an old proverb which says, "An honest man is not the worse because a dog barks at him." There is also another old saying like this, "There is never wanting a dog to bark at you." It must needs be in a world like this, for there are dogs and dogs. Spiritual dogs whose race seems to be coeval with man, and share the destiny of the lost race, for we read of them still being "without the gates" after the saints are forever housed with God to go out no more.

We may not like the barking and the growling, but after all how else can we do? The fact is, that if one carries such positive force of opinion and thought as to oppose an evil, and gainsaying world he will find opposition. "They that will live godly in Christ Jesus shall suffer persecution." Hit the world and it will hit back. Stone a hornets' nest and you will find a swarm after you. Attack the world's sins and they are ready to cast you out of the synagogue and stone you. Serpents will hiss when they sight you and spit out their forked tongues. Dogs will howl and bark for their master. The Philistines are always wanting Sampsons to grind for them, and the Pharows wanting Gods' children who ought to be in Canaan to make brick and mortar. The devil's world is a live world. They are interested in their own business. They exact duty of all who come into their port, and are ever ready to make war when their flag is insulted. The old banner of the Cross is always a signal for war. Unfurl it anywhere and you are on the battlefield.

So we may expect dogs to bark. Let them bark. Let the lions roar. Our victory is not in stopping their roar, but in going on in spite of it. The wheat is to grow among the tares until our harvest time. We must learn to grow wheat in spite of the tares. My business is to go on in spite of the lions in my pathway whether or not my neighbor stops. When out in a shower the wisest thing to do is not to try to stop the shower, which may wet my cloths, but to put in my best energies and time and strength to get home.

CONTROVERSY AND EDIFICATION.

We heartily agree with the following editorial which we read some time since in one of our most prominent "pentecostal" papers, from which we make quite a full extract:

"The soul cannot live by controversy. Spiritual life is not sustained and nurtured in this way. In the closet, alone with God, by prayer and fasting, devotional reading of God's

Word, in meditation and help of others—these are the sources from which we draw our nourishment and strengthen our souls.

"It is possible even for good people to make the mistake of trying to live by controversy. They read it, talk it, live in the atmosphere of strife.

"Preachers are sometimes guilty here. They are always attacking something or somebody. Their gospel is destructive. They only lay waste. They tear down, but do not build up. Under such preaching prejudice may grow and partisanship flourish, but the souls of the people will die for want of bread. The preacher himself is apt to lose much. How rare it is that you find a man that is much given to controversy that is successful as a soul saver.

"Let the holiness people guard this point. Preach the truth, cry mightily to God for the presence and the power of the Holy Ghost. Let the opposition alone in just so far as this is possible. Go after the people, and as ye go preach. 'When they persecute you in this city, flee ye into another,' and continue preaching. God will honor the Word, the Holy Ghost will convict of sin, and men and women will cry for deliverance from all iniquity. It must needs be that at all times we contend earnestly for the faith, but great is the danger of that man who poses as the champion of the cause, and gives himself over to debate. Our cause is to win the day, not by discussion and argumentation, but by preaching and living the truth."

While occasionally alluding to the peculiarly trying circumstances that often environ holiness evangelists, pastors, workers, editors and papers, it would do no harm if we will faithfully pursue this course marked out, and have as little as possible to say about the matter. It will do no good if we do. It may do harm if we do not.—Christian Standard.

SEVEN WAYS OF GIVING.

1. The careless way: To give something to every cause that is presented, without inquiring into its merits.

2. The impulsive way: To give from impulse, as much and as often as love and pity and sensibility prompt. This is uncertain and irregular.

3. The lazy way: To make a special effort to earn money for benevolent objects by fairs, festivals, etc.

4. The self-denying way: To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacence.

5. The systematic way: To lay aside, as an offering to God, a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether rich or poor, and gifts would be largely increased if it were generally practised.

6. The equal way: To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

7. The heroic way: To limit our own expenditures to a certain sum and give away all the rest of our income. This way John Wesleys' way.—Selected.

One hundred women were arrested in the City of Cleveland during the month of September for being intoxicated, and this is only a small per cent. of those that were intoxicated.