

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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THE TRUE SAINT.

True to all truth the world denies,
Not tongue tied for its gilded sin;
Not always right in all men's eyes,
But faithful to the light within.
Who makes another's grief his own,
Whose smile lends joy a double cheer;
Where lives the saint, if such be known?
Speak softly—such an one is here!
—Oliver Wendell Holmes.

EVIDENCE OF ENTIRE SANCTIFICATION.

Entire sanctification is a state of absolute freedom from sin, properly so-called, as has been stated; it will, therefore, evidence itself by the absence of sin. Any sin, whether of the motive, of the will, of the desire or of the life, negatives its existence. To conceive of entire sanctification as co-existing with sin properly so-called is to conceive of the truth of contradictory propositions. Either it must be admitted that it is possible to men to be without sin and to live without it, or the doctrine of entire sanctification must be surrendered; for sin cannot be constituent element of entire sanctification. Man as man is, and must continue while in the body and out of it, a finite and limited being in all his powers. But finiteness is not sin; limitation of perfection is not unholiness. There is no need that he should remain contaminated by sin. Here is a good plain ground upon which to test ourselves; and with sincerity and care we shall be very likely to arrive at the truth. Are your motives pure? your volitions in harmony with the will of God? your desire single? your acts holy, according to your gracious ability? are these things so uninterruptedly?

Your tempers. How are they? Do you become impatient under trial; fretful, when chidden or crossed; angry, revengeful, when injured; vain, when flattered; proud, when prospered; complaining, when chastened; unbelieving, when seemingly forsaken; unkind, when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly, covetous of riches, of vain pomp and parade, of indulgence, of honor, of ease? Are you unfeeling, contemptuous of others, seeking your own, boasters, proud, lovers of your own-selves?

Your duties! How with regard to these? Do you delight in them? are they your pleasure? do they constitute your chief joy? When God evidently calls, do you go willingly? though it be through the furnace; through persecution, through losses, reproaches, sorrows? In the midst of all, is God your joy and rejoicing, and can you say, "The will of God be done"—enduring, patiently, and performing joyfully, "as seeing him who is invisible"? Is your will as God's will? Does he find in you no murmuring, no drawing back, no displeasure; but on the contrary, submission and joy?

Your experience. How upon this point? Have you an unwavering confidence in God? Is your peace of mind full? Have you joy in the Holy Ghost? Do you have free communion with God? Do you realize within a consciousness of purity? Though without, there be tempest or calm, sorrow or joy, trial or triumph, do you still, in every case, find a full communion between your soul and the Divine Spirit? By this we do not mean that you are always to be happy, ecstatic; but always to realize union with God, whether you sorrow

or rejoice. Do you rejoice even in tribulation? and is the life that you live altogether by the faith of the Son of God?

Are you entirely the Lord's? Ponder this question. Look well to it. Have you anything which you do not hold in God? Are you separated from him at any point? Are you opposed to him in anything? Are your actions and enjoyments all in union with him? Are your influence, your property, your entire position and your whole life, so far as you can control them with him? Are you wholly the Lord's? In your work, in your rest, in your indulgences, in your denials, in your affections, in your volitions, in your associations, in your endeavors, are you always everywhere by intention and effort, in union with God?

If to the above question you can honestly return a favorable answer, then you may conclude that you are entirely satisfied.

These are severe tests, but they are not more searching than truth and honesty require. If you shrink from the ordeal, you furnish the best proof that you are cherishing delusions as to this high state. If they should seem to condemn you, be not disconsolate. You are not, therefore, without hope. Remember, too, that while you need evidence that will be sufficient to support such a profession to your own satisfaction, you must also furnish the proof of the genuineness thereof to others. This you are morally bound to do. It is not enough that you know for yourself. You must give proof. Your light must shine; otherwise you will dishonor your profession. You need, therefore, constantly to ask yourself not only, "Am I holy?" but "Do I live it?" "Do I convince my family of it, my neighbors, even my enemies? Is apparent not only in church, amid the hallowed sanctities of worship, but when I trade, when I mingle in debate and strife, when I am chided and maligned, when I am in the dark and among strangers?" These are the questions which will test this grace. Does God know you to be holy in heart and life, and all manner of conversation? The late Bishop R. S. Foster.—Wes. Methodist.

FLETCHER ON CHRISTIAN GROWTH.

John Fletcher, that clearest of writers on Christian perfection, found plenty of opposers in his day, and their objections numerous. But Fletcher breathes on these objections and they melt away like snow. One objection rife in his day was, that Christian perfection puts an end to growth. It stunted growth, they said, like the rickets. Fletcher said:

"Another capital mistake lies at the root of the opposition, which our dissenting brethren make against Christian perfection. They imagine that upon our principles the grace of an adult Christian is like the body of an adult man, which can grow no more. But this consequence flows from their fancy and not from our doctrine. We exhort the strongest believers to grow up to Christ in all things, asserting that there is no holiness and happiness in heaven (much less upon earth) which does not admit of growth, except the holiness and happiness of God himself; because in the very nature of things a being absolutely perfect, and in every sense infinite, can never have anything added to him. But infinite additions may be

made to beings every way finite, such as glorified saints and holy angels are. Hence it appears that the comparison which we make between the ripeness of a fruit and the maturity of a believer's grace, cannot be carried into an exact parallel. For a perfect Christian grows far more than a feeble believer, whose growth is still obstructed by the shady thorns and by the draining suckers of iniquity. Besides, a fruit which has come to its perfection, instead of growing, falls and decays, whereas a babe in Christ is called to grow until he becomes a perfect Christian—a perfect Christian until he becomes a disembodied spirit; a disembodied spirit till he reaches the perfection of a saint, glorified in body and soul; and such a saint till he has fathomed the infinite depths of divine perfection, that is to all eternity. For if we go on from faith to faith and are spiritually changed from glory to glory by beholding God 'darkly through a glass' on earth, much more shall we experience improving changes when we 'shall see him as he is,' and behold him face to face in various, numberless, and still brighter discoveries of himself in heaven."

If the objector did but consider this, he would no more suppose that Christian perfection is the Pharisaic rickets "which put an end to the growth of" believers and turn them into temporary monsters."

LITTLE SINS.

One summer day, in riding along a country road, I saw before me what seemed to be simply a cloud of dust. This attracted my attention and awakened my surprise, because no breath of air was stirring, neither was any vehicle passing at the time. On reaching it, however, I discovered that what seemed to be a cloud of dust was in reality a cloud of tiny little insects floating in the air, either one of which was so small as to be barely perceptible to the naked eye. But so great were their numbers that, as I rode through them, they darkened the sun in the heavens, and, for a moment, almost eclipsed its light. As I rode away from this somewhat singular phenomenon I thought how like unto these little insects are so-called little sins. A little prevarication, a little neglect of duty, a little winking at evil, a little smiling at wrong, a little hesitancy in the right, a little breaking of promises, a little compromise with conscience. O, how do these, and a thousand other so-called little sins, becloud the Christian pathway of men, shutting out the light of God's smile and enveloping them in darkness through which they grope and stumble and fall. Wise is he who adopts the prayer in Solomon's Song: "Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes." That prayer offered sincerely, frequently, fervently, will save many a soul from sin and shame and death. Little sins are the windows through which Satan enters only to open the door for the admission of larger transgression.—Graff.

The highest amount charged yearly for a liquor license is \$3,500, in Louisiana. The lowest is \$5, charged in the same State. The license fee varies between these two extremes, according to the amount of business done. Illinois is under local option with a minimum fee of \$500.

AMERICAN WHITE SLAVES SOLD IN THE ORIENT.

The Chicago Daily Journal a few days since declared the wholesale traffic in American girls and women lured from home and friends under various pretexts to supply the harems of the Orient, has been found to center in Chicago. Forty-nine Chicago girls, it declares, are known to have been delivered into the hands of Chinese masters, and sold at prices ranging from \$600 to \$1,000 apiece. "The names of two women engaged in this slave traffic," says the Journal, "are in the hands of federal officials who are seeking some method of punishing the offenders and bringing to an end this most terrible slave trade. Aside from the two women, about whom a web of evidence has been woven, trace has been secured of several others who make annual pilgrimages from the Far East as recruiting agents for wealthy Chinese merchants, traders, and officials. Not only those who have ventured on the thorny path of dissolute life are gathered up, under various pretexts, but immature and inexperienced girls are employed as 'secretaries' and 'travelling companions,' with promises of big wages, and the payment of all traveling expenses. Once within China they are delivered to those who have paid in advance for them, only to be hurried to the interior beyond the reach of civilization, to pass their lives in hopeless despair, the absolute slaves of merciless masters, free from the restraint of all law and accountable to no one for their victim's lives. The horror of the situation of the girls, all of whom are young, and were selected because of their beauty can be imagined when it is known that the Chinese purchasers own them as chattel slaves, may sell them to others, or may keep them as long as they please, and in event of their displeasure order their heads cut off, all without incurring the risk of trial or punishment."

But for positive evidence that an extensive traffic in white women is carried on in all parts of the world, including the United States, we should believe that the foregoing story was the fabrication of a sensational reporter. If true it is a disgrace to the republic. It is strange that a nation which fought for years, enlisted two million men, and expended several billions of dollars to free the black slaves in the South, can do nothing to prevent white women being sold into slavery. It can be done, and it should be quickly. The attorney-general of the United States should give this matter immediate attention. If the report is not true he can easily learn the fact. If it is true he should break up the traffic, and punish those engaged in it.—Northwestern Christian Advocate.

LEARNED FROM EXPERIENCE.

A poor young man saw on a scrap of newspaper the sentence, "Push with patience, endure with pluck, and you can do anything that God approves." The words had been written by the president of Walden University. With three nickels in his pocket he plodded to Walden University. He earned his first dollar cleaning up the cellar of a warehouse. He did it so well that he never lacked work, and graduated from college and seminary with credit. He had a goal, and pressed forward to it.—Rams Horn.

PATIENCE.

Patience is the garden of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hands, tramples on temptations, endures persecution, consummates martyrdom. Patience produces unity in the church, loyalty in the state, harmony in families and societies. She comforts the poor and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by reproach; she teaches us to forgive those who have injured us, and to be first in asking forgiveness of those whom we have injured. She delights the faith, and invites the unbelieving; she adorns the woman and approves the man; is loved in a child, praised in a woman, and admired in a man. She is beautiful in either sex, and in every age. Behold her appearance and attire! Her countenance is calm and serene as the face of heaven, unspotted by the shadow of a cloud, and no wrinkle of grief or anger is seen in her forehead. Her eyes are the eyes of doves for meekness, and in her eyebrows sit cheerfulness and joy. Her mouth is lovely in silence, her complexion that of innocence, white, like the daughter of Zion she shakes her head at the adversary and laughs him to scorn. She is clothed in the robes of the martyrs, and in her hand she holds a sceptre in the form of a cross. She rules not in the whirlwind and stormy tempest of passion, but her throne is the humble and contrite heart, and her kingdom the kingdom of peace.—Bishop Horne.

YOURSELF.

Dangerous as the devil is, dangerous as worldly amusements are, the most dangerous enemy that we have to encounter walks in our own shoes. That cunning, artful, smooth-tongued heart-devil, self, is the foe that needs the most constant watching and subjects us to the worst defeats. Paul had a tremendous battle along these lines, beating down his carnal nature by hard blows, and the old hero was able at last to shout, "I have fought a good fight; henceforth there is laid up for me a crown of righteousness." Whoever has, by God's help, laid his desires, his plans, his purposes, his property, and above all, his own will at the feet of Jesus Christ, is already one of the overcomers. He already begins to wear clean raiment, and the omniscient eye of God discerns his brow the first flashings of the victor's crown!—Theodore L. Cuyier.

KEEP LOVE IN THE HEART.

In laboring for the spread of scriptural holiness, be careful of your attitude toward those who oppose you and oppose your efforts. If Satan should slip into your heart, hatred against those who hate the truth, he will have accomplished his purpose, and the dove of peace will have flown from your heart. So let us be careful to keep the fire of love burning on the altars of our hearts for all of our fellow beings, remembering that God loves all, and Christ died for all. The life of the Christian must be a life of forgiveness, mercy, and love.

Despondency is the last of all evils. It is the abandonment of good, a giving up of the battle of life with dead nothingness.—Von Knebel.