

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 SABBATH OF THE SOUL. HEB. 4: 3.

EDGAR M. LEVY, D. D.

I have a Sabbath in my soul,
A Sabbath of unbroken rest;
No more doth sin or care control
The sacred stillness of my breast.

The bells of heaven are ringing,
Calling me to praise and prayer,
And angelic hands are swinging
Their incense on the amber air.

My weary toil of works is done,
The fight with inward foes is past;
The victory of faith is won,
And all is peace and rest at last.

How sweet the hours on earth to spend,
In calm and holy joy like these,
With none to harm or to offend,
And none but my dear God to please.

This "second rest" I now receive,
The promise of the Father's love
To all his children who believe,
And pledge of their sweet rest above.

—Sel.

REJOICE IN HIM.

The sainted Fletcher in writing to a friend said, "Use no forced labor to raise a particular frame; nor tire, fret, and grow impatient, if you have no comfort, but meekly acquiesce, and confess yourself unworthy of it. Lie prostrate in humble submission before God, and patiently wait for the smiles of Jesus."

Perhaps while sitting in the sanctuary or amid life's pressing duties a tired, fagged feeling steals over the spirit.

What should we do? Get right still before God. Then breathe a prayer like unto this; Lord I am wholly thine, and thou art mine. I wait before thee; give me the bread that I need for this work, whether it be to sit in humiliation and self-abasement, or in agony and travail of soul for others, or in the garden of temptation beset by howling demons, or "in holy quietness gazing into thy blessed face," or with the heart leaping with unutterable joy; I will accept it as my portion for thine honor, and will go away rejoicing in having thus been fed.

But better still, look away from all kinds of feeling to him who is thy portion. If thy life is all given to him, he dwells in thine heart. Rejoice in having him reigning within, and it matters not whether thou art thrilled with pleasurable emotions or art passing through severe trial. The Lord is thy treasure, and thou canst rejoice continually in having him as thine own. Brother, when thou art tempted to feel discouraged, it is because thou art looking too much at the difficulties; take thine eyes off these, and fix them on Jesus, then thy spirit will be made glad in the Lord. Peter did not begin to sink till he got his eyes off Jesus, and went to looking at the waves rolling about him. The trouble gets larger the longer we look at it; whatever may be the depressing influences around thee, keep thy mind stayed on the Lord, and he will keep thee in perfect peace. (Isa. 26:3).—Living Water.

LETTING DOWN THE STANDARDS.

Compromise permeates everything like a sickly miasma everywhere today. It is a time of sickly sentimentality. The custom is to praise everything good, bad or indifferent. There is scarcely a form of error but has its apologists, even among those who profess to stand for the truth. The precious and the vile are indiscriminately praised. A pseudo charity has succeeded in many instances in

smoothing over error until it flaunts itself as truth. One day it praises that piece of mock Christianity, "The Greatest Thing in the World," by Drummond. The next turn it makes is to laud and magnify the dead Pope. Orthodox pulpits are exchanged with Unitarians and Universalists. Preachers of the latter are "recognized" by preachers of evangelical pulpits because the latter are so near like them in spiritual dearth and death. If the Pope was right in his claims, then the whole generation of Protestant pulpitists and ministers are heretics worthy of the stake and the gallows. If he was wrong, then in his arrogant assertion of infallibility and assumption of sitting in the place of Jesus Christ he was a blasphemer. If the Unitarians are right then our Jesus was an imposter. And yet so weak are evangelical pulpits that they fawn and flatter. All this is not of God nor godliness. It is not according to the word of God, which never mixes "the precious and the vile" and bids us not to remove the ancient landmark. But it is nauseating to see men in places of responsibility mix error and truth and with smiling face swallow the disgusting compound.—Christian Witness.

RING THE PRAYER BELL.

We have read the story of an eastern monarch who, knowing how difficult it was for the humble poor to make their way through the oftentimes arrogant and unfriendly guard of courtiers by whom he was continually surrounded, he had a chain attached to a bell in his room and the other end was thrown through the window into the street so that the poorest and least influential of his subjects, as well as the rich and powerful, might have his ear at any time by just ringing the bell.

This is a beautiful and striking illustration of prayer. The great God, though surrounded by indescribable splendor and glory, has his ear open to the faintest cry of the lowest of the sons of men. It matters not how much the earthly courtier, like the disciples of old, may try to shut them out, they can pull the chain and have an audience with the King of heaven. No doubt many of us would succeed better if we rang the door bell less here and more up there. Somebody said that "God expects to hear from us before we hear from him." Keep the prayer bell ringing. Cultivate a spirit of prayer. Pray about the little as well as the great problems of life. Difficulties banish before the "effectual fervent prayer of a righteous man." What marvelous victories have been won by this weapon.

Brother preacher, do you want a revival? Pray until your own soul is aglow with celestial light and power and then the fire from your heart will catch many others. Parents, do you want your children saved? Tarry at the throne until you pray through. Christian worker, are there giants in the way? Pray on, until you pray through. One and all, let us keep prayer full. Live in the spirit of prayer.

"Prayer is the Christian's vital breath, The Christian's native air His watchword at the gate of death, He enters heaven with prayer."

—Living Water.

The trouble with most easy-going people is that they make it hard going for others.—Sel.

BE DEFINITE.

There is much need in these days of real, genuine, holiness preaching. In traveling over the country we find so many teachers simply beating around the bush, preaching all around a holiness experience, but never touching the vital point or accomplishing any definite end. We meet many ministers of the Gospel who say they believe in holiness and preach it, but the great majority of these march around and around it never even aiming at its great fundamental truths namely, the eradication of inbred sin, the heart cleansed from all carnality, sanctified by baptism with the Holy Ghost. The great need is clear, definite preaching. There is entirely too much of the indefinite. In order to bring this about we must:

First, be definite in experience. We must clearly understand the Word on this point and just as clearly realize and enjoy the experience. The blood cleanseth us from all sin and we know it. There is no presumption about it, the work has been distinctly done. The Holy Ghost has witnessed to this fact. We must be definite in experience ourselves if we would ever lead other souls into like experience.

Second, be definite in testimony. We can gain nothing by rambling here, there and every where. Tell plainly what God has done for your soul. Call sin, sin; call Satan, Satan; call hell, hell; call sanctification, sanctification. If God saved your soul say so. If God has sanctified you wholly, say so, and make no apologies for it. Nothing but a real, plain, definite testimony will ever accomplish results for God.

Third, be definite in pressing souls to God. Ask God to help you to realize the value of an immortal soul. Our poor, finite minds are quite incapable of this, but God will help us to get a clear vision of its true value.

Then be definite in prayer for souls. Be definite in personal work and dealing. Let the Spirit lead in this. We need much wisdom here; be sure to let the Spirit lead you. Let us be true to God on these lines and he will give us souls for our labor. Be definite.—Nazarene Messenger.

THE REST OF FAITH.

Give everything to God, to be his absolutely forever. The altar sanctifieth the gift (Matt. 23:19). Count Christ as your altar. You have laid all on him, and his blood cleanses you from all sin (1. John 1:7). When your faith appropriates these promises, he sanctifies you. Keep on believing them, and he will keep you free from sin.

There may be many times when your feelings and the seemings say that you are not sanctified, but cling to—yea, rest on—the Word. The altar sanctifieth the gift: "I am the gift, therefore it sanctifieth me." Confess it over and over to yourself and to God, and the tempter will not tarry long. Cultivate the habit of trusting regardless of emotions. You doubt God just in proportion to what you require apart from the Word to make you believe it. To say that you are consecrated, and yet refuse to believe that he sanctifies you, simply challenges his veracity. The devil would delight in making you afraid to believe, but you had better be afraid not to believe.

The dear Saviour says that if you

keep his commandments he and the Father will come into your heart and make their abode there. Claim the gift of the Holy Spirit and reckon on his indwelling to keep you pure and clean, and to equip you for every need. Don't look to see if Jesus is there, and don't try to see him there, but believe that he is there because you are complying with the conditions on which he promises to dwell in you. He dwells in your heart by faith. (Eph. 3:17). If you look to see if he is there the if is the door through which he goes out.

Some one asked Mr. Muller the secret of his strong faith. He replied: "By standing firm amid severe testings." Abraham staggered not at the promises, and he became the father of the faithful. There would be more Abrahams if there were more who would stand such testings. "Faith is nothing apart from its object." It is hard to believe, looking at the difficulties; the longer you look the bigger they become. But when your eye and heart rest on Jesus, faith follows as a natural result. Peter did not begin to sink until he got his eye off of Christ on the waves. "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

A friend of the writer so often closes her testimony with the beautiful and scriptural sentence: "I believe it because he says so." Ah! dear reader, here is the secret of victory. Believe it, not because things seem so and so, or you have or you don't have certain emotional evidence, but because he said so. "The just shall live by faith." (Heb. 10:38).—Living Water.

REST IN GOD.

The first vessel built on this continent was named "The Unrest." Ruskin, once looking out upon the ocean exclaimed: "How shall we follow its eternal changefulness of feeling? It is like trying to paint a soul." Yes, an unsaved and unregenerate soul, which is said to resemble "a troubled sea which cannot rest." But when a soul is saved it is safe, and then it is calm. "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee!" What restlessness there is out of God. Such a soul is like a sick man tossing with a burning fever in the night—like the wandering Jew going up and down the earth without a place to rest his feet—like "an infant crying in the night, an infant crying for the light, with no language but a cry"—like those black sea-gulls outside the Golden Horn which, on account of their apparently ceaseless motion and unending restlessness, the sailors have named "lost souls." But, on the other hand, what restfulness there is in God. There is mental rest, spiritual rest, soul rest, the rest of pardon, the rest of adoption, the rest of faith the rest of assurance that all things will work together for good both for this world and the next—all these and more have we when we find our rest in God.—Rev. G. B. F. Hallock, D. D.

Never be forward, but be friendly and courteous; the first to salute, hear and answer, and not pensive when it is time to converse.—George Washington.

Dr. Abbott declares that religion is not something done for a man, it is something done in him. That is, Christ is not an influence outside a life, added to it as one's clothes are added, but it is an influence inside a life, becoming a principle of growth and of new beauty from within.

THE SAFE BRIDGE.

The staunch old Scotchman, Dr. Arnot, gives a good illustration on the total abstinence question. You will find the world full of men who will tell you that they "are not obliged to sign away their liberty in order to keep on the safe side."

"They know when they have had enough; no danger of their becoming drunkards," and the like.

Dr. Arnot says: "True you are not obliged; but here is a river we have to cross. It is broad and deep and rapid; whoever falls into it is sure to be drowned. Here is a narrow footbridge, a single timber extending across. He who is lithe of limb and steady of brain and nerve may step over it in safety. Yonder is a broad, strong bridge. Its foundations are solid rock. Its passages are wide; its balustrade is high and firm. All may cross it in perfect safety—the aged and feeble, the young and gay, the tottering wee ones. There is no danger there. Now, my friends, you say, 'I am not obliged to go yonder. Let them go there who cannot walk this timber.' True, true, you are not obliged, but as for you, we know that if we cross that timber, though we may go safely, many others who will attempt to follow us will surely perish. And we feel better to go by the bridge!"

Walking a footbridge over a raging torrent is risky business, but it is safety itself compared with tampering with strong drink. The surer a man is of his own safety, the less other people are assured of it. When a man is just about falling into the abyss he is the only sober man around. The total abstinence bridge is strong and safe, and there is room for the whole world to pass over.—Safe guard.

BEWARE OF DELUSIONS.

Satan would have all men religious if he could only determine for all, as he is doing for many, what kind of a religion they should have. Then, again, he would not take very great alarm at every one getting even the right kind of religion if he could still have the dictation of all, as he now has of many, as to what degree of earnestness they should put into their religious life. In this case he would not be troubled at all at the most intense degree of earnestness if only it were all in the flesh, all human, for he fears nothing human, it is divine earnestness which he fears. He has foisted many delusions upon the inhabitants of this world, not one more dangerous and wicked than that of substituting human effort for divine power. Perhaps at no point is the danger greater than at the point of similarity between human effort and real divine energy. Men shout and run and leap and do many things in the flesh, without a spark of the divine in all their demonstrations; but men under the powerful operations of the Holy Ghost also do some of these things, and it is of the greatest importance that we discern between the mere human and the divine.—Wesley-Methodist.

"It is time my sympathies should ooze out through my finger tips," thought a young girl who had been feeling sorry for an overworked mother."

Sunday-school Teacher.—"I hope all the little girls in my class love God?"

Eva Brown.—"I do."

Sunday-school Teacher.—"That's right, Eva. Now tell us why you love Him."

Eva Brown.—"Got to."