—THE—

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At 54 Germain Street, St. John, N. B.,

BY A COMMITTEE OF THE ALLIANCE.

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" A. Kinney,
" W. B. Wiggins,
B. N. Goodspeed,
Rev. S. A. Baker. } Committee.

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ST. JOHN, N. B., JUNE 30TH, 1896.

PERFECT LOVE CASTETH OUT FEAR.

1 John 4 : 18.

Perfect love here named does not mean God's love toward us, which is always perfect, but our love toward God made perfect. 1 John 4 : 12: "No man hath seen God at any time. If we love one another God dwelleth in us, and His love is perpetual in us." That is, God's love fills all the space of our being, and our affection toward Him is without alloy and without wavering, as seen in verse 17 of the same chapter: "Herein is *our* love made perfect that we may have boldness in the day of judgment." Perfect love can only be found in a heart that is made pure, having been emptied of sin, purified and filled with love by the Holy Ghost, as was the case with the disciples at Pentecost, and the household of Cornelius, as apostle Peter gave evidence in a conference of his brethren. "And when there was much disputing, Peter rose up and said unto them, 'Men and brethren, ye know how that a good while ago God made choice among us; that the Gentiles by my mouth should hear the word of the gospel and believe, and God, which knoweth the hearts, bare their witness, giving them the Holy Ghost even as He did unto us, and put no difference between us and them, purifying their hearts by faith" (Acts 15 : 7, 8, 9). Perfect love dwells in such a heart and none other. To produce this in every heart is the purpose of the gospel, or the design of the gospel. "Now the end of the commandment is charity (or love) out of a pure heart" (1 Tim. 1 : 5). Such a heart is steady, or steadfast. Perfect love has established it, or the Holy Ghost has established it in love. It is not swayed by fear. The principle of fear is cast out, so the apostle says in the text which heads this article. The fear of man which sometimes prevents the preacher from the denunciation of sins in high places; the fear of loss of favor, of patronage, loss of friends, of place or of power—these have all gone out of the heart when the heart is possessed of perfect love. Love is loyalty and perfect loyalty to truth, to the best interests of mankind and to God has taken the place of slavish fear. The soul has become faithful and remains faithful even to death. "And they overcome him by the blood of the lamb and the word of their testimony and they loved not their

LIVES UNTO THE DEATH.

Rev., 12:11. Fear of coming judgment is cast out. "Herein is our love made perfect that we may have boldness in the day of judgment"—1 John 4:17. Dr. Daniel Steele insists that this is the true idea conveyed here, viz., that the soul receives such assurance of safety that the fear of the coming judgment is entirely gone. How can we fear when the judge is the object of our supreme love. Such a heart is perfect in its obedience. "This is the love of God that we keep his commandments,"—1st John, 5.33. No man obeys who does not obey from the heart; no man obeys perfectly whose heart does not perfectly acquiesce in all that God requires of it. A heart perfected in love always does this.

Such a heart will be in union with all who love God, and in *perfect* union of soul with all others who are in the enjoyment of the grace of perfect love. "And this commandment have we from him, that he who loveth God loves his brother also," 1 John 4 : 21. In this love we do not mean a perfect agreement in judgment. In this we may differ widely, but in affection the agreement will be complete. "That they all may be one, as thou, Father, art in me and I in thee." "That they also may be one in us that the world may know that thou hast sent me," 1 John, 17:21. Such hearts will never indite a slanderous report against another nor can they treasure a fault-finding disposition toward the church of which they are members.

Perfect love will give its possessor the power of endurance of all wrong. "It endureth all things."

Perfect love is sweet and pleasant as a child, but it is also as bold and courageous as a lion. It shrinks from intruding itself upon the public; but it steps boldly and readily in the path of duty when God demands it. It is soft as velvet in its touch of the afflicted and needy, but hard and unyielding in its resistance of wrong.

Perfect love is heaven's best gift to the believing heart. We ought to prize it above all other gifts and guard it with jealous care against all the dangers that assail it,—a constant steady faith in the atoning blood; an untiring and unceasing seeking of the indwelling of the Holy Ghost by prayer will preserve it to us. M.

BEULAH CAMP GROUND.

The carpenter work is all completed on the new Alliance building and the painters are now putting on the finishing touches. So it presents a fine appearance and the rooms are second to none on any camp ground that we know of. Rev. W. B. Wiggins' cottage is nearing completion and will show up finely from the river. Deacon Kimble's cottage adds much to the appearance of the grounds. Altogether Beulah Camp ground is a beautiful spot and cannot but attract many people, especially those who are seeking to know all the will of God.

Commander Ballington Booth has established twenty-six posts of Volunteers in Chicago, an equal number in New York.

* * *

India is ten times larger than Japan. China nearly three times as large as India, and Africa twice as large as India and China combined.

* * *

A brother once went to a certain merchant for a contribution for the church, but was met with the remark, "I will give you five dollars if you get your preacher and that preacher around the corner on speaking terms."

* * *

Mr. Moody, in his last sermon in the hippodrome, said: "Christians should live in the world, but not be filled with it. A ship lives in the water, but if the water gets into the ship, she goes to the bottom. So Christians may live in the world; but if the world gets into them, they sink.

MINISTERS AND CHURCHES.

We hope that all the churches will be fully represented at the Alliance and Camp Meeting, and that all will make arrangements for pastoral care for the incoming year.

Messrs. Hunter and Crossley have had grand success at Woodstock. A large number have been converted and a larger number refreshed.

Rev. G. W. Macdonald preached at Head of Millstream, Kings Co., on Sunday, 28th.

Rev. S. Greenlaw reports a fairly successful year on his circuit and makes special note of victory in his own heart.

Rev. D. Rand Pierce is to be with us during the whole time of the Alliance and Camp Meeting.

The President of the Methodist Conference, Rev. T. Marshall, and the Rev. Mr. Teasdale and other ministers intend visiting the Alliance and Camp Meeting this year.

The Parker's Cove and Phinney Cove churches have bought a parsonage at Young's Cove, and their pastor, Licentiate C. S. Hilyard is nicely settled in his new home.

Rev. B. W. Russell, pastor of the M. E. church at Dennysville, and wife will be among the workers at the Camp Meeting.

Rev. Mr. Parkins (Methodist) was the preacher in the Reformed Baptist Church at St. John on Sunday morning, June 26th, and Rev. W. B. Wiggins at 7 p.m. The two coming Sundays the pulpit will be supplied by ministers attending the Camp Meeting.

On Sunday, June 21st, after the regular preaching service at Gibson, Rev. W. H. Sherwood had the privilege of baptizing three happy converts in the beautiful St. John river, before a large concourse of attentive and orderly people. There are some others in the community who have expressed a desire to thus follow the Lord.

Rev. J. S. Allan, Methodist, preached an able sermon from Ex., 8:34, in the Reformed Baptist Church, St. John, on Sunday morning, June 21st. Rev. R. W. J. Clements preached a clear and good sermon in the evening from John 1:29, clearly defining the two-fold nature of sin, inbred or inbeing and actual transgression.

Rev. G. B. Trafton attended the meeting held in Woodstock by Rev. Messrs. Huntley and Crossley, Sunday evening, June 21st. He says of it that it was one of the greatest meetings he ever attended. Over two hundred were at the penitent form as seekers. The town and surrounding country is stirred as never before. It is estimated that twenty-five hundred people were present at that meeting.

A note from Rev. F. E. White states that he expects to arrive at the Camp Ground on Monday, July 6th, and possibly Dr. Barker will accompany him.

SUNDAY SCHOOL PIC-NICS.

The best place for Sunday school pic-nics on the river is Beulah Camp Ground. It is fitted with a dining room, which will seat 100 persons, tables, chairs, stoves and dishes complete. You can have everything all ready when you arrive and the dishes washed when you get through, all for $12.

BEULAH CAMP GROUND HOTEL

Is to be open during the summer months. Persons wishing to stop in the country for a few weeks should visit Beulah Camp Ground, where they can secure nice, clean, new rooms and board at very reasonable prices.

THE EXPERIENCE OF A LADY

Who was recently sanctified wholly under Dr. Carradine's preaching. It was not written for publication, but it is an extract from a private letter, and we publish it by permission:

"Three weeks ago I told you of Dr. C.'s call; he prayed before he left and that heart ache I had carried so long in my heart left before we arose from our knees. I went on in quietness all that day and at night the thought came all at once, how sweetly He is resting in me, and the moment I recognized from whence the rest came it increased just quietness and peace (so new to me, for always before I have tried to grasp something and had an awful struggle to hold on to it, and then it quickly slipped away from me and was gone only to leave me worse off than ever) that continued for the rest of the week and over Sunday. Monday morning I received a letter from Mrs. B., urging me to come to her for that week to make a long-promised visit, adding, 'there is to be a convention at church in Providence, and we will go down for a couple of days.' My husband was willing so I started. I thought Dr. Carradine had gone directly south (you know that is what we were told), but found him at this convention. We went and listened. I remained just quiet and thought that was all; still, when others told of their fulness, freedom, etc., I would get very hungry. I told the Dr. so one day when he came down and spoke to me, asking a question or two. He replied, 'just hold on to what you have got; plant your flag-staff there and call it Alabama.' *Here do I rest.* And he added, 'the fire will surely come.' Sunday afternoon he preached a wonderful sermon on 'He shall baptize you with the Holy Ghost and fire." He said, '*your Saviour* will baptize you—it is His office and promise'; and added, 'just as a minister stands over a person and baptizes him so *your Saviour* will baptize you with the Holy Ghost and fire.' And every time he said *your Saviour* it seemed as if he threw a shower of hot cannon balls into the vast audience and they fell into the people's hearts. One man straightened out and a number came to the altar, and it was a small Douglass. I just remained quiet—did not go to the altar at all, did not feel I ought to go. I went home from the evening service feeling as if I was in a great empty space. It almost seemed as if it had neither top nor bottom nor inhabitant. I slept very little. Next morning we started for meeting again. I was not looking for anything nor consciously desiring anything. Mr. West, of Boston, was leading the meeting. No other workers were present. There had been no prayer, no address, and a Monday morning deadness and reaction seemed to be upon us as if we were all tired and dull. They commenced to sing, and had only sung two lines of a quiet hymn when something from heaven touched me. I was amazed. It increased and increased. I immediately realized what had come. Mrs. B. sat beside me and leaned forward and whispered, 'Shout it out.' I covered my face with my hands and controlled myself. Meantime the house had filled and the other workers had come to the platform, but I saw nothing. Rev. R. was by this time leading. He some how got hold of what was going on and began to rejoice. W., who has known me for years, joined in. The people for fifteen feet around me shouted. I heard them as one away off. I lost sight and sound of all about me as wave after wave of glory rolled over and through my entire being, soul and body. All I could say was, glory to God, with ever breath. That continued most of the time for four days and nights. I would sleep a little while and then awake, saying, glory to God, and down would come another shower.

The meeting closed that night and I came home the next night. But change of place and surroundings made no difference. Since then I am walking softly in a new world, not worrying anymore for He watches over me. Israel slumbers not nor sleeps. Having borne with me so long and then giving me this wondrous glory, will He not keep even to the end. No tongue or pen can describe, but those who have themselves passed through the ordeal know. It was all so different from what I had ever dreamed of. Every step of the way for this work began the morning you told me you had more hope of me than ever. I had never dreamed in my wildest imagination of anything like the reality. I thought if it ever came it would be in some exciting meeting, under a powerful sermon or at an altar service, when I was in an agony, and that it would consist of a great revelation of heaven and Jesus, etc. But not so in the least. God gave it to me (glory to His name) in such a way the devil can never cheat or argue me out of it. My baptism in water was not so real as this and all things are so changed. Just imagine *me* standing in a congregation of hundreds, waving my handkerchief over my head and shouting "Glory to God!" and crying out "Why did not some of you tell me what to expect?" I am not ashamed of it, I assure you. I did wonder in the line of self-control. It seemed to me the glory filled that whole end of the church. You must know something powerful took place when people fifteen and twenty feet away knew it, when I had made no sound nor spoke a word."

I am so glad that I was taught to wait for the witness. Insist upon it in your work.

WHAT SHOULD NOT BE TAUGHT TO YOUNG CONVERTS.

EMANUEL ZUMBAUGH.

When the young convert is rejoicing in his Saviour, and calculating to live for the glory of God and the good of those around him, how often is he met with these words, "You will not always feel so," thus preparing his mind to expect that he shall backslide, and not to be much surprised when he does. This is just the way the devil wants young converts dealt with, to have old Christians tell them your feelings will not last, and that by and by you will be as cold as we are. It has made me weep to see it. When the young convert has been pouring out his warm heart to some old professor, and expecting to meet the warm burstings of a kindred spirit responding to his own, what does he meet with? This cold answer, coming like a northern blast over his soul, "You will not always feel so." Shame! Just preparing the young convert to expect him to blackslide as a matter of course; so then, when he begins to decline, as under the very influences of this instruction, it is most likely he will. It produces no surprise or alarm in his mind, but he looks at it just as a thing of course, doing as everybody else does.

A word spoken in season how good it is.

The *Pentecost* says many things worth remembering. Here is one: "The nearer a man approaches absolute perfection, the less he has to say about the imperfections of his fellows. This may help you to see where you are in the list."

THE MOUNTAIN OF HIS HOLINESS.

JENNIE WILLAHAN GROVES.

The mountain of His Holiness,
How crystal clear its air!
How pure and fresh its fountains gush!
Its springing flowers how fair!

How restful are its cool retreats,
For weary pilgrims planned,
A fortaste of the mansions fair
That wait in Beulah Land.

Here all secure from sin's alarms
His chosen ones are led,
By waters sweet in "pastures green"
Their happy souls are fed.

And from that high and holy mount
What vistas charm the sight,
Of heavenly valleys clothed in green,
And rivers of delight.

But those who reach that holy mount
Must all the world forsake,
And trusting in the King of kings,
Their every idol break.

For none may gain its lofty heights,
Who have not self denied;
They bear the cross, they suffer loss,
With Christ are crucified.

They rise all glorious within,
The narrow way they tread,
Partakers of the life divine
Through Christ their living Head.

Then come, ye children of the Lord,
Let doubts forever cease,
Take Jesus at His pledged word,
And gain the mount of peace.

The mountain of His holiness,
Behold, how clear its air!
How pure and fresh its waters gush,
Its springing flowers how fair!

DEMONSTRATIONS.

A PILGRIM.

1. The church is in great need of real Holy Ghost demonstrations.

2. The church and the cause are terribly reproached and success hindered by "fleshly notions," such as unwise actions, uncalled-for falling and rolling, and other "so-called" demonstrations.

In every age of the church God's people shouted. Way back in the Jewish dispensation we read in various places that the people praised the Lord with shouting, and it was very common to shout in their worship. II. Sam. vi : 15. Ezra iii : 11. Psalm xlvii. Zephaniah iii : 14. We also read that God is gone up with a shout. Psalm xlvii : 5. He is coming back with a shout. I Thes. iv: 16. A shout "loaded" will always strike conviction home to sinners and make the saints rejoice. There are many cases which we could mention, where souls have been soundly converted as a result of a saint shouting in the spirit. We are too apt to begin in the Spirit and end in the flesh. Lord help us to be wise and know the mind of the Spirit.

There is also such a thing as "holy laughter." The Psalmist said, "Then was our mouth filled with laughter." Psalm cxxvi : 2. Sometimes we are so crowded with "glory" as to "laugh for joy." Yet if one "laughs in the Spirit" some good shall always be the result.

Sometimes they "danced before the Lord." Exodus xv : 20. II. Sam. vi : 14. Psalm cxlix : 3. It wouldn't hurt if there was a little more "dancing glory" on the pilgrims.

We may also mention the clapping of the hands. Psalm xlvii : 1. Isaiah lv : 15. Also leaping. Luke vi : 23.

While these are Scriptural demonstrations, yet there is great danger of getting into fanaticism right here.

Again there is to be real travailing for souls in Zion. But this doesn't by any means refer to some of the awful performances witnessed on some of our campgrounds, without any benefit derived, but much reproach brought on the cause. We don't want it understood that we as a people uphold any of these things.

We have seen young people fall and howl, kick and roll for hours under "so-called power," when it was evident to any spiritual minded person that it was all in the flesh. They hindered the meetings and grieved the dear, loving Holy Spirit.

We have also seen people look for a soft place to fall. I pray God to give us all wisdom and we may conduct ourselves becomingly. "Charity doth not behave itself unseemly." I Cor. xiii : 5.

In conclusion don't let us "grieve the Spirit." If God puts a shout in us or a demonstration on us don't reject it. When He is through let us be through too, and not get into the flesh. God is not in some of the awful "doings" we see in our midst, such as barking like dogs, hissing like snakes, crawling around on the floor, unnecessary yelling, etc.

I want the witness, Lord,
That all I do is right,
According to Thy will and word,
Well pleasing in Thy sight.

CERTAIN MINISTERIAL MISTAKES.

So long as these [the infirmities of preachers] are not of such a nature as to detract from their effectiveness in the work, it is well to allow every man to be himself in the Lord. But there are some things which not only mar the symmetry of the man but hurt his usefulness. Of a few of these which I have observed I wish to write.

First, a habit of finishing every sentence with some such expression as "Praise the Lord!" "Blessed be his name!" Glory to God!" "The Lord help us!" etc. Against the hearty ejaculation of praise begotten in the soul by a realization of the truth, and springing spontaneously to the lips, the writer has nothing to say; but the spirit will never lead any speaker to repeat ejaculations of this kind until they become monotonous to the listener and spoil the force of what is being said, if it has any force. None but those who listen know how such a habit lessens the force of what a preacher has to say. The swearer interjects oaths into his conversation that he may, as he thinks, give force to it. May it not be true that such a superabundance of ejaculations as one hears from the pulpit, sometimes, is an indication that the preacher is endeavoring by these to give strength to that which he feels is weak? The writer has listened to addresses in which these ejaculations were multiplied until they reached the point of irreverence, not to say profanity. Brother or sister, will you not watch yourself, and, if given to this habit, will you not make an earnest effort to overcome it;

Another thing which I have noticed is a way some of our good brethren have of taking all the time they want in which to have their say, and then insisting that every one else must be brief. Some of our beloved district elders will consume twenty minutes in opening remarks at the beginning of a love-feast, and then insist that forty or fifty or more saints must testify in an hour, so as to give them another hour in which to preach. A pastor will consume three-forths of an hour in a prayer-meeting in opening remarks, and in a dissertation as he opens the way for testimony, and will then want twenty-five or thirty members to do what God wants them to do in an hour or less. Then he wonders why the meetings appear to drag. Brother, watch the clock next time, and allow some one else a fair chance to get blessed, and see if you do not have better prayer-meeting or love-feast.

Yet another thing I have seen which hinders the Spirit and grieves the saints, In an altar service or prayer-meeting some one having charge will keep up such a continual clatter of such expressions as "Everybody pray," "Get hold of God," general instructions to seekers at the altar, ejaculations etc., that it is simply impossible for any one to think of anything or anybody but the leader. Brother, if you will just give God a chance by keeping quiet long enough so he can speak to somebody at such a time, you will see better results. If God cannot make it go, it is very little use for you to try to drive it through.

D. L. Moody will soon go to San Francisco to conduct a series of religious meetings in that city.

* * *

Eleven hundred and sixty-nine Japanese united with Methodist churches in California last year.

* * *

A story is told of the celebrated Cæsar, Malan, of Geneva, that he once introduced the subject to a gentleman with whom he was traveling by saying: "I would like to speak to you about your soul, but I do not know how to go about it." The gentleman addressed told him he would be pleased to listen to him, and the result was his soul's salvation. God, among other blessings, gives success to the humble of heart.—*The Christian Press.*

Correspondence

Dear Bro. Baker:—

I prize the visits of the HIGHWAY more than ever since my lot is cast among strangers. It is like the visit of a dear home friend, and I look forward to its coming. I can say this morning that the dear Lord keeps and saves, and the precious blood of Jesus, his Son, cleanses from all sin. Praise His name.

Your sister in Christ,
MRS. ANLAN COUGHLAN.
Cambridgeport, Mass.

Dear Bro. Baker:—

Please find enclosed my subscription for the HIGHWAY. I am glad to write that it is a very welcome visitor in our home and I pray that God will enable you to make it a weekly paper very shortly. I read with interest all the preparations that are being made for the coming Alliance. God grant that many souls may be won for Jesus is the prayer of your sister, saved and kept by the precious blood. MRS. W. A. HAMILTON.

ACKNOWLEDGMENTS.

Rev. J. Gravinor, Mid. South'mpt'n, Dec, '96;
Mrs. Dr. J. N. Smith, June, '97;
A. E. Henderson, St. John, Dec., '96;

MARRIED.

At the residence of Bro. Nevers S. Phillips, Greenbush, June 24th, by Rev. S. Greenlaw, assisted by Rev. J. W. S. Young, Mr. Leslie A. Grant, of Northampton, C. C., and Miss Mary A. Hamm, of Greenbush, York Co.

At the minister's residence, June 18th, by Rev. J. Gravinor, Charles E. Brymer, to Lillian Hickey, all of Waterville, York Co.

At Woodstock, June 17th, by Rev. G. B. Trafton, Amaziah Wright to Mary McDougall, all of Carleton Co.

At the residence of John C. Gosline, Sussex, father of the bride, on June 10th, by Rev. B. H. Nobles, assisted by Rev. Gideon Swim, Cathbert C. Clarke, of Woodstock, to Mary M. Gosline, of Sussex.

At St. John, June 29th, by Rev. S. A. Baker, assisted by Rev. T. W. Moses, Mr. Herbert W. Parlee, of St. John, to Miss Alberta Gunter, of White's Cove, Queen's Co., N. B.

BEDDING CONTRIBUTED.

One pair pillows and pillow cases, name of donor not given.

A friend, St. John—2 sheets and 6 pillow cases.

Strive to be correct and truthful in everything you say, remembering that a little lie or a little uncharitableness is no better than a little theft.—*Sel.*

* * *

There is a talk of starting a religious newspaper in China, because says the projectors, "there are people in China that will read a newspaper who will not go to church.

* * *

It is not true that God uses a discouraged man to work for him. Some discouraged men are doing the most faithful work. Some men work off their discouraged feelings or work them down to a minimum.

DO YOU WANT IT?

One of the most valuable books ever published on the doctrine and experience of holiness, entitled, "Half-hours with Paul," by Rev. Daniel Steele, S. T. D. The regular price is one dollar, but we propose to furnish it to our subscribers at fifty cents, as follows:

To new subscribers we will send the HIGHWAY for one year and the above book for $1.50. To all our present subscribers to the KINGS HIGHWAY who have paid up to Dec., 1896, or who will do so immediately, for 50 cents.

A NEW REVELATION.

A minister's wife once said to the writer: "I like to read *about* the Bible better than I like to read the Bible." There are persons who prefer to talk about the Bible rather than to quote it; and there are some who seem more disposed to criticise the Bible than they do to proclaim its truth, though thousands are perishing for the lack of the simple message of salvation, and multitudes throng the road to death unhindered and unwarned.

The are to-day infidels not only in the saloons, but also in the seminaries, who devote their time, not so much to studying, expounding, or proclaiming the Bible, as to picking flaws, finding fault, and telling what they *do not believe* about it. In a prominent American city a certain brother connected with a church which had no pastor said that their congregation had gotten so surfeited with some of these things, that "when a man came along and *preached the gospel* one morning, it seemed like a new revelation!"

This is the revelation that the world needs,—the gospel of the Son of God. Men's doubts, questions and unbeliefs are of comparatively little importance. It amounts to little to tell what a man does not belief; he might as well undertake to tell what he does not *own;* and in doing that he could give an inventory of all creation. One thing which a man *does* own is of more importance than forty thousand things which he *does not;* and one thing which a man *believes* is of more consequence to him and to everybody else than a thousand things which he does not believe.

God sends His servants to preach His Word; not their opinions, guesses, doubts and questionings, but the Word of the Lord which "liveth and abideth forever." If they have no message, let them stay at home; if they cannot preach the gospel let them go to work and earn their living and give place to others who can; but let them not set themselves up as rabbis to teach others ignorance, and to throw mist and darkness on their paths. The Lord's Word has not yet spent its force; it is still "as a fire and as a hammer"; and while others are doing what they can to criticise, contradict and discredit it, let the servants of God kindle the fire and set it blazing, and use the hammer with all their might; and so break in pieces the flinty rock and subdue men's hard and stubborn hearts.

The world needs this new revelation; "the light of the knowledge of the glory of God in the face of Jesus Christ;" the "glad tidings of great joy which shall be to all people;" and how many churches and peoples there are who, if instead of listening to the sound of the axes and hammers of men beating and tinkering away at their creeds and systems and theories, they could hear and clear, glad news of the gospel of the Son of God ringing out with earnest voice from living and loving hearts, would find it indeed a new revelation to their souls.

God waits to reveal Himself, His truth, His message, His grace to us. Let us be ready to hear and heed His voice, and to echo far and wide the joyful story of His great salvation.

"I love to tell the story of unseen things above;
Of Jesus and His glory, of Jesus and His love;
I love to tell the story, because I know 'tis true;
It satisfies my longings as nothing else would do.
I love to tell the story, 'twill be my theme in glory,
To tell the old, old story of Jesus and His love."

Aak God to adjust the relation between himself and your soul that you shall be perfectly sure and clear of your position with him.

The following may be helpful in accomplishing this:

Definitely covenant to be *all* the Lord's, and count the question settled, though the enemy may make it *seem* otherwise—for God is true.

Definitely covenant with God to obey Him in everything where His will shall be made known.

Take an attitude of contentment with the way God has made you; and with the way He may choose to lead you and deal with you.

AMANDA SMITH'S ADVICE TO THE CHILDREN.

Stick to Jesus.
Guard yourself from those that swear or steal.
Keep from bad associates.
Don't backslide.
Grow in grace.
Read your Bibles.
Pray in secret.
Ask the Holy Spirit to teach you how to pray.
Grow up to be strong Christians.

Love worketh no ill to his neighbor.

* * *

Remember *your "strength is to sit still";* and in all doubtful questions or emergencies, wait quietly, until reason is silenced, and the mind is emptied of human thought; then ask God to put *His thought* into your mind and write His law upon your heart.

* * *

Never go by supernatural impressions alone; (the Devil is supernatural;) try the spirit that leads you, whether it be of God, then wait for the concurrent testimony of God's revealed will in the Scriptures, and Providential circumstances.

* * *

Consider the soul as a garden, and the Lord as the Gardener, ("a garden barred" Cant. 4: 12, Marg.) and abandon yourself absolutely to His care, remembering of yourself alone you are utterly helpless. *His* is the seed, the planting, the life, the fruit; *yours* the yielding to let Him plant within you.

* * *

Mrs. Booth-Tucker, the Consul of the Salvation Army in America, is very ill at San Francisco. She has never been well since she had the cholera in India, and this, together with the death of her child, and the trouble in regard to her brother's defection from the Army, has caused her to break down completely.

* * *

You say you preach sanctification, but why is it that no believer is led through your instruction to so seek as to obtain the experience? Did it ever occur to you that the sanctification you preach might be so revised and modified as not to be identified and honored by the Holy Ghost? There is a sanctification in doctrine, as well as in experience, that needs sanctifying.

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We once heard of a non-church going man proposing to a certain minister to go and hear him, if he would preach on a certain text. This was the text, "Let every one mind his own business, and pay one hundred cents to the dollar." We would inform our friends that we are open to such offers. We have met people to whom we would love to preach on such a text.

* * *

Believe and continue to believe against all seemings, that God takes possession of you, and that He will henceforth "work in you to will and to do of His good pleasure," unless you *conciously* frustrate His grace. Let this be the continuous attitude of the soul; and repeat often, "*I am the Lord's;* He is working in me *now* that which is for my highest good."

* * *

News of the utmost importance to the church at large comes from China. United States Minister Denby, at Pekin, in a circular letter to consuls, announces that an order has been issued by the Chinese government, "directing the local authorities in all provinces of the empire to expunge from the various editions and compilations of the code, all claims placing restrictions upon the propagation of the Christian religion."

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The rough narrow path from Dondo to Melange is the caravan trail of the ages. The hundred thousands of slaves sold in Loanda for two hundred years trod this weary way mid tears and blood. On each side of this path is a continuous graveyard one hundred and fifty miles long. Many a dark night on that dreary way I seemed to hear the dead speaking to me and saying, "O messenger of God, why came you not this way to speak words of comfort to us before we died?"—BISHOP TAYLOR.