

path to have reached one of the women. She is the one I wrote to some one about falling over a cliff, down into a crack of a rock, when gathering fire wood. Her heart was now very tender. She has lost two little ones at birth. God truly heard her prayer for now I hear she has another, born last week, and is living. Pray she may go on with the Lord.

Last week the mother of one of my patients, in hospital with a new born baby, prayed through. Had never received the witness. It is amazing how many of the professors of salvation have no real heart experience. Some are so dissatisfied and hungry for a "know so," but have been taught (those from other churches) that you cannot know in this life.

Our responsibility is truly great—to enlighten these poor deluded souls, so that they also can experience a "know so" salvation and the "joy unspeakable and full of glory" that goes with it. Our Wonderful Saviour has given us a wonderful salvation. Praise His name.

Yours in Him,

GRACE M. SANDERS

HOLY FIRE VERSUS HUMAN ENTHUSIASM

By Rev. S. K. Wheatlake

A minister of considerable note as an evangelist not long since, and within range of the writer's labors, was in the habit of frequently urging his collaborators to pray more loudly and earnestly. Upon learning of this strange procedure a query arose in my mind: Can it be possible that any who read their Bibles and labor for the salvation of souls can suppose there is no difference between Holy Ghost fire and mere human enthusiasm? Or that human force, regardless of the moral attitude toward God, can produce a spirit of prevailing prayer? And yet on second thought it is not strange after all when we consider that this preacher and his people did not believe that the Holy Ghost is simply "the Word," hence they had nothing but human enthusiasm to excite to action.

True, human effort may work up an enthusiastic feeling and many may suppose that they are getting blessed, and that great good is being done; but it is all a sad delusion; for the service that pleases God and brings to earth the best results is not that of human energy urged on by the crack of the leader's whip.

The power of the Holy Ghost may be distinguished from mere human enthusiasm in that the truth at the right time and in the proper spirit does not lessen its power. True charity rejoiceth in the truth. When the fervor of a meeting is cooled off, when the truth has been plainly stated, it is evident that the feeling was not divinely spiritual, for the Spirit and the Word agree.

At a certain holiness camp-meeting in Ohio a bishop was to preach following the love-feast. The enthusiasm of the occasion ran high. Near its close a sister arose and testified in the power of the Spirit to her deliverance from wearing of gold and worldly adornment in general. The temperature of the service immediately fell below zero. As the gold-bedecked bishop arose to preach, he complained that the uncharitable testimony of the sister had robbed him of his inspiration in that it had destroyed the enthusiasm of his congregation. The same state of feeling on which he depended for his help could

have been produced almost any time by an oration from Robert Ingersoll.

Again, the difference may be distinguished in that the pouring out of the Holy Spirit always convicts of sin and prompts to holy action, while mere human enthusiasm does not. The human efforts of the prophets of Baal, intensified by the irony of Elijah, without doubt produced a great religious excitement, though it did not elevate the morals of its subjects. But the effects produced by the descending, consuming flame in an answer to prevailing prayer actuated its subjects to serve the living God and to destroy evil from their midst. There is always rottenness in connection with fox fire; so there may be any amount of wickedness unthought of in a service run on the line of human enthusiasm, while souls are brought into the church on its tide without being brought face to face with their sins.

Two men in North Michigan went out one day to hunt bear. One of them on finding the object of his search dropped his gun and cried to his companion, "I have got him, I have got him." But the bear ran off. So today the popular church in seeking souls has discarded the God-ordained means of success (the Holy Ghost), and has resorted to human enthusiasm and worldly policy; and as the world rushes in to her arms she triumphantly shouts, "We have them!" But it is soon evident to the careful Bible reader that the world has captured the church.—The Free Methodist.

TAKING OUR STAND WITH CHRIST

There is no question which can present itself to any man that is fraught with greater consequences than the question of what one is going to do with Christ. It is within our power to reject Him, and it is within our power to take our stand with Him, no matter what our outward circumstances may be. There are millions of people in this world who have never heard of Christ, or who do not know enough about Him to take any position, either for or against Him, but this is not true of those who read these lines. If we refuse to take our stand with Christ, we are in reality taking our stand against Him. The person who busies himself with the affairs of this world and ignores Christ is shutting Him out of his life as effectively as though he spent half of his time scoffing at His claims. The influence of the blatant sceptic may be considerable in certain circles; but on the whole the worldly, materialistic spirit of the age which causes people to ignore religion and stay away from church is more to be feared.

Taking our stand with Christ, if done in any adequate sense, is not a matter of merely an hour or a day, as one might stand with a friend while he has his picture taken, or on election day while votes are being cast for him at the polls. Standing with Christ involves a continuous temper of soul which finds expression in deeds of loyalty and love. Ordinarily standing with Him will mean connection with a church and a whole-hearted support of its work. It means that we shall, if need be, endure reviling and all manner of false reports for Christ's sake. It means a general spirit of loyalty to Christ which will find expression in every way in which loyalty needs to be expressed, as by obedience to His commands, by a defense of His claims if they are challenged, by identifying ourselves with His followers, and by a steadfast confession of our faith.

Such a taking of our stand with Christ brings

rich rewards. In addition to the spiritual graces and fruits which are made possible through Him, it means that God is on our side instead of against us. When we take our stand with Christ He takes His stand with us, and that is worth more to us than all else besides. It means that we are not left alone to fight our spiritual battles, or to face the enemies of righteousness, or to meet the problems of life. We have a Helper, who is really able to help, and to whom we can go at any time. And it means that, when we come to the end of our earthly labors, there is in store for us a crown of righteousness that fadeth not away.

When the Jews failed to take their stand with Christ, it meant destruction of their holy city and the end of their nationality. Tragic physical death and a loss of nationality are bad enough—some nations are suffering such things today. But of inestimably greater consequence is the doom of those who, because of their rejection of Christ, go out into eternal night. "Sin kills beyond the tomb." In our land we have little to fear from being overwhelmed by a foreign power, but we do need to fear him who is able to destroy both soul and body in hell. We need to be on guard against the sinister influences which would weaken our loyalty to Christ and sap our spirituality and lead to religious indifference and neglect. It makes little difference to Satan by what means his ends are achieved, just so they are achieved. Let us resist his encroachments of every kind by taking unequivocally our stand with Christ.—Selected.

CORRESPONDENCE

Grand Bank, Nfld.

Dear Brother Dow:

Please find enclosed five dollars for the Highway.

We look forward to getting the Highway, as this is about the only way we hear anything about the Lord's work from this part of His world.

Our prayer is that as the paper enters a home, it will be a great blessing to that home, and the Lord's blessing will rest on the editor as he works to get this dear paper printed.

MRS. FRED W. SOLLOWS

South Devon, N. B.

Dear Brother Dow:

Enclosed you will find money order for \$3.00 for my renewal to the Highway for two years.

I am glad for salvation that saves me, and keeps me in His will these days, and gives me bodily strength.

I am your brother in Jesus,

JOHN MITCHELL

John Wesley requested his preachers, in 1752, to sign the following covenant: "It is agreed by those whose names are underwritten, (1) That we will not listen or willingly inquire after any ill concerning each other. (2) That if we do hear any ill of each other we will not be forward to believe it. (3) That as soon as possible we will communicate what we hear by speaking or writing to the person concerned. (4) That till we have done this we will not speak or write a syllable of it, to any other person whatsoever. (5) That neither will we mention it after we have done this, to any other person. (6) That we will not make any exception to any of these rules unless we think ourselves absolutely obliged in conference so to do." This was signed by John and Charles Wesley and ten other Methodist preachers, including Rev. Edward Perronet, author of "All hail the power of Jesus' name."