

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 POOR HAVE THE GOSPEL.

(REV. BUD ROBINSON.)

Dear Herald Readers,—I want to talk to you this week about the gospel of our Lord Jesus Christ. Now we read in Matt. 11:5, that Jesus sent word to John in the prison that the poor have the gospel preached to them. I never saw very much in it to make me rejoice, until of late. I used to think that it meant that the rich had the gospel preached to them, and the poor had not; but I suppose in all ages the poor have had about as good a gospel as the rich, but I am of the opinion that Jesus had this idea in His mind that the poor are about the only class that really have the gospel preached to them; and when I think of things as they really are, I am so thankful to know that I am among the poor of this world. A poor man in our day, is the wealthiest man on earth, because he has the gospel preached to himself and family, the real gospel that saves from all sin; and it is an awful truth to have to utter that the rich are without the gospel.

A rich man is of all men, the most to be pitied; the poor have the full gospel, the poor have camp-meetings, tent meetings, brush arbor meetings, street meetings, old store house meetings, city hall meetings, court house meetings, and missions all over towns where the poor gather almost every night in the year, and hear the full gospel of the Lord Jesus Christ. And the poor hear great sermons on repentance, and confession, and forsaking of their sins, and justification by faith, the witness of the Spirit, adoption, the baptism of the Holy Ghost, divine healing, the second coming of the Lord, and, in fact, everything that goes in to make up a full gospel; but not so with the rich man. He goes to a great brown stone structure. He sits on a fine cushion seat. He hears the wails of a great pipe organ. He hears the learned doctor tell of the great events of the present day, or he reads an essay on the heroes of the bygone ages. The doctor goes down into the earth and tells the ages of the rocks, and how stone coal is formed, and how oil and gas are made, and goes out into the starry heaven and tells the size and weight of the stars, and how fast they travel, and how far they are from the earth. He pays his respects to some of the latest magazines, and often speaks of the latest excitement in the daily papers, such as the Stanford White murder, and the Thaw case in the courts of New York. They are about some of the subjects discussed from some of the great pulpits of the land. Now any man with any mind in his head can see at a glance that the rich are without the gospel, and that the poor are having the gospel preached to them. How thankful I am that I am among the poor!

The reader will remember that St. Paul said, "I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation to every one that believeth; and when this world is on fire and Jesus is coming in the clouds with his angels, and the graves are flying open and the dead are coming out of their tombs of slumber, the thing that will be at a premium will be this thing of salvation, and I just tell you folks I want to know then that I have been born again, whether I know how old the rocks are or not. It won't make any

difference to me about how far the stars are from the earth, if I hear the Lord say "Depart from me, I know ye not". And when we think of these things as they really exist, it is almost as sad as death, for without a doubt the rich are cut off from the gospel of the Lord Jesus Christ; and using one of General Booth's expressions, "The rich have salvation without regeneration, and Christianity without Christ," which, of course, is no salvation at all. It means hopelessly lost.

Brother M. W. Knapp said that this class of people had substituted church membership for the new birth, and church work for the baptism of the Spirit, and education for the gifts of the Spirit, which is another way of saying that they are without God and without hope in the world. While I am not rejoicing that the rich are without the gospel, I am praising and blessing God that the poor have the gospel preached to them. Bless God, we poor folks are ahead as sure as we are breathing wind, and wearing clothes, and eating beef steak. Well, now you clodhoppers and you hod-carriers, and you plane-pushers, and you nail drivers, and you saw-pushers, and you typesetters, and you bookkeepers, and you hat-trimmers, and you dress-makers, and you shirt-washers, and you horse-shoers, and all you working men and women, bless God, look up, for your redemption draweth nigh. You remember reading in St. Mark 12:07 where it says the common people heard Him gladly, and thank the Lord they are still doing it, and it fills my heart with gladness to know that my folks are receiving the gospel of the blessed Son of God.—Pentecostal Herald.

PULPIT PREPARATION.

(D. M. SMASHEY.)

Pulpit preparation is one of the great needs of the ministry. The gospel minister may be endowed with supernatural power; but with plenary knowledge and infallibility. It is the solemn expression of all good men that one of the qualifications for the office of the ministry is the endowment of the Holy Ghost. It is equally true that one of the features of the ministry is an intellectual calling.

Pulpit preparation is a matter of prime importance for the following reasons: The gospel is the greatest, the most important, the most sublime and most necessary truth that can be presented to the human intellect. Many a housewife will give more attention to the setting of eggs than many preachers do to the preparation of their sermons. Farmers will study how to breed good cattle and will coax the maximum yield of grain out of the soil; yet preachers who have the oversight of the most important of all industries, namely, the shaping the eternal destiny of immortal souls, pay little or no heed to the preparation of their sermons. For a minister to carefully prepare his sermons is a duty coextensive with his call to the ministry. No man is well calculated to prove and illustrate the truth of an assertion who has not thoroughly studied that truth. We cannot tell others what we ourselves do not know; nor can we make plain to others what we have not made clear and satisfactory to our own mind.

That which is imperfectly developed in our own mind we certainly cannot make clear to others. It is the

very crown of the minister's liberty to make clear the full realization of the redeeming purpose of the triune God. If it were possible I would incorporate in our discipline James Hill's famous dictum on ear hauling, "No empties can be hauled over this road if I can help it." There is a vast difference between story-tellers and preachers of the gospel. We need to read much and study hard, if we make thorough, efficient preachers. We must call into exercise all our faculties, and put forth all our energies, if we would have the people heed that which they are now so slow to regard. It certainly will take all the wisdom and intellectual acquirement possible if we meet the demands of our day and generation. We must use every lawful means of edifying the minds of the people, else we shall be like a certain preacher whose congregation were all asleep except one poor idiot. The minister woke them up and attempted to reprove them by saying, "There you are all asleep except poor Jack, the idiot;" but his rebuke was cut short by Jack, who exclaimed, "And if I had not been an idiot, I should have been asleep too."

Preparation for preaching the gospel is an apostolic injunction. "Till I come, give attention to reading, to exhortation, to doctrine." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Lastly, we may, if we will, commit to posterity the Christianity of Christ with all its beauty of holiness, in all its divine life and transforming power and its fundamental truths; or we may, by a spirit of apathy or criminal negligence to equip ourselves for this sacred task, leave it as a system of negations, obscured by a legion of errors of the day that clamor for its destruction.—Free Methodist.

AN EVEN BALANCE.

Job's heart-cry was in accordance with God's purpose: "Let me be weighed in an even balance, that God may know mine integrity." The Lord is too just and wise to make any discrimination between men, for He is "no respecter of persons." An "even balance" will give you just your right weight—it is a correct standard. If you want to make your weight appear to be more or less than what it is, do not seek to be weighed in an "even balance"—you will be disappointed, for it will speak the truth. It is so in Scriptural things; if you desire to know your exact spiritual weight, get onto the scales of truth—the word of God. Job's cry was from an honest heart; he sincerely wanted to know for himself his true condition in God's sight; and then it was a fearless request, for he said, "I want God to know mine integrity." Oh for more of this real getting into the presence of God, for us to get our true spiritual measurement. Folks, let us be honest and sincere, and not want to make others believe that we are bigger and heavier than what we really are.—R. P., in Nazarene Messenger.

Dr. Chalmers tells us of a man in Glasgow he visited twenty-one times before he would receive him, and the next time the dying infidel invited him in because he wanted to see the man who had grit enough to stand twenty-one refusals. Therefore, brethren, "Be not weary in well doing, for in due season ye shall reap—if ye faint not."—Sel.

THE EVILS OF COMMERCIALISM.

(REV. C. E. CORNELL.)

The evils of commercialism are clearly apparent to any thoughtful man. The wild scramble for money upon the part of a large majority of the people, the questionable business practices, the extravagant and sinful use of wealth threaten the very life of the republic. Thousands are well nigh money mad; they must have money even though the bodies of men and women must be sacrificed, and their souls damned forever; but what does it matter so men can fill their coffers with gold.

1. This greed for gain breeds contempt for all law. God's holy law, the laws of the state and nation are ruthlessly trampled under foot, that men may pocket the almighty dollar. Crimes innumerable and as black as the pit are continually being committed by men whose insatiate appetite longs for money, money, money.

2. It causes men to become idolaters. They worship money. They dream of it by night, and it is a consuming passion by day. God, heaven, hell, the infinite value of the soul, are all forgotten. The divine order is entirely overlooked, to "Seek first the kingdom of God and his righteousness." What a multitude of men who have failed to heed this injunction of our Lord will come up short in the judgment! God pity them!

3. It fosters unholy ambitions. When passions predominate, they become inhuman. That which is pure, lovely, holy, is neglected for the base, vile, indecent. The mind of many a man is a mere cesspool of filth. His better nature has been squandered and greed sits upon the throne of his manhood. What a sad picture!

4. It destroys Christianity. Christianity and idolatry cannot stand together. The one is utterly selfish, while the other is purely unselfish. Many a man can look back when his heart was tender towards God. But with business prosperity and commercial intrigue, his heart is now hard, he has no interest in God or the souls of men. He has forsaken the religion of mother and father, cares but little for the church, would rather criticize it than help it, is a bundle of egotism and selfishness, and is extremely hard to reach with the gospel. What fools such men are! "It is appointed for men once to die, but after this the judgment."

5. It is the curse of the church. This unholy spirit of commercialism has entered many churches. All kinds of schemes are introduced to get sufficient money to carry on the work of the church. As a result, the spiritual life of the church is sadly crippled, the world laughs, and old Beelzebub has a jubilee. How much easier to follow God's plan. "As a man purposeth in his heart so let him give, not grudgingly, or of necessity, for the Lord loveth a cheerful giver."

Young man it is much better to beg bread in this life than to beg water in hell. If money is your standard of life, remember that the end will be failure. You can be a Christian business man.—The Witness.

THE TRUE MINISTER.

It must be confessed that in many instances the Christian ministry of our day lacks flaming enthusiasm, dynamic energy. Cardinal Newham attributes Chrysostom's marvelous

power as an orator to three things: the singleness of his power, the fixed grasp of his aim and his noble earnestness. An American writer has described preaching as gathering material in the study and setting fire to it in the pulpit; and then he tells us that while a man may preach out of the head like Edwards, or out of a cultivated imagination like Fenelon, or out of his human nature like Beecher, or out of his higher spiritual nature like Phillip Brooks—in each case the truth of God must fill and thrill him if he would move men.

And this dynamic power can never be ours unless we have as spiritual seers, a cultivated vision—vision of God and man and of duty to God and man—vision of the church in the incompleteness of its redemption and of the world in the hardness of its impenitence. And back of all this let it be said in conclusion, the Christian, minister must be a man of character, of splendid moral weight, the possession of this is worth all else. There may be the manly form and the manly intellect, but the crowning glory of manly worth is wanting, if the soul lack those high, transcendent virtues which are the girdle of our strength and the garment of our beauty.

WHAT IS THE END OF LIFE.

The end of life is not to do good although so many of us think so. It is not to win souls—although I once thought so. The end of life is to do the will of God. That may be in the line of doing good or winning souls, or it may not. For the individual the answer to the question, "What is the end of my life?" is "To do the will of God, whatever that may be."

Spurgeon replied to an invitation to preach to an exceptionally large audience, "I have no ambition to preach to 10,000 people, but to do the will of God,"—and he declined.

If we could have no ambition past the will of God, our lives would be successful. If we could say, "My ambition is not to go to the heathen, is not so much even to win souls; my great ambition is to do the will of God, whatever that may be;" that makes all lives equally great, or equally small, because the only great thing in a life is what of God's will there is in it. The maximum achievement of any man's life, after it is all over, is to have done the will of God.

No man or woman can have done any more with a life—no Luther, no Spurgeon, no Wesley, no Melancthon can have done with their lives; and a dairy-maid or a scavenger can do as much.

Therefore, the supreme principle upon which we have to run our lives is to adhere, through temptation, and prosperity, and adversity, to the will of God.—Selected.

ONLY HOLY LIVES WILL WIN OTHERS

Only holy lives can win the unholy to holiness and heavenliness. The hand that is given to Christ must not do sinful things after engaging in His holy work. The lips that speak His Name must not speak wrong words. The feet that run His errands today must not walk in the path of evil tomorrow. The hearts that throb at His table must not afterwards be thrilled with feelings of passion and hate. If we would be vessels meet for the Master's use, we must have clean hands and a pure heart.—J. R. Miller.