

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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COMPLETE.

Complete! Complete! How wondrous sweet,

My life in Jesus is complete. I'm fully trusting in the Lord, Just resting on His precious Word.

O life was never life before, When marks of sin and guilt I bore. But all are gone; life's now complete, And Jesus gives me rest so sweet.

I've done my part and God is true, There's naught undone that I should do. I shrink not from my Maker's gaze. No fault upon my life He lays.

—By Alice May Douglas. Bath Maine, Pentecost Herald.

THE NEW PREACHER.

Our old preacher that has been with us so long, and whom we loved so dearly, has been assigned to another appointment, and the new preacher has come to the field and this is the time when such questions and remarks are going the rounds among the brethren.

"How do you like the new preacher?"

"How did you like the sermon?"

"What do you think of his wife?"

"Don't you think. . . .?"

"The sermon was not so bad, but—"

And then the conversation will turn to the way his wife dresses, or to the peculiarities in his personal appearance, or the way their children acted, etc.

Then there are nearly always a very few well meaning but misguided members of the church that will take advantage of the very first opportunity to pour into their new pastor's ears a long story of all the old church troubles of long years standing, and all the old rotten, carnal sores that have hindered the work for years. They will tell him who is stingy and who does not like straight preaching and who is too worldly and about the members that have backslid and how they fell; about the peculiarities of each one in the class, and outside of the church as well, and thus load him down with a burden of cares before he has been on the field two weeks.

Then there are other "miserable comforters," and sometimes there are more than three of them, that are always telling how Brother — the old pastor—preached and visited, and managed his children, and wore his coat, and — and how the people liked his sermons so much better than those they are hearing, and how self-sacrificing he was, and how economical his wife was, and how contented they were with their small salary, etc. The preacher, who came to his new field of hope and zeal for the cause, is greatly hindered from beginning, at once, the great work of soul-saving, all because there is no co-operation upon the part of his members; they all being busy discussing his merits, demerits, manner of the delivery of his sermons, and comparing him with the one that left them, and the one they wanted so badly.

May the Lord help us. If Conference sent us a new preacher this year, or sent the old one back, let us remember that God is over all, and believe that he was sent to save souls and we are privileged to help him.

When we get God's thought of the purpose in thus giving us this minister, and God's mind with reference to our place, and part in his labors for lost souls, it will do away with a lot of this "cheap, small talk" which the devil so delights to encourage among

God's children.

Whether our preacher this year is the old one or a new man let us remember that God has placed us under obligations, the neglect of which means the blood of lost souls to our account, when He said: "Know them which labor among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake."

1st. Know him.

2. Do not forget God has placed him over you and made him largely responsible for your soul.

3. Expect that he will admonish you, and give heed to his admonitions.

4. Esteem him highly. He is not on this field because of any personal interest. He is not here just because he loves you alone. He is in this work of the ministry because God placed him there, not from his own choice; he is there for "the work's sake," and all his labors are for the "work's sake," and if we esteem them highly for their "work's sake," and submit to them and give heed to their admonitions for "the work's sake," God will make this a great year for the ingathering of souls and many will be added to the church, and some that are in will get the Holy Ghost and take the plain way of holiness and old sores will be healed as deep as they were ever sore, and our unsaved children will be gathered into the fold.—O. B. H., Gospel Banner.

NOTE.—The new minister cannot help being criticized, but he should decline to listen to the old troubles of the past. He should be well enough saved to enjoy hearing his predecessor praised and manly enough not to encourage disparaging things he hears about him.—Ed.

REST AT LAST.

Mrs. Harriet Beecher Stowe, of the noted Beecher family, whose fame culminated in "Uncle Tom's Cabin," has left on record her heart yearnings in her latest years, for a soul rest in the blood of Christ that she had not found. Formal Christianity, a gifted mind, and world-wide fame could not satisfy the soul-hunger for rest in God. This is more noticeable considering the departure of her gifted brother, Henry Ward Beecher, from sound doctrine and soul experience. The most gifted and noted have a heart of unrest, only as it finds rest in the blood of Jesus. The way is the same for all, and the result is the same, "a heart from sin set free" and satisfied in Jesus. Mrs. Stowe says:

"For some three or four years past there has been in my mind a subdued undercurrent of perplexity and unhappiness in regard to myself in my religious experience. I have often thought, when sifting myself, 'Why am I thus restless? Why not at peace? I love God and Jesus Christ with a real and deep devotion; and in general I mean to conform my life to him. I am as consistent as many Christians; then why not satisfied? I could conceive of a style of Christian devotion as much higher than my present point as my present position is above the world. I often saw as by a dart of sunlight, that an entire identity of my will with God's would remove all disquiet and give joy even to suffering; as Paul says, 'Sorrowful, yet always rejoicing.'"

The more I groaned in spirit; and longed, and prayed, the more inveterate and determined and unsubdued

seemed every opposing desire. The sensitive fear of blame; the everluring; self-conscious desire of proving to myself and others that I was right, I perceived to be stronger and more efficient in me than the love of Christ, the fear of his opinion, and the desire of his will.

'Am I then not a Christian?' thought I. Then why do I, who have loved Christ—loved him so deeply as I know I have, nay, as I know I do? I cannot tell. I think I love him above all; yet certainly my will is at best only in a small degree subjected to his. 'Well then,' I thought, 'if you see that entire union and identity of your will with Christ is the thing, why did you not have it? Just submit, give up these separate interests. Unite your soul to him in a common interest. Why not?'

Ah! 'Why not?' Words of deep meaning to everyone who tries that vain experiment! Every effort breaks like a wave upon a rock. We reason, reflect, resolve, and pray, weep, strive, love—love to despair, and all in vain. In vain I adjured my soul, 'Do you not love Christ? Why not then cut wholly loose from all these loves, and take his will alone? Is it not reasonable, since you can be blessed in no other way? What else can you do?' Something said to me, 'You are a Christian, perhaps, but not a full one.' 'Learn of me,' said Christ, "and ye shall find rest." I do not find rest, consequently I do not learn of him. I perceived that the New Testament ideal of a Christian was different from and higher than what I ever tried or purposed to be; that I was only trying at parts, and allowed in some things living below. Nor did it comfort me at all to think that other Christians did so, and even good ones, too; for I remembered, 'He that shall break one of these least commandments,' etc.

The question was distinctly proposed to me, 'Will you undertake and make a solemn and earnest effort to realize the full ideal of Christ's plan, though not one other Christian should? The obstacles were many. It will do no good to try. With a lower standard have I striven, wept, prayed, despaired, in vain and shall I undertake this? I shall never do it.' This was my discouragement; "How can I see God clearer than I have seen him? Can I ever be searched, and penetrated, and bowed by a deeper love than I have known, and which yet has been transient, has never wholly subdued me? Can I make deeper sincerer resolutions? No. Can I have more vivid views? No. What then? I thought of this passage: 'My Father will love him, and we will come unto him, and make our abode with him. That is it,' I thought. 'Christ has been with me by visits and intervals; this permanent abode is what I have not known.' Again, 'Abide in me, and I in you'—a steady, ever-present Christ within, who should exert an influence steady as the pulse of my soul. This I need.

I copied out that class of texts; I prayed with prayer unceasing that Christ would realize them; I despaired of bending my will; I despaired of all former and all present efforts; but at his word I resolved to begin and go for the whole. As Peter and James and John: "Now when he had left speaking, he said unto Simon, Launch out into the deep, and down your nets for a draught. And Simon answering said unto him, Master, we

have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And they had this done, they inclosed a great multitude of fishes: and their net brake.'

What was the result? When self-despair was final, and merely undertook at the word of Christ, then came long-expected and wished-for help. All changed. Whereas my heart once ran with a strong current to the world, now it runs with a current the other way. What once it cost an effort to remember, now it costs an effort to forget. The will of Christ seems to me the steady pulse of my being, and I go because I cannot help it. Skeptical doubt cannot exist. I seem to see the full blaze of the Shekinah everywhere. I am calm but full, everywhere and in all things instructed, and find I can do all things through Christ."

THE TONGUE ACCORDING TO THE PSALMIST

E. S. HIGGINS.

I. The good tongue.

- (1) Speaks of God's righteousness. Ps. 35:28.
- (2) Talks of judgment. Ps. 37:30.
- (3) A sinless member. Ps. 39:1.
- (4) A tongue of liberty. Ps. 45:1.
- (5) Sings of God's righteousness. Ps. 51:14.
- (6) Extollet God. Ps. 66:7.
- (7) Preaches God's Word. Ps. 119:172.
- (8) Filled with song. Ps. 126:2.

II. The evil tongue.

- (1) Given to flattery. Ps. 5:9.
- (2) Vanity. Ps. 10:7.
- (3) Pride. Ps. 12:3.
- (4) Backbiting. Ps. 15:3.
- (5) Strife. Ps. 31:20.
- (6) Deceit. Ps. 50:19; Ps. 52:4.
- (7) Mischief. Ps. 52:2.
- (8) Lying. Ps. 190:2.

III. Some comparisons.

- (1) A prayer for the tongue's destruction and division. Ps. 55:9.
- (2) Tongue like a sharp sword. Ps. 57:4.
- (3) Tongues whetted like swords. Ps. 64:3.
- (4) Tongue's evil doing shall return. Ps. 64:8.
- (5) Tongue has vast territory. Ps. 73:9.
- (6) Prayer necessary to keep tongue in subjection. Ps. 137:5.
- (7) God knows the word of our tongue. Ps. 139:4.
- (8) Serpent sharpened tongue. Ps. 140:3. Carwile, Gkka.—Wesleyan Methodist.

WHERE IS OUR PLACE

If it has not already come, the time is likely to come very soon when this country will feel in a most powerful manner the effect of the impending religious awakening. Where will Wesleyan Methodists stand when the awakening comes? We have felt compelled to discount popular revivals so much that there may be a danger that we will not recognize the real work of the Lord as we should. We shall stop the use of tobacco, stop drinking liquor, stop seeking worldly amusements, stop conforming to the world in dress and manner of life, stop everything that is called sin, and enter heartily into every thing that is of God. Whatever else may come or not come, we do not believe the time will ever come when we should compromise on this point.—Wesleyan Methodist

TWO KINDS OF SINNERS.

The story is told of a little girl, who, having applied for church membership, was asked if she had been a sinner. She replied, "Yes." "Are you a sinner now?" Again the answer was "Yes." When she was asked what then was the difference between her former and present condition, she said, "Before I was converted to Christ I was a sinner that runs after sin; now I am a sinner that runs away from sin."

We do not much like the division of the world into saints and sinners. There are no saints, save in a comparative sense, and all are sinners. At least all we have ever met are sinners. We did once meet a woman who insisted that she was not, and when we made bold to question the assertion she straightway became as angry as any other sinner we ever saw. Yes, all are sinners. There are sinners who are already lost and there are sinners who are being saved. The difference between them is the difference pointed out by the little girl. The first class is made up of those who, yielding to the natural impulse of a sinful nature, whether consciously or unconsciously, run after sin. In the second class are to be found those who run away from sin and ever strive to reach the divine ideal—likeness to Jesus Christ, the only sinless one.

THE LIQUOR TRAFFIC IS OF THE DEVIL.

We have come to the conclusion that the liquor traffic is wrong from root to branch. It is of the devil, not of God. It is evil and evil only. If then, we resolve to have it carried on under any kind of management, we are consenting to the carrying on of a traffic which we believe to be contrary to the will of God, and injurious to the best interest of the people. That is not God's way of getting rid of evil. He does not say "look out for good management," but "put away the accursed thing from amongst us;" and as Christ came to destroy the works of the devil, he came to destroy this traffic. Therefore, we cannot give this traffic any countenance whatever.

There is nothing apparently to be gained by turning aside from the straight path we have followed so long. Let us demand more strongly than ever the power to protect ourselves from this dreadful curse by removing it out of our midst altogether. To go back from that would be to retreat in the face of the enemy. Instead of that we must advance, and be more earnest and more determined than ever, and the victory is sure, for if "God be for us who can be against us."—Scottish Reformer.

DANGER OF NEGLECT.

Parents who habitually neglect family worship and the proper observance of the holy Sabbath are placing a powerful temptation in the way of their children. In most cases they desire to have their children attend church and grow up Christians, but while they may go to church for a time, when they grow older they will remember the example set before them in the home, and fall into careless and worldly habits. The parents who love them more than life will bear a large share of the blame for the worldly lives of their children.