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THE KING'S HIGHWAY.

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experiences of salvation, what about preachers and missionaries who come out of the same colleges?—Pres. Taylor University.

There is a town in Oklahoma where no one uses tobacco, and the girls cannot buy gum, as there is neither tobacco nor gum sold there.—When a man or woman gets sanctified it enlarges them and sometimes it takes a quarterly meeting or a general conference to handle one of them.—When we get to heaven we will really and truly settle down.

A minister that moves every year is in the traveling connection. I have lived in my satchel for about 40 years.—If we are thinking of getting to a world where it is going to be very quiet, we don't want to go to heaven. This is my job, brethren, to invite people to this great company. I would rather be a redeemed man up there than an angel. Heaven is quarantined against the unclean and against sin.—Rev. J. M. O'Bryen.

He sanctified himself that others might be sanctified. Our job is to get others sanctified.—There is a vast difference between sectarianism and loyalty to our church. I am not sectarian, but loyal. We should have unity that the world may believe.—Rev. C. W. Ruth.

I know that I know the Lord sanctifies me. I stay in Canada, but I belong to this crowd.—Miss W. E. Chatham.

God leads me into the fight with all my heart, yet there is no fight in my heart.—Miss D. Willa Caffery.

I never in all my days had such an opportunity of bearing my cross and keeping still.—Rev. H. Thomson.

When I could not get in any other way, I tumbled in.—A. H. Sherwood.

The burning question is the sin question. If you could locate sin in my body, and I could get rid of it by a surgical operation, I would gladly submit to it. The more we come into spiritual light, the more we will appreciate the enormity of sin. If sin is in my body it is in my finger nails and in my hair, and I get rid of some of it when I cut my finger nails and hair; but sin is not in my body. The evil thought is a purely spiritual thing; devils have no body, but are sinners. Sin as an act is not an accident; it is intelligent and intentional. A command of God carries the ability to do it. There is a peculiar power between the mind and the muscles. When Jesus said to the man with the withered hand, stretch forth thine hand, he gave him power to do it. When he told that woman to sin no more, He doubtless imparted the power for her to do it. To see somebody who does not commit sin, there must be some who do not sin, and somebody disposed to see them. If sin can be put away it ought to be. The only gospel that people in the streets believe in is that which delivers from sin. If I believe Jesus has power to forgive sin, I believe He has power to cleanse from it. The figure of sin is death, regeneration is life, holiness is the fulness of life.—Extracts from sermon by Rev. C. J. Fowler, D. D.

When the message came to Isaiah, "Who will I send?" he did like any man who has the Holy Ghost; he jumped right up and said, "Look me over." I did not know how many things a woman wore until Isaiah went for them. (See Isa. 3, 16 to 23.) He did not succeed; he preached 40 years and only had one convert (Hezekiah). On the day of Pentecost they had 3,000; but Stephen preached better than Peter did and got 3,000 stones—but a young man who was present got under conviction.—Dr. P. F. Breese.

The average church service is about as

childless as the average American home.—Miss Stella McNutt.

Some professed holiness people are rusty, some are dusty, some are musty, and some are crusty.—McLaughlin.

I don't believe in the kind of holiness which takes out the human with the carnal.—Miss Stella McNutt.

To me there is no such thing as denominational holiness. I was a "high church" Methodist. I knew Deacon Morse; he was a Baptist, but he shouted just like a Methodist—that is, when Methodists shout. I believe in denominations, but holiness shines through them all. Holiness is a spirit seeking an incarnation, looking for a body to do the work of God. We could have lived in any of the churches if they would have let us; most any doctrine can be preached in them except second blessing holiness. When a man gets married he thinks he is at the end of his troubles. Which end? So with a man who starts a new church. The train I was on was about to run into the round house.—Dr. P. F. Breese.

"You may conserve and preserve, but you should not go out and get your neighbors' fruit to do it with."

We have revivals which are only a handshake. Show me one who goes out for the redemption of men from sin as a product of this method.—Rev. H. C. Morrison.

I really think you people have holiness. Does the church want holiness? I cannot easily answer. Does the church need holiness? I can more readily answer that. I think I can say of the M. E. church that there is a great hungering after holiness. Many are seeking and actually finding perfect love, and are calling it by that name. True, they are of the humbler sort, but this was always so. They want these streams to flow up through their pastors' hearts, and in our editors to flow down through their pens. I thank you with all my heart for your camp meetings. May there be great gentleness with our church and its leaders. I want to throw down the bars between the hungry sheep and the rich pastures of holiness.—Bishop Oldham.

Evidences that a boy is hungry are very distinct. When he leaves other boys he wants something. Some boys were playing together when one suddenly ran across the lot and entered the pantry of his home and grabbed a piece of pie and took several large bites and called out, "Ma, can I have this piece of pie?" The church is for the purpose of saving men from that which makes them unholy. The absence of unholiness makes God holy; so with men.—Rev. G. J. Kunz.

Not what we give, but what we share—
(For the gift without the giver is bare);
Who gives himself with his alms feeds three—
Himself, his hungering neighbor, and Me.
—Lowell.

"Sincerity is speaking as we think, believing as we pretend, acting as we profess, performing as we promise, and being as we appear to be."

He who has learned to see what is lovely in field and forest and landscape has found an exhaustless resource of gladness.—Rev. J. Miller.

Revs. C. J. Fowler, H. C. Morrison, G. A. McLaughlin and C. W. Ruth send greetings to the brethren and sisters of the Maritime Provinces.

HOW TO REACH THE CHURCH WITH THE MESSAGE.

(Continued from page 3.)

critics, for they are not invulnerable at this point; and once the other fortifications fall, this shall soon give way before the advance.

As to Satan. Our Christ shall spoil and foil his purpose and hellish rage.

All the fortifications being battered down, we have simply the question of propagation before us. We can depend upon no one method. Books and periodicals of the most sane and mighty kind must be distributed. Let them be classics upon the subject such as shall command the respect of the thoughtful. Weekly prayer meetings must be held if only two are present to begin them and if they be true to God and holiness it will be as it was in the early church and the days of John Wesley—their number will increase daily. We must work at the job as ardently as the followers of Eddyism and Russellism.

Holiness schools must be maintained where teachers and workers may be trained who will be true to holiness when they are out of the school. Laymen in the experience must claim the privilege of having a special revival on these lines in the churches which they support with their means, or they must in a humble but positive manner organize and support interdenominational tent and other meetings, with competent leaders, so that the hungry souls in all the churches may be sanctified and fed. This is a fruitful field. Frequent conventions should be held in the cities, as far as possible in a church, for the nurturing of the people and the spread of the experience.

In some instances great interdenominational mission stations should be founded, where on Sunday afternoon and week nights people of all the churches can unite in pushing the work of holiness. Such a place will serve as a rallying point for the sanctified and a good place to reach the individual members of the church. And let us remember that one man inside the lines of the enemy, a member of that particular church, is worth more than a dozen outside of the lines. Let us hesitate to organize separate church organizations except in rarest cases, and generally then only where the people to be reached have never had any affiliation with the local churches. One such organization, unprovidedly organized, will close the doors of a hundred churches to the admission of a holiness revival.

The time is ripe for some laymen of means to equip a campaign in the cities that will assume the magnitude of the Billy Sunday campaigns. It can be done. A large tent should be secured, seating from five thousand to seven thousand people. Three regular preachers should be employed and one noon-day preacher. An orchestra of sanctified musicians, and a group of good singers to lead the services. A march every day through the streets with band playing, with an occasional halt for rapid fire street service and by the help of the Holy Spirit, the town could be taken by storm and thousands won where now we win only scores. The movement would finance itself. Let us rise up and do great things for God. Let us assert that we are as vital a part in the visible organization of the church as the opposition. In accomplishing this I feel that interdenominational work will be most often effective.

Let our battle slogan be, sanity, constancy, unity—sanity of presentation and of living; constancy in devotion and propagation; unity in purpose, in spirit, in faith and in love.—*Christian Witness*.