

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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GOD'S HOLINESS.

CHARLES WESLEY.

Holy as thou, O Lord, is none;
Thy holiness is all thine own;
A drop of that unbounded sea
Is ours,—a drop derived from thee
And when thy purity we share,
Thine only glory we declare;
And, humbled into nothing, own,
Holy and pure is God alone.

Sole, self-existing God and Lord,
By all thy heavenly hosts adored,
Let all on earth bow down to thee,
And own thy peerless majesty:

Thy power unparalleled confess,
Established on the Rock of peace;
The Rock that never shall remove,—
The Rock of pure, almighty love.

HOLINESS SPREADING.

REV. BUD ROBINSON.

Behold how the work of holiness is spreading over the earth. During my summer campmeeting work, I have met people from almost all parts of the earth in the experience of scriptural holiness. In one of our camps, one of as fine workers as we had on the ground, was a converted and sanctified Jap. He was clear in the experience and seemed to understand it as well as a man born in the United States. The Bible seemed to be perfectly clear to him and at the same time the joy of his life. It was not a book of mysteries to him as some people would try to make us believe. To see that little Jap go back into the great crowd and lead sinners to the altar and pray them through, then go back to find an unsanctified believer and lead him to the altar and pray with him until he would come through with a shining face; and then to see an American and a Jap praying to an American and a Jap, and then God together, made a fellow feel sorter like we might have to send to Japan for missionaries yet. In one other meeting we had a converted and sanctified Jew, and he was as clear in his experience as any Gentile on earth could be. I have seen him filled with the Spirit and lie down on the floor of the church and roll over and shout. You could hear him several blocks praying with sinners to be converted and believers to be sanctified. In another camp we had a fine looking young man who was an Italian. He was born and raised in Italy, came to this country a few years ago and has been saved and sanctified, and he is being used of the Lord. I understood that he was going back to Italy, as a missionary. I remember one morning during the camp services the power of God seemed to fall on him and his face fairly glowed with holy delight. He went to shouting at the top of his voice, and from that he commenced to leap in the air, and he ran down the aisle and leaped on the platform and shook hands with the preachers and singers. In my heart I said behold! what God hath wrought. I have heard returned missionaries from almost all over the world tell how the sanctifying power of God had kept and sustained them in the dark lands of far off heathendom. One returned missionary was asked to explain the qualification most essential for a successful worker as a missionary, and he answered by saying, "The real qualification for a missionary is to be wholly sanctified; without it he is a failure, with it he is a success." I met one young man from Port Said, who was saved and sanctified, and as clear in his experience as a man born in Louisville, Ky., or Greenville, Texas.

He was a spirit-filled man and all on fire for God. He told of the great need of the people in Egypt. I also met a fellow saved and sanctified from Denmark. In his brogue he told his experience just like the rest of us. With one hand on his heart and the other raised to heaven he praised God at the top of his voice for saving and sanctifying him. I have also met two men from Wales who had gone through the great revival there and they were on fire for God and stood as witnesses for Jesus as a Savior from all sin. I also met one young man from Cuba converted and then sweetly sanctified. Well, all this proves to me that God is no respecter of persons, and as Peter of old said that in all nations he that worketh righteousness is accepted of Him. Well, why not; we read that the earth is the Lord's and they that dwell therein for, He hath founded it upon the seas and established it upon the floods; and then with our hearts filled with joy and gladness we say behold how God in His divine providence is scattering the holy fire in all parts of the earth, and then I feel we are not far wrong when we sing that we will girdle the globe with full salvation.

Well, just about nine years ago one of the greatest men in the M. E. C. S. said: "Brethren, it will take us five years to kill out the holiness movement," but alas, he could kill it in one day in his own heart, but see how it sweeps on. Glory to God.—Pentecostal Herald.

Come into my Sunday school class for one minute. I have five little men here whom I want to ask a question about temperance, and have you hear their answers. "William (Shakespeare), what's a drunken man like?" "Like a drowned man, a fool and a madman; one draught above heat makes him a fool; the second maddens him, and the third drowns him." "Sydney (Smith), does a man need liquor to help him do his work?" "It is all nonsense talk about not being able to work without ale and cider and fermented liquors. Do lions and cart horses drink ale?" "Theodore (Parker), what is temperance, anyway?" "Temperance is corporeal piety." "Benjamin (Franklin), what does temperance do for a man?" "Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back and vigor in the body." "John (B. Gough), what do you know about intemperance?" "Every moderate drinker could abandon the intoxicating cup, if he would; every inebriate would, if he could."

TELL EVERYBODY.

A distinguished London oculist once took a poor blind man sitting on the curbstone, and restored his sight. Overwhelmed with joy and gratitude, the man exclaimed, "Doctor I haven't a farthing in the world with which to pay you."

Said the Doctor, "There is just one thing I want you to do to repay me, it is very simple. Tell it. Tell everybody whom you meet that you were blind; that you see, who healed you."

The restored man willingly made this return, and in a little while the oculist had more patients than he could attend to. Suppose that we all repaid Christ in this way? Sel.

PREACHER AND PRAYER.

DR. E. M. BOUNDS.

The Apostles knew the necessity and worth of prayer to their ministry. They knew that their high commission as apostles instead of relieving from the necessity of prayer, committed them to it by a more urgent need; so that they were exceedingly jealous else some other important work should exhaust their time and prevent their praying as they ought; so they appointed laymen to look after the delicate and engrossing duties of ministering to the poor that they, the Apostles, might, unhindered, "give themselves continually to prayer and to the ministry of the Word." Prayer is put first, and their relation to prayer is put most strongly: "give themselves to it," making a business of it, surrendering themselves to praying, putting fervor, urgency, perseverance and time into it.

How holy, apostolic men devoted themselves to this divine work of prayer! "Night and day praying exceedingly," says Paul. "We will give ourselves continually to prayer is the consensus of apostolic devotion. How these New Testament preachers laid themselves out in prayer for God's people! How they put God in full force into their churches by their praying! These holy Apostles did not vainly fancy that they had met their high and solemn duties by delivering faithfully God's word, but their praying was made to

prayer was as taxing, toilsome and imperative and apostolic preaching. They prayed mightily day and night to bring their people to the highest regions of faith and holiness. They prayed mightier still to hold them to this high spiritual attitude. The preacher who has never learned in the school of Christ the high and divine art of intercession for his people will never learn the art of preaching, though homiletics be poured into him by the ton, and though he be the most gifted genius in sermon making and sermon-delivery.

The prayers of apostolic, saintly leaders do much in making saints of those who are not apostles. If the church leaders in after years had been as particular and fervent in praying for their people as the Apostles were, the sad, dark times of worldliness and apostasy had not marred the history, and eclipsed the glory, and arrested the advance of the church. Apostolic praying makes apostolic saints and keeps apostolic times of purity and power in the church.

What loftiness of soul! What purity and elevation of motive! What unselfishness! What self-sacrifice! What exhaustive toil! What ardor of spirit! What divine tact are requisite to be an intercessor for men.

The preacher is to lay himself out in prayer for his people; not that they might be saved, simply, but that they be mightily saved. The Apostles laid themselves out in prayer that their saints might be perfect; not that they should have a little relish for the things of God, but that they "might be filled with all the fullness of God." Paul did not rely on his apostolic preaching to secure this end but "for this cause he bowed his knees to the Father of our Lord Jesus Christ." Paul's praying carried Paul's converts father along than Paul's

preaching did. Epaphras did as much or more by prayer for the Colossian saints than by his preaching—he labored fervently always in prayer for them that "they might stand perfect and complete in all the will of God."—Washington, Ga. Vanguard.

GOD'S WAY.

God has a wonderful way of keeping things immaculate amid intense and pervasive abominations. Sweet flowers spring in pestilential marshes. Guano has been found to contain many beautiful forms of diatoms, which have lost none of their perfection of structure, or exquisite loveliness, or heavenly purity, despite the strange vicissitudes they have sustained. And those microscopic creatures you take from the mud of slimy pools are pure and radiant as though they had been born in the sun, cradled in the rainbow, and baptized in the silvery dew of the morning. Can God keep these, and will he fail to preserve his faithful children? I tell you, nay; for if you fill your mind with truth, your imagination with beauty, your heart with love, your hands with noble work, if you take fresh drinks from the eternal fountain and renew your strength by waiting upon God;—you shall keep your garments as white in Sodom as though you walked the golden streets of the New Jerusalem. Fear not the sin and sorcery of a wicked world. "He that is in you is more than he that is in the world."—Watkinson.

A SONG IN THE HEART.

We are not happy enough Christians. There is in us too much discontent, too much complaining, too much fretting and anxiety. We become discouraged easily. We are overcome too readily, and do not live victoriously.

The great truth which the incarnation teaches us is that God is with us, dwelling in us. If this be true, whatever the experiences of our lives may be, we should meet them with joy. A song in the heart makes all hard things easier, all heavy burdens lighter, all bitter sorrow less bitter. If we would but sing at our work, we should not grow weary.

For the heart that sings,
Hours fly on swift wings
Of mystical tune and rhythm,
And carry the tunes,
Of a year of Junes,
And the heart of the toiler with them."
J. R. Miller, L. D.

The Holy Ghost is not merely a power. He is not merely the power preeminently, omnipotently, promptly, ceaselessly, increasingly, irresistibly in heaven and earth and hell. He is the divine person who originates all power.

"Ejaculatory prayer reaches heaven before the devil can get at it." So the answer from God may get back and accomplish its good work, before the devil knows it. Take the devil by surprise if you can.—Sel.

Kindness is catching, and if you go around with a thoroughly developed case, your neighbors will be sure to get.

WHATSOEVER A MAN SOWETH.

The facts involved in sowing and reaping are nowhere more clearly apparent than in the spiritual realm of our lives. In all that means the making of character and destiny we are face to face with the truth that we must reap what we sow. We can not escape the consequences of our evil actions; or our neglect to do what is right. Though we may not be absolutely ruined by them, we win harm to ourselves and to others by all the evil things and all the neglect of right things of which we are guilty.

If a farmer wishes a harvest of wheat or of corn, he must sow the seeds and must properly care for them. If he wishes weeds, or if he does not wish them, have them in abundance if he does not prevent their growing. The soil seems to be ready, at any time or place, to produce weeds; but it produces good harvests only as the result of intelligent labor. The weeds must be prevented if he would not have them, and the surest way to prevent them is to plant good seeds and carefully cultivate the good crop until the time of harvest.

If our lives are to amount to anything good, we must make most diligent efforts to secure this result. It seems as natural to do wrong, and to waste the life, as it is for weeds to grow. There are those who do not like to think and to speak of our

that is necessary in order to the complete ruin of a life is to let that life go uncultivated and unrestrained, and the evil things will flourish in wild profusion. Of course wickedness may be helped along, but there are plenty of persons to help it. But it seems no more necessary to educate people in wickedness than it is to sow weed-seeds. Simple neglect of God, and permission to nature to have its own way, will produce a luxuriousness of worthlessness and wickedness.

Who can calculate the evil results of a life that is lived irreligiously and impurely, for self and for sin? Who can measure the corruption that may come into one's life if he permits evil thoughts and principles and associations to dominate him, and be as seed to bring forth their sure harvest after their own kind. These fleshly worldly, satanic influences are at work all the time seeking to secure lodgment in the souls of men, and if they are welcomed and cultivated, the end is a harvest of corruption, in which the individual himself and all others whom he influences shall be involved.

Higher than such a life, as heaven is higher than the earth, is the good life which welcomes the truth and purity and goodness of God, and is stimulated by these holy influences to noble thoughts, pure words and helpful actions. In such a heart the growth is toward God and heaven; evil is crowded out; divine elements are fostered and developed within the being, and the results are glory, immortality, and eternal life. Such a harvest is to be longed for and prayed for, and it is within our reach.—Journal and Messenger.

"The best edition of the Holy Scriptures is a holy life. God wants to translate his supernatural Book into the living experience of all his children."—A. B. Simpson.