

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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CHRIST-COMMISSIONED.

Men of God, go, take your stations:
Darkness reigns throughout the earth
Go, proclaim among the nations,
Joyful news of heavenly birth;
Bear the tidings
Of the Saviour's matchless worth.
What though earth and hell united,
Should oppose our Saviour's plan?
Plead his cause, not be affrighted;
Fear ye not the face of man:
Vain their tumult.
Kill his work they never can.
When exposed to fearful dangers,
Jesus will appear your friend;
Borne afar midst foes and strangers,
Jesus will appear your friend:
And His presence
Shall be with you to the end.

—Sel.

GOD'S FRUIT BEARERS.

The purpose of holiness is to make the believer efficient and fruitful, repaying as it were in some measure, the goodness of the Lord in thus lifting him up, causing his face to shine and giving him power to bring things to pass.

"Herein is my father glorified, that ye bear much fruit," "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." "The fruit of the Spirit is in all goodness, righteousness and truth." "Wherefore, my brethren ye also are become dead to the law by the body of Christ, that we should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God." "And now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

This "fruit unto holiness" is the supreme design of human probation, and "everlasting life" is the end thereof.

Let us keep this truth in mind. The design of God in saving us is not simply to make us happy and complaisant, but to put us in prime condition for effective living.

It is good to seek a perfect rest of soul, but there is no soul-rest which is exempt from fruit-bearing. It is good to enter the Canaan of perfect love, but there is no true spiritual Canaan which is not, like the old Canaan, to abound with luscious fruit to the glory of God. In nature there are trees which seem to be intended for shade alone; not so in grace. Every Christian is to bear fruit. When Christ came to the fig tree and found upon it nothing but leaves, he cursed it. Leaves are good in their place but when fruit is expected they do not satisfy the Creator. The reason so many Christians wither and die is because they produce nothing. They may stand up for a season like the tallest tree, even appear firm like the giant oak, or cast deep shade like the thick-leaved maple, but they yield no fruit and are cut down as cumberers. Beauty, strength, symmetry, are all good as far as they go, but to them should be added the clusters of precious fruit which God seeks from every human life. This is the end of our creation. God has placed us in this world, not to amass fortunes, not to covet fame, not to live easily and pleasantly with as little trouble as possible, but to strive for noble results to garner golden grains for the harvest of the skies.

One passage quoted above refers to the "fruit of the Spirit," and tells us

that it abounds "in all goodness, righteousness and truth." Another passage (Gal. 5:22) represents the "fruit of the Spirit" as a cluster of nine beautiful graces ornamenting holy lives, viz: love, joy, peace; longsuffering, gentleness, goodness, faith, meekness, temperance.

Dr. Whedon says: "There is a grouping of these fruits into three parts. The first includes the inner graces, as love, joy, peace; the second their action upon others, as longsuffering, gentleness, goodness; the third manifold temperance. Love is placed at the head as the fountain of all the rest."

Barlow says: "Love is foremost and gives a nameless charm to all the rest. Love derives its power from being, in the first place, love to God. When the soul centers its affection in God through Christ, all its outgoings are influenced and regulated accordingly."

The "fruit unto holiness" which a Christian must bear partakes of a two-fold aspect. Part of it is invisible and known only to God and the soul which bears it. This part may be described as conscious inward purity, grace to bear trouble, freedom from corroding care, a disposition to dwell upon religious truths, power to cleave to God, weanedness from the world, remarkable spiritual discernment, beautiful discoveries in God's Word, fondness for prayer, testimony, good works and soul saving, and a determination, living or dying, to be true to Jesus and win heaven.

The visible part of this holy fruit may be designated as a willingness to put away questionable habits and practices, an earnest wish to serve God only, zeal in doing duty, love for the society of the pure, refusing to compromise Christian principle, constancy in using the means of grace, lowliness of mind in esteeming others better than themselves, abhorring evil being kindly affectioned one to another with brotherly love, in honor preferring one another, given to hospitality, rejoicing with the happy, consoling those in tears, living peaceably, honestly, plainly, contentedly, and usefully, and in short doing the will of God from the heart ever and always come applause or persecution, companionship or isolation, life or death.—Michigan Christian Advocate.

THE SECRET OF REVIVAL POWER.

Whenever we hear of extensive revivals prevailing in various sections or of the expression of intense longings for a deep and wide-spread revival, we become more deeply interested in the question, how such revivals are to be secured. What is God's plan for a revival? What is the secret of a successful revival? The blessings resulting from such a divine visitation are so far beyond human computation, that every true child of God should be anxious to know if there is anything he can do to help inaugurate and promote it.

We have seen in our day special efforts to this end, with elaborate organization and expensive human agency, and in very few instances has the success been commensurate with the plans and outlay. There has been so much of the human in it all that there was not much room for the display of real, manifest divine power. The best, most spiritual, most extensive and most permanent revivals are those which have come almost spontaneously. The prepara-

tion had been going on so quietly and so continuously, that when "the set time to favor Zion had come," it was the expected that had happened, though it may not have come in just the way we anticipated. A church with a spirit anointed ministry, consecrated lives and yearning hearts, will always possess the revival spirit, and is always ready for special revival work. It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." It is not by the might of human learning, human eloquence, human organization or human effort, but by the might of the Holy Spirit moving consecrated hearts and touching human lips, prompting to prolonged, earnest, believing, prevailing prayer, mostly in private, that the best revivals are promoted.

God's instruments are not generally such as men would choose. "Not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of the world, that He might put to shame things that are wise; and God chose the weak things of the world, that He might put to shame things that are strong; and the base things of the world, and the things that are despised, did God choose, Yea, and the things that are not, that He might bring to naught the things that are; that no flesh should glory before God." 1 Cor 1:26-29, R. V. But in all cases, whether esteemed foolish or wise, weak or strong, base or honorable, God's instruments are "vessels unto honor, sanctified and meet for the Master's use." In other words, the secret of their efficiency is the anointing and power of the Holy Spirit. This has been God's plan through all the ages. The disciples were restrained from trying to fulfil their divine commission until they were baptised with the Holy Spirit. The odds against them were too great. Though they had the advantage of three years' training under the Teacher of teachers, they were helpless as infants in the presence of the opposing forces that were arrayed against them. But what mighty achievements were wrought by these "unlearned and ignorant men" after they were endued with power from on high! The declaration of their enemies: "These that have turned the world upside down have come hither also," gives some indication of their work and influence at that time.

Rev. Thomas Collins, one of the most remarkably successful of the English Methodist preachers said very near the close of his ministry, "I only wish I could get the ear of every minister among us, I think I could give them a secret that would relieve them of immense worry and multiply their usefulness a hundredfold." That secret was the clear, definite, conscious baptism of the Holy Spirit. Nothing can take its place. It cannot be simulated. Oh, if our brethren in the ministry could be led into this secret, and could be induced to lay aside all other pursuits until this wondrous gift is obtained, the question of a world-wide revival would be promptly settled! Here was the secret of Charles Finney's remarkably successful ministry. This is what increased D. L. Moody's efficiency as an evangelist in a marked degree. This secret sent William Taylor upon his tour of world-wide

evangelization and gave him five thousand souls in one evangelistic campaign in South Africa. It empowered Hudson Taylor, without purse or scrip, to enter upon the great missionary enterprise of the China Inland Mission, which has produced such marvelous results. It is at the basis of the wide-spread movement being inaugurated for the evangelization of the world.

This necessary equipment is available for every earnest, honest worker in the Lord's vineyard. He commands us to "be filled with the Spirit." He urges us, as He did His original disciples, to wait for the promise of the Father. He promises to "give the Holy Spirit to them that ask Him." The Father gave the Spirit without measure to Christ, and unto everyone that asks for it, He gives "according to the measure of the gift of Christ." Here is the secret of revival power the renewing, sanctifying, empowering presence of the Holy Spirit. Without this, the church may have every other equipment of organization, ministers, officers, buildings and money, and yet be a complete failure in its God-appointed work. Possessing this, though lacking in other directions, success is sure.—Way of Faith.

WHAT SANCTIFICATION DOES.

Sanctification frees us from selfishness. It sinks one out of self, and raises others up higher in his opinion. It also saves us from worldliness. It cuts us loose from the world, not by taking us out of the world, but by taking the world out of us. Negatively, it empties the soul of self, of sin of the world and worldly tendencies. Positively, it fills the soul with righteousness and right tendencies toward both God and man.

Sanctification is a sure cure for lukewarmness and backsliding tendencies. It keeps us off the down grade in the divine life and puts 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. None but the sanctified soul will thirst no more; because none other slakes its thirst at that fountain which becomes in us an artesian well of water springing up into eternal life.

Sanctification kills us to sectarianism. If we are wholly the Lord's we know no difference between sanctified people of other denominations and those in our own branch of the church. It also sets aside caste among its members and cements them together with the love divine. Sanctification takes away all the banks and boundaries of selfishness, sectarianism and sectionalism and lifts the sanctified up into the boundlessness and blessedness of the Sanctifier's own matchless love for a lost and ruined world.

Sanctification brings soul-ease—an abiding soul rest. It gives rest from doubt, discord and discontentment, a sweet heavenly rest, in which the heart's tumults are all hushed into the calmness and serenity of the full assurance of hope divine. It is the soul at peace with itself and all mankind. It is soul-sanctification, and soul-centered in its God. Sanctification gives a new sense of the divine presence. It imparts a knowledge and power to the soul hitherto un-

known. It brings the soul into a new and more sacred relationship to its God, into a hidden state or condition, where God mysteriously controls all its movements, and wisely shuts the soul in with God and God shuts the door of this spiritual ark of full salvation, into which the sanctified have entered. This shutting or sealing is the result of a mutual understanding between the sealed and the Sealer. The divine ownership is in this way fully recognized and henceforth we bear in our foreheads the mark divine.

Here's my heart, Lord, take and seal it;
Seal it for Thy courts above.

Sanctification brings with it an experience hitherto unknown to the regenerate heart. There is a constancy of joy—a continual indwelling of the Holy Spirit—to which all others are strangers. There is a song in the sanctified soul that no one else can sing. The sanctified hosts are a rejoicing company. They never hang their harps upon the weeping willows. They never refuse to sing the soul-stirring songs of Zion. They are always making melody in their hearts unto the Lord. They delight in admonishing each other in psalms and hymns and spiritual songs. They are pilgrims journeying to Mt. Zion, with songs of gladness and everlasting triumph upon their consecrated heads. The sanctified live rejoicing while they live; and die shouting when the silver cord is loosed, and the golden bowl is broken. Hallelujah!

—Bishop Taylor.

THINGS THAT MAR HOME HAPPINESS.

The intercourse of many homes is marred and spoiled by exhibitions of a thoughtless spirit. Family life should be a blending of all the tastes, dispositions, talents, gifts and resources of all the members of the household. In each one there should be self-restraint. No member may live in a home circle as if he were dwelling alone in a great house with only himself to consider. He must repress much in himself for the sake of the other members. He must do many things which he might not do if he were alone, because he is a member of a little community whose happiness and good he is to seek at every point. No household life can ever be made truly ideal by all having their own way. But many persons who are tied up in family life forget this. They expect to live as regardless of others as if they were living alone. They consider no one's comfort, peace or pleasure but their own. They let their own impulses have full and free expressions. They make no effort to repress any elements or dispositions in themselves which tend to give pain to others. They demand all their rights, not remembering that the other members of the family have rights, too, and that home happiness can be secured only by the mutual surrender of rights, each in honor preferring the others, each seeking not to be ministered unto, but to minister.—Dr. J. R. Miller.

"MISSIONARY MAXIMS."

CHARLES LEYMAN NYE.

G. or send—
Open doors are God's call.
Opportunity measures responsibility.
Every convert must be missionary or backslide.
Our knowledge of Christ makes it obligatory to tell others.
What has been done in missions only reveals the greater opportunity ahead.—Sel.