

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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PRAYER FOR PENTECOST.

REV. D. H. KENNEY.

To thy service today,
Consecrate us, dear Lord;
For the gift we all pray,
Promised in thine own Word;
A copious shower,
Lord, let it not fall,
The Holy Ghost power,
Send down upon all.
We await as of old
The gift and the grace;
Refining the soul
From all corrupt trace;
Endowing for leisure,
Empowering for fight,
For pain and for pleasure,
For darkness and light.
The flowers may all fade,
The grass all decay;
The earth thou hast made,
And heavens pass away;
But ever and ever
Thy truth shall abide,
Thy promises ever
Thy children betide.
We tarry, dear Lord,
Low down at thy feet,
We trust thine own Word
For cleansing complete;
We pray thee transform us,
Uplift and inspire,
And send now upon us
The Holy Ghost fire.
Though first in the name
Of God's blessed Son,
We consciously claim,
The work now is done;
Henceforth from this hour,
We go forth to spend
Our days by this power,
Till life's journey end.
—Ch. Standard.

HOLINESS AND WORRY.

LIEUTENANT COLONEL S. L. BRENGLE.

Worry is a great foe to holiness, and perfect trust puts an end to worry. "I would as soon swear as fret," said John Wesley. The murmuring and complaining of his children have ever been a great sin in the sight of God, and led to untold suffering on their part.

Most people do not see this to be a sin, but it is. It dishonors God, blinds the eyes to his will, and deafens the ears to his voice. It is the ditch on one side of the pathway of trust. Lazy or heartless indifference is the ditch on the other side. Happy is the servant of God who keeps out of either ditch, and walks securely on the pathway. Though it be often narrow and difficult, it is safe.

Worrying prevents quiet thought, and earnest, believing prayer, and it is, therefore, always bad. If circumstances are against us, we need quietness of mind, clearness of thought, decision of will, and strength of purpose with which to face these circumstances and overcome them. But all this is prevented or hindered by fret or worry.

We should not worry over things that we can help, but set to work manfully to put them right. Sir Isaac Newton, one of the greatest of men, labored for eight years preparing the manuscript of one of his great works, when one day he came into his study and found that his little dog, Diamond, had knocked over a candle, and burned all his papers. Without a sign of anger or impatience, the great, good man quietly remarked, "Ah, Diamond, little do you know the labor and trouble to which you have put your master!" and, without worrying, sat down to do that vast work again.

We should not worry over the things we cannot help, but quietly

and confidently look to the Lord for such help as he sees best to give. There is no possible evil that may befall us from which God cannot deliver us if he sees that that is best for us, or give us grace to bear if that is best. Holiness of heart enables us to see this.

An accident befell a little child I heard of, which for twenty-four hours endangered its life. The sanctified mother did all she could, then committed her darling to God's care, and peacefully awaited the issue. Within twenty-four hours the danger was passed, and the child was safe. An old colored auntie who had witnessed the calm trust of the mother, said, "You, certain, is de queeres' woman I ever see. Here dis child been in danger ob its life for twenty-four hours, and you not worried a bit."

"Well, auntie," said the mother, "I couldn't trust the Lord and worry too; so I did what I could, and trusted, and you see that all is well. And I have had the peace of God in my heart for twenty-four hours."

Paul says, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Again, Isaiah says: "Thou wilt keep him in perfect peace, whose mind is stayed on thee because he trusteth in thee."

Our business is, then, always to pray, give thanks for such blessings as we have, and keep our minds stayed on God, and worry about nothing.

Holiness makes a man so sure of the presence and love and care of God that, while doing with his might what his hands find to do, he refuses to worry, and sings from his heart: "I will trust Thee, I will trust Thee, All my life Thou shalt control." And he is certain that while he trusts and obeys, neither devils nor men can do him real harm nor defeat God's purpose for him.

The heart realization of heavenly help, of God's presence in time of trouble, of angels encamping round about them that fear him, is the secret of a life of perfect peace, in which anxious care is not shunned, but joyously and constantly rolled on to the Lord, who "careth for us," and who bids us cast our care on him.

Are you poor, and tempted to worry about your daily bread? God sent the ravens to feed Elijah, and later made him dependent upon a poor widow woman, with only enough flour and oil to make one meal for herself and her child. But through long months of famine God suffered not that flour to waste, nor that oil to fail!

The God of Elijah is the God of those who trust in him. Such is not a state of lazy indifference, but of the highest activity of heart and will, and it is both a privilege and a duty. Of course, only such a perfect trust can save from undue anxiety, but this trust is an unfailing fruit of the Holy Spirit dwelling in a clean heart. And we can only keep this trust by always obeying the Holy Spirit, strict attention to daily duty, watchfulness against temptation, and much believing, persevering, unhurried prayer.

Has someone talked unkindly or falsely about you? Don't worry, but pray, and go on loving them and doing your duty, and some day God

will "bring forth thy righteousness as the light, and thy judgment as the noonday" (Psalm 37:6).

Have your own wrongdoings brought you into trouble? Don't worry, but repent to the very bottom of your heart, trust in Jesus, walk in your present light, and the blood will cleanse you, and God will surely help you.

Are you troubled about the future? Don't worry. Walk with God today in obedient trust, and tomorrow he will be with you. He will never fail you nor forsake you.

If holiness delivers us from worry, it increases the sense of duty and of personal responsibility. It was the holiness of his heart that led the 12-year-old Boy Jesus to say to his mother, "Wist ye not that I must be about my Father's business?" To him the world was not a playground only, but a field of labor. His father had given him work to do, and he must do it before the night came, in which no man can work.

By this I do not understand that he was continually engaged in ceaseless, grinding toil, with no hours of recreation and rest. We know that in after years he went away with his disciples to rest awhile. He took time to enjoy the flowers, to consider the lilies, to watch the sparrows, to view the grass of the field. But he neglected no duty, he did not slight or shirk his work, he was no trifler; he was honest; what he did he did well, and with his might. And this spirit always accompanies true holiness of heart.—The Victory.

THE SERMON NOT THE END.

Dr. Sheridan in a recent address to the Boston School of Theology, said in reference to the sermon:

"It is a strange perversion of the noblest of all arts that the preacher should come to think more of the sermon—which is only the by-product of preaching—than he does of saving souls, which is its real product, or should be. That was why John Wesley said he could no more preach a fine sermon than he could wear a fine coat. Men smile at that now. But it was that which created Methodism, and which revolutionized the eighteenth century. Putting the sermon as a product above its soul-winning object is, I say, a perversion. It is as though a surgeon should think more of winning the applause of his fellow surgeon's, or of vindicating his theory of surgery, or of displaying his mastery of the technique of the surgeons art, than he thinks of the life of the helpless, unconscious sufferer who lies on the operating table before him, or than he thinks of the agony of the husband who with streaming eyes paces the corridor outside the operating-room. How we whose loved ones have been under the knife would hate such a surgeon! And yet have not fathers and mothers, who are groaning over the sins and waywardness of their sons and daughters, just as much reason to despise us, if they see that we are more interested in rounding out our figures of speech and polishing our periods than we are in saving those perishing sons and daughters? It is as though an advocate at the bar, when the life of his client is at stake, should be more solicitous about enhancing his legal reputation as an erudite student of precedents and judicial procedure, and more anxious to produce a tunning

effect on the gaping crowd, than he is to secure an acquittal. How his client would hate him for his pride and heartlessness! No other analogy suits us so well, my brothers of the ministry. We are the retained advocates of the Lord Jesus Christ. Our one business is to plead His case. Every time we face a jury of human souls we are to secure Him a verdict." —Nazarene Messenger.

THE HIDDEN POWER.

We suppose that every awakening on the subject of missions could be traced to some holiness revival as its fountain head. Ever and anon Pentecostal revivals have broken out in the history of the church thrilling it with new life and power and sending forth new streams of holy activity to refresh the desert wastes. J. Gershon Greenough says:

"Behind every new missionary effort there is somewhere a new pentecost, a grand receptive hour, when heaven opens to send down a fuller measure of grace, and the heart of the church is wonderfully enlarged to take it in. Behind William Carey and the modern missions there were the Wesleys and the Whitefields and the great evangelical revival. Behind the Moravian missions there was the wonderful opening of the heart to the Holy Ghost known—perhaps vulgarly—as German Pietism. Behind even the Jesuit missions there was a strange new revelation, an unsealing of vision given to a few men like Xavier and Loyola, of the entrancing beauty of Jesus. Behind every forward movement there is an inrush of Cross power and of the Holy Ghost, a church throbbing, thrilling, excited, burning with the consciousness of its privileges and the sweets of Jesus' love! And then from a hundred lips there comes a cry, 'Here am I; send me!' and from a thousand lips leaps the song:

Oh, that the world might taste and see the riches of his grace;
The arms of love which compass me would all mankind embrace.
—Living Water.

HOLINESS.

Holiness is the good seed growing in the ground from which all weeds have been extracted. It is the removing of all the diseases from the soul of the child of God. It is the separation of the dross from the pure gold. It is the removal of the taint of bitterness from the pure waters of the fountain; it is the laying aside of the sin (carnality) that does so easily beset us. It is the correction of the heart's infirmities. It is the extraction of the poison caused by the serpent's bite. It is the spiritual atmosphere purified from all malaria. It is the cleansing of the temple to fit it for the indwelling of the Holy Spirit. It is the removal of those weaknesses that cause backsliding. It is the cure of "heart trouble." It is the removal of all internal ailments that hinder perfect soul rest. It is the fortress with all the enemies on the outside. It is the human heart minus sin and plus the fulness of the Holy Spirit. It is the clear, undimmed light without a shadow; endless day without a cloud. In short, it is the abstraction, subtraction, elimination and removal of sin from the heart, and the incoming, replenishing, infilling and perpetual indwelling of the Holy Ghost, the Comforter.

THE UNITY OF GLORY.

It is not unity that brings glory, but glory that brings unity. This was the last prayer of Jesus for His disciples: "And the glory which Thou gavest me I have given them, that they may be one, even as We are one." This is no outward glory or pre-eminence among our fellows, or even in the kingdom of grace, for this would not unify, but would be apt to cause division; but it is the inward glory, the fire of holy love that melts all down into oneness of likeness, purpose of holy zeal, where all selfishness and personal ambitions are eliminated, and where all see "no man save Jesus only." All attempts at unity that shall be permanent, apart from this inward shining of the Shekinah, will be a failure. It is only as holy love controls and cements hearts and minds that the true nature and power of unity exists. It is this condition which is the convincer of the world of the truth of the things of God, and brings it to submit to the righteous claims of Christ. It is not only the privilege of every believer to enjoy the inward glory, but also the absolute necessity to bring all hearts into a oneness that will be the power to more fully bring about the dominion of our blessed Lord. Lord, give us Thy glory, and so make us one.—R. P., Nazarene Messenger.

THE KEY IN THE POCKET.

Did you ever hear a man remind the Lord of His promise in Malachi 3:10? I have many a time. I heard men really yell to the Lord to open the windows of heaven and pour out the blessings, they were so anxious for, but the windows didn't open, the blessings didn't come, and they felt a little hard toward the Lord for the failure. But all the time they had the key in their pockets and didn't use it.

How does that passage read? Look sharp: "Bring ye all the tithes into the store-house, that there may be meat in My house, and prove Me now, herewith (that is with the tithe) saith the Lord, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." The tithe is the key to the windows. Apply the key. Bring that tithe into the store-house. Take it out of your pocket, and give it to the Lord. Then what will happen? Why, He will open the windows and pour out the blessing. You can't keep the key in your pocket and get the blessing. How much noise is raised over the text, and it is called prayer. Fulfill the condition, and God will fulfil the promise.—J. O. Deming.

A few years ago Japan prohibited opium, its importation, use and sale. Thus vigorous education began. Now an opium user is a social outcast in Japan. The most astonishing of all is that China issues an edict prohibiting the importation, sale and use of opium, also the cultivation of the poppy plant. Surely Christ and his gospel is alive, and has entered in where Satan has his seat.

"Patience is the ballast of the soul, that will keep it from rolling and tumbling in the greatest storm."—Bishop Hopkins.

When Adam fell the S's came into greater use—Satan, sin, sorrow, and selfishness.