

The Good Way.

DEVOTED TO THE SANCTITY OF THE HEART, THE LIFE AND THE SABBATH.

"Ask for the old paths, where is the GOOD WAY, and walk therein, and ye shall find rest for your souls."

OL. IV.

ST. JOSEPH, MISSOURI, SATURDAY, MARCH 4, 1882.

NO 9.

Repeat the Sweet Story.

Repeat the sweet story of Jesus to me,
O tell me the story once more;
Though after I've heard it each time it is told,
'Tis sweeter than ever before.

Chorus:—

'Tis sweeter, yes, sweeter each time than before.
Then tell me the story of Jesus once more.

O, tell me once more of his wonderful love,
His goodness and mercy to me;
When hopelessly lost in darkness of sin,
He found me and bade me go free.

O, tell me once more of the pardon he gives,
When sinners repent and believe.
O, tell me if ever at last one like me
Can life everlasting receive.

O, tell me once more of the land of the blest,
Where sorrow and sin never come,
Where I with my Saviour shall evermore dwell.
O, tell me of heaven, my home.

—[THE CROWN.]

FROM INDIA.

COLAR, MYSORE, INDIA,
JANUARY 16th, 1882.

Rev. J. W. Caughlan:—New year has gone never to return. I cannot realize that January 14th began my 46th year; I feel so strong and buoyant in this healthful mountain air. Bless God, for his wonderful mercies here! I have never been more busy than now, but Missionary life, like any other life, is busy or not as one elects. But January 30th is always welcomed with more interest than any natural birthday. At 1:30 a. m. January 30th 1857, I was born into the Kingdom of God. January 28 and 29th were days of deep gloom and grief; the surrounding hills, whitened a little with a light snow, and the few flitting clouds are still as clear a picture in my mind as on the 29th day of January when, at 12:30 p. m., I said to God, "I will be thine!" My convictions, under the scriptural exhortations and prayers of a fully sanctified woman, Mrs. Ruth F. Lakey, and under a prayer of Mrs. Conway, my hostess, had become insufferable. She had newly entered into the graces of sanctification through the teaching and testimony of Mrs. Lakey. There was a power attending them which I could not resist. Especially was Sister Lakey anointed with the Holy Ghost. For several years I had loved to cavil with un sanctified ministers who were characterized as jesters, but the moment I saw Mrs. Lakey enter the little church in Shanesville, Tuscarawas county, Ohio, where I was then visiting my parents, I felt a shaft of divine power penetrate my inmost soul. At this moment her eyes were not directed towards the part of the house where I was sitting. I saw a divine light in her face which struck terror into my sinful heart. She was an illustration of what Mr. Joseph denominates "solar light," before which every other force must succumb.

A few weeks after this time she and her husband came to Ragersville, where I was teaching school to hold a series of meetings. They lodged with Dr. Conway, where I stayed. On my introduction to Mrs. Lakey she at once began to question me concerning my soul's spiritual condition. She never, so far as I know, ever built approaches to one lest the mention of Christ might give them a shock. The moment she named Christ to me I felt a chill run over me and I was struck with fear. My first thought was to leave the drawing room, but I rallied, saying within myself, "I will not run like a coward." She was utterly void of flattery and mere sentiment, but with a heart aflame with divine love,

and armed with the word of God, she wielded that "Sword of the Spirit" until I submitted to Him.

On January 28th I refused to attend the services in the church, a thing which I never before neglected. In fact I was regularly at the weekly prayer meeting before. Some of the Christians began to fear a little and said, "If he would only attend the services!" but Mrs. Lakey said, "God could reach me in my study as well as in the church." She looked to First Cause, God, and left circumstances to His disposal.

Sure enough I could study no longer; the words upon the page ran into a dark line illegible to me. Every thing else looked natural. This phenomenon filled me with great fear. I began to feel the last call had come, the more so as I remembered that but two mental convictions, during the past two years, had come from God. All emotional convictions had ceased a few years before this.

On the 29th of January I went to earnest work determined to come to a final decision, but I was powerless to say, I will now be the Lord's; so at ten o'clock I said, "It will not pass one o'clock without a final decision—then it must be hell or heaven forever." Fixing upon a definite hour for a final decision was my only hope, and as indicated above, at 12:30 p. m., under an awful sense of responsibility of going to hell or heaven, I looked to God for strength and declared, "I will be thine!" My intense grief at once left me. I felt a spiritual vacuum. Satan relaxed his terrible grip on me, but I had no consciousness of God's presence. Some people might call this justification, but I had not consciously and voluntarily accepted Christ; I only surrendered to God.

In the night of this day, at 10:30 p. m., I went to my room, after a failure to find God in the church, and knelt down determined never to arise until God had pardoned my sins. Mrs. Lakey and her husband instructed me and prayed with me until 1:30 a. m., January 29th, when God shed abroad His pardoning love in my heart. It seemed to fill my entire being. Now flashed upon my mind this deep conviction, "Now for all that holiness of God." I knew my father had enjoyed perfect holiness for several years, and this now impressed me. I at once cast myself upon Christ for this "holiness of God," and light and fiery bliss filled my soul and penetrated to my finger ends, so that I lay melted before God, unable to arise or stand upon my feet for nearly half an hour, as well as I remember. All glory to God!

This entire sanctification was the result of a distinct, definite consecration for perfect holiness, made within one minute, I think, after I felt the clear joyful witness of pardon.

Before coming to India I had a brother in my charge who was fully sanctified immediately after regeneration, as I was, before rising from kneeling in prayer. These two cases are the only ones I know where entire sanctification followed so soon after justification. In the case of this brother, as in mine, there was a definite consecration and trusting for sanctification after regeneration.

Bless God for present grace and victory! Over one hundred and ten have surrendered to God since we have come to Colar Orphanage. The great majority are young women and young men. Love to all the sanctified.

S. P. JACOBS.

THE SECOND BENEFIT.

A TESTIMONY TO HOLINESS.

Dear Brother Caughlan:—

I am to-day kept indoors by a heavy rain storm. As I looked out of the window upon the falling rain and the sheets of water upon the ground, I concluded that no one would go to church to hear me preach, and the concern for my appointment being thus removed, I picked up the Beulah Songs to try and sing. As I turned the leaves I found such a sweet amen in my soul to the sentiment of the hymns, that I have concluded that as the rain keeps me from bearing testimony in the public congregation, I will do so through the GOOD WAY, as I have never given it through that channel.

My thoughts thus turn inward to myself, and backward to the experience of the past. I find within "Christ, the hope of glory;" and He is my peace, yea, "the peace of God that passeth understanding." I find His Spirit unmistakably witnessing with mine that I am a child of God; yea, a son, an heir, and a joint heir with Jesus Christ, my Lord. John says, (and I appropriate his language,) "And every man that hath this hope in him, purifieth himself." John iii. 3; and in the 9th verse, "Whosoever is born of God doth not commit sin." And again, in the 6th verse, "Whosoever abideth in him sinneth not." I pause, look outward and upward; I sit in sublime silence and awe. I realize that I am in the holy presence of the Almighty, that he sees and understands the very thoughts of my heart. I feel that the very place where I sit is made holy by his presence, and like Peter, James and John, I say, "Lord it is good for me to be here." As my thoughts turn back to myself, I remember my experience at Talmage, September 2d, when I wrestled without the camp, and I realize that Jesus then called upon me to "watch with him one hour." No human tongue can describe the experience of that hour, when the "old man" was being "crucified." It seems to me that an eternity cannot dim its realization, nor efface any part of it from my memory. May I say that during the twenty-five years of my christain experience I had looked much more to the Father than to the Son, had prayed to Him almost entirely, not fully realizing the part Jesus took in our salvation, though I did acknowledge, and fully believe, that salvation was from God through the death of our Lord Jesus Christ. But here met me in that grove my Saviour; not that my eyes saw him, for they did not, but his presence could not have been more manifest to me in that struggle, if he had stood there showing me his hands and his feet, and bidding me thrust my hand into his side. I saw my redemption, and accepted Jesus as never before.

You remember, Bro. Caughlan, when I returned to camp how I dared not, even then, say "that the blood cleansed me from all sin, and sanctified me wholly," though light and victory filled my soul, and dwelt upon my tongue. You told me as I left that you expected a "whole section of heaven would be let down upon my soul," and glory to God! I did realize it twenty-four hours after-

wards, so sweetly; and it is my experience this moment.

How true it is that spiritual things are only spiritually discerned. Six months ago I could not comprehend such testimony. I know also that very many will not understand this testimony, but praise the Lord, when this same hope is in the soul, I will be understood by the readers of the GOOD WAY.

I said my thoughts were also turned backward. In looking back "I see far down the mountain," even back over twenty-five years, "haunted by the ghosts of doubts and fears." These were unsatisfactory years; and "groaning" for rest, from which my heart now turns and in triumph exclaims: Under the shekinah! Truly saved! Washed in the blood of the Lamb? Out on the promise, and under the blood! Glory be to Jesus! Yours in Jesus,

JASPER A. SMITH.

Avilla Circuit, St. Louis Conference, February 19th.

Attention, Ladies.

The most complete and elegant stock of fancy "Dado" Window Shades, raw silk for Lambrequins and Curtains ever exhibited in this city, is now on exhibition at J. B. Brady & Co's.

A CARD FROM BRO. ALLEN.

Beloved, I feel sure that God has led me in writing the book "The Children's Bread." The principal subject matter is brotherly love, from the standpoint of purity, based on fellowship with God. The book is written especially for the holiness people, and is a love-line. I feel that it meets a much felt want in these days of, to say the least, apparent unkind thrusts at each other among many of the holiness people.

The book is 24 mo, bound in full cloth, and will contain 160 or 170 pages. Price 50 cents. All who want the book, send your order directly to me, or the GOOD WAY office. My address is Laclede, Linn county, Mo. Yours in purity,

J. H. ALLEN.

THE PROMISED PROVED.

A poor traveler called upon a certain good man named Fenneberg, to borrow three dollars; this was the whole amount of money possessed by this modern Nathaniel; but as the poor traveller asked in the name of Jesus, he lent him all he had, even to the last penny. Some time after, being in absolute want himself, he remembered the fact while at prayer, and with child-like faith and simplicity, he said: "O Lord, I have lent Thee three dollars, and Thou hast not given them back to me, though thou knowest how urgently I need them; I pray Thee to return them to me." The very same day a letter arrived containing money, which Gossner delivered to the good man with these words: "Here sir, you receive what you advanced." The letter contained two hundred dollars, which were sent to him by a rich man, at the solicitation of the poor traveller to whom he had lent his all. Fenneberg, quite overcome with surprise, said in his child-like way: "Oh, dear Lord, one cannot say a single word to Thee, without being put to shame." —Life of Pastor Gossner.

THE GOOD WAY.

A Religious Journal Advocating the Sanctity of the Heart, the Life and the Sabbath.

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OUR HOPE.

"Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand."—Romans xiv. 4.

CONTRIBUTED.

TWO WITNESSES.

FIRST TESTIMONY.

To the GOOD WAY:—As I have been strengthened by the testimony and experience of others, I feel it my duty to add mine to the list of the few who are walking in the light of sanctification. I was convicted of sin when but a child, and united with the M. E. church, but I did not receive the witness that my sins were forgiven until two years ago. I had sought for justification many times, but did not exercise the faith necessary to obtain it, and had almost become discouraged, when God sent Bro. Allen to proclaim the way of full salvation to us. I felt the workings of the Holy Spirit leading me, and by following that, I received the blessing I long had sought. I did not stop here, however, but commenced my consecration, and by the exercise of faith and prayer, I was made to realize more of the glory of God than I could have sustained. The crucifixion was severe, but oh, the blessing that followed was too glorious to describe, and too sacred for human lips to endeavor to explain to those who know not God. My whole being is permeated with a desire to save souls, especially in Chillicothe. Our band is few in numbers, but strong in faith. We meet every Sabbath afternoon, and each member seems to feel that it is good to wait upon the Lord. We are praying earnestly for a holiness meeting here.

MRS. FANNIE STEWART.

SECOND TESTIMONY.

I feel led by the Lord to send you a few words in regard to what the Lord has done for my soul, though what I say are the words of a boy, and they may be accepted or refused and injure no one. I was reared in Randolph county by Methodist parents. I tried to find pleasure in the world. I was brought to see the danger to which I was exposed by living in sin through the exhortations of J. B. and D. M. Creighton, who were my neighbors. I bless God for such praying people as led me to the Lamb of God that taketh away the sin of the world. I was converted in 1879 when alone, near a creek about one mile from home, while on my way from church; and to this day I love to sing these words:

"There is a spot to me more dear
Than native vail or mountain,
'Tis not where kindred friends abound,
Though that on earth is heaven.
But where I first my Saviour found,
And felt my sins forgiven."

I know I had peace with God, and I thought that the work was complete, but I soon found that I wanted something I had not. My nature was not wholly sanctified. Under the preaching of Brother Van Deventer I was led to seek holiness by faith, and not by growth, which I found through the blood

of Christ. I was sanctified wholly, through and through, soul and body, though I thought I must not testify to full salvation. But when I was called on to speak I couldn't say anything but "Bless God for full salvation. I know the blood does cleanse me from all sin, and sanctifies me wholly." And as long as I live I will give God the glory. Although my lot is where there is no holiness preached, I can testify to the cleansing blood and the truth of these words:

"I am so wondrously saved from sin;
Jesus so sweetly abides within.
Now Jesus saves me and keeps me clean,
Glory to his name."

Yours, saved from all sin,

H. T. RICHARDSON.

Tiff City, Mo., January 30.

"HOLINESS WILL DIE OUT."

How often we hear the expression, "Holiness will die out." Never! If you think any man can wind up this holiness movement like you wind up a ball of yarn, or sink it like you sink a piece of lead in a river, you are simply mistaken. Men have tried to overthrow it by passing a few paper resolutions in their ecclesiastical conferences; and if they could pass them long enough to reach from here to heaven, it would amount to about as much as for one man to undertake to head off the Ohio river from running down stream, or to stop a train of cars by laying a broom-straw on the railroad track.

God's Word declares, "There shall be an handful of corn in the earth upon the tops of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth."—Psa. 72:16. And many of God's holy ones are trusting in the arm that is moving the universe, and are shaking down their fruit all over the land, and thousands are eating bread from the tree of life, and their souls are sanctified. And again we read, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt, nor destroy in all my holy mountain."—Isaiah 65:25. Hallelujah to our God.

Whenever men can usurp the throne of God, or out-rival divine Omnipotence they can crush out holiness. For "in that day shall there be upon the bells (or bridles) of the horses, holiness to the Lord"; and the pots in the Lord's house shall be like the bowls before the altar."—Zech. 14:20.

"And the merchandise and her hire shall be holiness to the Lord. It shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord to eat sufficiently and for durable clothing."—Isaiah 23:18.

E. F. SNYDER.

Clay Center, Kansas.

We have heard of some who claimed that they were called into the evangelistic work, but had to abandon it or suffer. We think this is a mistake. If God really calls, He furnishes supplies. "Who goeth a warfare any time at his own charges?" If God calls, the supply may be scant, (perhaps to try our faith) but it will supply our "need." The supply is often meagre, this, too, we have felt, perhaps that we may "know how to be abased." But God will make us "to abound," if we continue patient in well doing. We speak from experience and can say with the apostle, "I know how to be abased, and I know how to abound; everywhere and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need." While we cannot justify the niggardliness of many who ought to open their hearts and purses to the work of the Lord, we do justify the call and providence of God.

A WORD FROM BRO. HANEY.

As to matter, manner and spirit, in the holiness work; I am persuaded we have much to learn. We all profess to be closely led by the Holy Spirit, and yet we largely teach according to the mould of our own spirit. Those of us who are naturally of kindly, winning disposition, generally mark our gospel with that mould; and those of us who are fierce, positive, nervous and stiff-willed, generally tincture our gospel accordingly. How much of *us*, and how much of *Christ* goes into our winning, pleading, kindly ways, and how much of each into our positive teaching and the fierceness of our manner and denunciations, are questions which I am keeping before the Lord, so far as my own ministry is concerned. There is real compromise on the one side, and over-acting on the other. I am seeking to be and do just my Heavenly Father's will. I see I have come short, I see I have over-acted, but if I ever compromised God's truth or ever came short of following clear convictions in one instance to please men, I am wholly unconscious of it. What we are to speak or write concerning the faults or sins of Church and Ministers, is a question of tremendous import. How much of our denunciations are of God, and how much really comes from a wicked spirit, are questions which must be studied and laid more fully at Jesus feet.

Knoxville, Iowa, February 13.

SYNOPSIS OF A SERMON.

BY T. J. BRYANT.

For the information of my people many of whom honestly think that the doctrine of holiness as taught in the present holiness revival is a new doctrine, I preached to them in substance as follows:

There are four prominent theories held in regard to the doctrine of entire sanctification in these United States. First, the Catholic theory, that teaches that after regeneration the soul is to be further purified by works of supererogation on this side of death or the fires of purgatory on the other. Second, the Zinzendorfian, that the whole work is wrought in conversion, and that a man thence forward is never more or less holy. Third, the Calvinistic, that teaches that sanctification is begun in regeneration and is gradually carried forward all through life, and is only completed at death. Fourth, the Wesleyan, that teaches that it is begun in regeneration and may be completed anytime after regeneration prior to death, when ever the soul sees its privilege and duty by a complete consecration or *dedication* to God, and a comprehensive faith in the cleansing efficacy and atoning merit of the shed blood and sacrificial offering of the Lord Jesus Christ.

First, we call attention to the fact that the epistles were written to churches who were made up of converted persons 1 Cor. i: 2. "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Rom. i: 7-8, To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace, from God our Father and the Lord Jesus Christ. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 1 Thess. i: 1-9 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father, and in the Lord Jesus Christ: Grace be unto you, and peace,

from God our Father, and the Lord Jesus Christ. We give thanks to God a ways for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God our father; knowing, brethren beloved your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were examples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad: so that we need not to speak anything. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;"

Second, by conversion we are brought as a branch into Jesus Christ, the true vine, and anyone who is in Christ is a converted person. Paul says, (II. Cor. 5: xvii) "Therefore if any man be in Christ Jesus he is a new creature."

Third, when we are first brought into any state of grace we are babes in that state of grace, and are to grow and mature therein. These Corinthian christians at the time Paul wrote this first epistle to them were babes in Christ.—I. Cor. 3: 1. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ."

Fourth, these babes in Christ were carnal and needed to be purified from their carnality.—I. Cor. 3: ii-iii. "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" Hence, Paul urges them to purge out the carnality, which is the "old leaven" of malice and wickedness. I. Cor. 5: vii-viii. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." That this further work of grace was uniformly recognized as a necessity is proved, secondly, from the fact that Paul urges these christians at Rome, of whose faith and piety he speaks in the seventh and eighth verses of the first chapter, to consecrate or devote themselves fully to God, in the first verse of the twelfth chapter. It is thought and contended by some that this consecration and devotion has to be and is made before an individual is or can be converted.

This is a mistake. No man can consecrate himself to God to or even in the act of conversion, taking that term in its broadest sense. Consecration in a religious sense, is setting apart a person or thing to a religious or sacred use. If you will, examine the original law on the subject: Leviticus 22:xxiv. "Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land."

One of the reasons why there were such terrible anathemas pronounced against the Jews in Malachi's day was because of the disregard of this law. Mal. 1: vii-viii. "Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say

the table of the Lord is contemptible. And if ye offer the blind for sacrifice, is not evil? and if ye offer the lame and the dumb, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person?" Before conversion we were dead. Paul says, Ephesians 2: i.-v. "And you hath he quickened, who were dead in trespasses and in sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God who is rich in mercy, for his great love wherewith he loved us: Even when we were dead in sins, hath quickened us together with Christ." Isaiah fiftieth describes the moral condition of the sinner until after his conversion. Isaiah 1: v.-vi. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." Hence it is that Paul exhorts, Romans 6: xii. "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

You see here that Paul recognizes the fact while we are dead in sin that we cannot make an acceptable offering to God; but when made alive then we are to offer our bodies, or "members as instruments of righteousness unto God," and this explains: Romans 12: 1. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." There are two points in this: First, it must be a living sacrifice. Second, it must be a whole sacrifice, or, as Paul expresses it, "even as Christ also loved the church, and gave himself for it, That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." To the church at Thessalonica of whom as we have seen, he speaks so highly, in the fourth chapter, first to seventh verses, he says: "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness." Hence in the fifth chapter, 33d and 24th verses, he prays and promises: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

We have already shown you that to be in Christ Jesus is to be "a new creature." Now let us turn to John 15: 1, 2. "I am the true vine, and my father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he

purgeth it, that it may bring forth more fruit. Here you will notice that it is said that "every branch that beareth fruit he purgeth it." In the fourth verse it is said: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." Webster defines "purge" to be, or mean, "to cleanse, to purify; to separate by carrying off a foreign substance." Sin is a foreign substance that was imposed upon the progenitors of the race, and by them entailed upon us through posterity.

Fourth, Let us turn to and see how the Discipline of the M. E. Church agrees with and conforms to these bible teachings. p. 181, ¶493. "Do you in the presence of God and of this congregation renew the solemn promise contained in the baptismal covenant (p. 275 ¶492 ques. 1,2,3,4) ratifying and confirming the same, and acknowledging yourselves bound to observe and keep that covenant? 2, Have you saving faith in the Lord Jesus Christ?" It will be seen from the foregoing that the Church is careful to take no one into full connection who does not profess to have saving faith in Christ. The Church is so careful on, and particular about this point before any one can be licensed to preach that they must re-profess conversion. Page 79, ¶102, "In order to try those who profess to be moved by the Holy Ghost to preach, let the following questions be asked them: Do they know God as a pardoning God? Have they the love of God abiding in them?" Certainly there can be no doubt that the foregoing means are you converted. With this fixed in the mind, let us see what the Discipline teaches and the Church requires as to faith in, and obligation of all who are ordained as deacons, to teach and preach to the people a second further distinct work of grace, to be sought for as conversion was. Page 101, ¶152, "1, Have you faith in Christ? 2, Are you going on to perfection? 3, Do you expect to be made perfect in love in this life? 4, Are you earnestly striving after it?"

This is a discovery that the Wesleys made after eight years of search and study. Dis, p. 3: "In 1729, two young men in England reading the Bible saw that they could not be saved without holiness, following after it, they saw likewise that men are justified before they are sanctified." Every Bishop of the M. E. Church has his name attached to this solemn statement of their judgment on p. 4. "We believe that God's design in raising up the Methodist Episcopal Church in America was to reform the continent and spread scriptural holiness over these lands."

An examination will convince us that our Hymn Book, in the arrangement of subject and teaching of hymns, is in accord with the Bible and Discipline in the vital point of theology and experience. We commence with the arrangement of subjects: First, The sinner's lost condition, from the 302d hymn to the 312th. Second, Promises of the Gospel, 313 to 334. Third, Warning and invitation, 335 to 376. Fourth, Repentance, 377 to 417. Fifth, Justification, regeneration and adoption, 418 to 455. Sixth, Consecration, 456 to 475. Seventh, Sanctification and christian growth, 476 to 545.

The hymns themselves teach the necessity for a double work of grace; to illustrate, take the first verse of the 415th hymn:

"Rock of Ages cleft for me,
Let me hide myself in thee.
Let the water and the blood,
From thy wounded side which flowed,
Be of sin a double cure,
Save from wrath, (2d) and make me pure.

The 518th hymn represents the vital christian struggling for it:

O that in me the sacred fire
Might no more begin to glow;
Burn up the dross of base desire
And make the mountains flow.

O that from heaven it now might fall
And all my sins consume;
Come, Holy Ghost, for thee I call,
Spirit of burning, come.

Refining fire go through my heart,
Illuminate my soul;
Scatter thy life thro' every part
And sanctify the whole."

The 486th hymn teaches it as a double work, in the second verse:

"Speak the second time, be clean;
Take away my inbred sin.
Every stumbling block remove;
Cast it out by perfect love."

The 491st hymn, second verse, teaches the same:

"Breathe O breathe thy loving spirit
Into every troubled breast
Let us all in thee inherit,
Let us find the second rest,
Take away our bent to sinning,
Alpha and Omega be.
End of faith as its beginning,
Set our hearts at liberty."

Wesley teaches, Wesley's Works, vol. 2, page 223, ¶12. "This premised, to throw all the light we can on this most interesting subject. I will simply relate what I have myself seen in the course of many years. Four or five and forty years ago, when I had no distinct views of what the apostle meant by exhorting us to leave the principles of the doctrine of Christ and go on to perfection," two or three persons in London whom I knew to be sincere, desired to give me an account of their experience. It appeared exceedingly strange, being different to anything I had heard before; but exactly to agree with the preceding account of entire sanctification. * * A few years after I desired all those in London, who made the same profession, to come to me all at the Foundry, that I might be thoroughly satisfied. * * When we met first, one of us and then the other, asked them the most searching questions we could devise. They answered every one of them without hesitation, and with the utmost simplicity, so that we were fully persuaded that they did not deceive themselves. In the years 1759 to 1762 their numbers multiplied exceedingly. * * Not trusting to the testimony of others I carefully examined the most of these myself, and in London alone I found 652 members of our society who were exceeding clear in their experience, and of whose testimony I could see no reason to doubt. I believe that no year has passed since that time wherein God has not wrought the same work in many others, * * and every one of these * * have declared that this deliverance from sin was instantaneous. * * Had half of these, or one-third, or one in twenty, declared that it was gradually wrought in them, I should have believed it with regard to them. * * But I have not found in so long a space of time, a single person speaking thus; all who believe they are sanctified declare with one voice that the change was wrought in a moment." Mr. Wesley introduces the above with this paragraph: "Permit me * * to add one thing more: Be the change instantaneous or gradual, see that you never rest until it is wrought in your own soul, if you desire to dwell with God in glory."

Four negative limitations to the revelations of the Holy Spirit in the human soul:

1. They must not be repugnant to the divine endowment of reason;
2. The Spirit's inward utterances are never contrary to his declarations in the Holy Scriptures.
3. The Holy Spirit can never antagonize our moral intuition, or in plainer terms, impel us to do what we know to be wrong.
4. The Holy Spirit never utters a word nor prompts to an act derogatory to Christ.—Steele.

One man or woman, filled with the Holy Spirit, will do more good in the world than a hundred churches without it.

ANNOUNCEMENTS.

When you order your paper changed please mention the office from which you received it formerly, and the one to which you wish it changed. tf

Please announce through the Good WAY, that the S. R. D. H. A., will hold its next meeting, Friday evening, at 2:30 O'clock, before the 2d Sunday in May; at the Old Mt. Prairie Church, Monroe Co., Mo., D. V.

tf. B. R. REYNOLDS.

Please publish our next convention to be held at Avilla, beginning Friday night, 24th of Feb., and continuing through Saturday and Sunday. Come ye blood washed, praying and trusting for an abundant outpouring of the Spirit. There will be entertainment for all among the liberal hearted.—Heb., xiii: 1, 2. The work of the Spirit is still more and more manifest in the saving of souls in our midst. Will Good WAY readers pray for us, here in the south west. Your sister saved.

ESTHER MURRAY.

Carthage, Mo., Feb., 6th, 1882. tf.

Please announce through the Good WAY that we want all the holiness workers in Nodaway county to meet at the Bloomfield school house, six miles north of Maryville, and three miles south of Pickering, on the 11th day of March, for the purpose of organizing a County Holiness Association; feeling that such will be for the glory of God and the advancement of his cause. We want your presence on that occasion. Please let me hear from you at your earliest convenience. Your brother, saved.

Maryville, Mo. tf

TAKE NOTICE.

The meeting for the organization of the Pike Co., Mo., Holiness association will be held Saturday and Sunday, March 4th and 5th, at bro. B. E. Ford's residence, near Frankford, Mo., neighborhood, old camp-ground. First meeting 11, A. M., Saturday.

HARRY MAY.

Two years before Alfred Cookman swept through the gates, he bore testimony: "I, Alfred Cookman, am washed in the blood of the Lamb."

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THE GOOD WAY.

J. W. CAUGHLAN, Editor.

An undenominational inter-denominational holiness journal, published weekly by the SOUTHWESTERN HOLINESS ASSOCIATION; holding forth the word of life on the line of Pardon for the Penitent and Entire Sanctification for the Believer. It insists on inward and outward holiness, and pleads for the Sanctity of the Christian Sabbath; its voice will constantly be lifted against the removal of the ancient landmarks; and in favor of pure and primitive godliness.

A. M. Kiergan, Financial Agent, Chillicothe Missouri.

Let all subscriptions for the paper and all money for the same be sent direct to this office. Let all money orders and checks be made payable to J. W. Coughlan, omitting Rev.

SUBSCRIPTION PRICE.

One year, \$1.25; six months, 65 cents; three months, 35 cents; in clubs of ten or over, \$1.00.

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HOLINESS UNTO THE LORD.

OUR FAITH.

"The Lord hath taken away thy judgments, He hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more."—Zeph. iii. 15.

We need what you owe us very badly just now. Please send it in.

SOUTHWESTERN HOLINESS ASSOCIATION TRACT FUND.

The Association asks for funds to publish tracts for gratuitous distribution. Please send on what you will contribute. Those who desire tracts for distribution, will please send in their names.

Total hitherto received, 1882 \$2.40
Mrs. F. M. R. Keithly, .75

To send the GOOD WAY to Missionaries—
Amount hitherto reported for 1882. \$.25

TO SEND THE GOOD WAY TO THE POOR

Amount hitherto reported \$16.00
James M. Rose, 5.00

CLUB RATES.

Good Way per year,	\$1.25
Stam. & Home. Sur. 2.15, with G.W. 3.20	
Way of Holiness, 1.00, "	2.00
Ad. of Bb. Holiness, 1.00, "	2.00
Banner of Holiness, 1.50, "	2.50
Highway, 1.00, "	2.00
Journ. of Agricult'r, 1.00, "	1.75

Love is sufficient for all demands, and love is the fulfilling of the law.

The weekly *Post Dispatch*, published in St. Louis, is one of the cheapest weeklies in the west. Those who want a secular paper will do well to read the prospectus published in this issue. It will be found on our eighth page.

When you read the request for prayers don't fail to go before God, exercising all the faith you can in behalf of the sufferers who ask you to pray for them. So doing we fulfill the law of Christ, by bearing one another's burdens.

Our campmeeting programme for 1882 is still under advisement. We are open for applications. Have no positive engagements as yet, but will make arrangements soon. We shall spend part of the summer in South Missouri; probably in new fields.

We have always found it an exceedingly easy task to counsel people how they should live and act in certain emergencies, but have not been able at all times to exercise to our own satisfaction that kind wisdom, when in like circumstances, tempted, bewildered and tried.

Where is Bro. J. B. Williams? We have written him at Eureka Springs, Ark., and have no answer. What has become of him, is he still laid up with lameness, or has he retired, or what is the difficulty? We wait to hear. Write us Bro., or else get a friend to do so if you cannot.

A clean heart and a clean life go together.

Christ overcame the world, and faith in Him enables us, likewise, to overcome the world.

The Methodist Book Committee has decided to discontinue the Book Concern at Atlanta, Ga., on account of the losses incurred in its maintenance.

The daily price paid for intoxicating drinks in New York is estimated at \$270,000. There is said to be an alarming increase of drunkenness among women.

A little boy, who was in the habit of saying his prayers before going to bed, asked his mother: "Mamma, how long will it be before I'm big enough to quit saying my prayers? You never say yours, do you?"

"Unity of the Holiness Faith, or the Denominations Committed to Holiness," by Rev. Isiah Reid. Price, 2 cents or 10 cents per dozen. A good and very useful tract for general circulation; send for it. Published at *The Highway Office*.

A dancing teacher at Williamsport, Pa., went to a revival meeting and was converted. At the next meeting of his dancing class he informed his pupils of the change which had taken place in his mind, and told them that he would no longer be happy in teaching them how to dance. Thereupon they disbanded.

"Why should it be thought a thing incredible with you that God should raise the dead?" And why should it be thought a thing incredible that God should heal the sick? It is written that "Himself took our infirmities and bore our sicknesses." And again, "the prayer of faith shall save the sick." Is it not, rather, incredible that they should claim to be Christians who think that the word of God has been repealed, and that its author has changed?"

The church, to day, is burdened with a regard to worldly propriety. Divine life, fervor, God-power and usefulness are sacrificed on the altar of worldly propriety. There was not much propriety on the day of Pentecost, but a vast amount of divine power, that cut the cords of all proprieties and made fishermen and publicans flames of fire and centers of power. May the Lord give us less propriety, (so called) and more power of the same kind.

That "Open Letter to J. P. Brooks" is by a lover of the cause, of holiness, but we are sure the writer is not so circumspect as to comprehend all things in the situation, as if differently circumspect. Neither Bro. Brooks nor his friends claim that his course has always been the wisest, or that he has made no mistakes; but that he has been needlessly pursued and hunted because he has taken upon him to call back the bride of Christ to the old paths, is certain. That he has something to learn as to the best methods to promote the work of God, and that we all have very, very much to learn on this line, is admitted. Yes, certain! The special advocates of holiness, the special friends of holiness and the holiness work, have something also to learn from this divine testimony: "With long suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace."

Meanwhile let us all pray that God may wonderfully aid Bro. B., and give to us all a complete measure of divine love, and the needed wisdom to do his work aright.

—A complete assortment of Lace and Raw Silk Curtains just received at J. B. Brady & Co's.

THE INCREASE OF CHRIST.

The command of God by the apostle is, "covet earnestly the best gifts," and many obey in so far as deep desires are concerned, but fail to obtain the coveted gifts, because ignorant of the divine plan of manifesting the glory and superior power of holiness. Many who ask for greater grace and spiritual gifts, expect by such grace and gifts to be shot up like a rocket into a higher plane of life, and

"Walk in Heaven's own light
Above the world and sin."

But when we pray for grace and Christ-likeness, and receive an increase of temptation, trials or persecution, we are apt to be disappointed: Perhaps become unbelieving because a preconceived notion of how our prayer ought to be answered, has not been met. Most likely a prayer for more grace will first be answered by temptations, sore trials or heavy persecution. Jesus, our exemplar, was not a hot-bed development, but a root out of dry ground. He developed amid fierce temptation, fiery trials and abounding persecutions. And his grace and power was manifest in his superiority over sin and its assaults. Do not, therefore, when praying and believing for an increase of grace, expect the prayer to be answered by a translation to heaven, or something equivalent to it, or to be transmuted into stone so as to be insensible to the assaults of evil. Look for strength to overcome evil, and power to love those that persecute and despitefully use you. This is more in accord with the divine plan. The increase of Christ-likeness, on this line, will be abundant. Candidates for divine honors are candidates for trial and suffering. The Captain of our salvation was made perfect through suffering; those who want the God-power must have the accompanying conditions which prove that power.

The revival services conducted by the Rev. Thomas Harrison in Cincinnati appear to be attended with a deeper feeling of solemnity than were those held by him in Brooklyn. At the opening of the meetings in St. Paul's Church Cincinnati, says a reporter, "although aisles and lobbies are thronged to suffocation with those who remain standing all the evening, there is no jostle, no talking, no noise; but a deathlike stillness. When the meetings are drawing to a close, no persons leave the house. The audience seems transfixed. Not a trifle is seen. Not a sound is heard among the people, but all intently gaze on the youthful evangelist and the crowded altar.

"O, he makes a 'hobby' of holiness! it is his talk morning, noon and night." Does he, indeed? Well that, perhaps, was what God meant when he said, "be ye holy in all manner of conversation." "The aged women, likewise, that they may be in behavior as becometh holiness, not false accusers, teachers of good things." That when they talk, let it not be in accusing others, but teachers of holiness and good things comprehended therein. The fact is, the Bible makes a hobby of holiness, and if we undertake to live Bible lives we too must make it a hobby, as, of course, it may be to carnal professors.

The Cincinnati *Gazette*, having been challenged by a liquor-dealer for asserting that 75 per cent. of the crime in that city is attributable to liquor, has made a careful investigation, and finds from the public records that it fell short in its charge, as 1,938 of 2,376 crimes committed in the last three months of 1881, or 81 per cent., were caused by liquor. —*Exchange*.

AN OPEN LETTER.

Rev. J. P. Brooks:—Most heartily dear brother, do I respond to your request for prayer that you "may act an feel right" in your coming trial, for her is where I fear you and others have failed in the past—not because your heart is wrong towards God, but because your own experience, perhaps your own full and ready obedience to God has caused you to utterly fail to comprehend the difficulties of others.

Let me tell you something of my own experience which, in some of its phases, is, doubtless, that of thousands in the church, both ministers and laity.

I sought pardon at the age of fifteen, and my pastor must have had this blessed experience, because, I remember, he asked his class of "student converts" to pledge themselves to ask for a "clean heart" till they received it. Like a child I gave my pledge but knew not what it meant, and for years forgot it. When at last I began to hear about holiness my ignorance, and the "remains of the carnal mind" from which I had not been cleansed aroused my prejudice and caused me to oppose it with scorn.

Another step and I come to understand the doctrine theoretically, and believe it heartily; but the very fact that I was living a happy active Christian life, and that this new faith required some sacrifices which I was not prepared to make, led me to say, partly in willfulness and wholly in ignorance of the awful result: I will not have it! Then came darkness; sin and spiritual blindness followed until I could not see the truth, and rejected much that I had believed. I criticised and despised "holiness people." I would not read what they wrote. I misunderstood everything! Yet all this time I meant to be a Christian: I fought an awful battle with Satan, and vanquished on every side, could only cry to God to spare me from perdition until I could escape my chains, and, wretched as I was, the church and world looked on me as a fair, average Christian.

Ah, my brother, this was no time for anathemas, no time for such words as are too often written or spoken by those who follow Him whose "Banner over us is Love." It was a time for sympathy and prayers, and the dear Lord, when he saw that I was ready, put it into the hearts of my friends, to whom he had revealed himself, to write to me, to pray for me and do, though they knew it not, just what I needed.

"Then He inclined unto me and heard my cry. He brought me out of a horrible pit, and He hath put a new song in my mouth, even praise unto God." For nearly ten years I have walked in the light, but I can never forget the past years of ignorance and darkness, and my sympathy for others makes every harsh word concerning individuals or the church hurt like a personal wound. If you, and other writers for the *Banner* and occasionally one for the *Good Way*, could see this as I see it, you would appear not as Defendant, but as a penitent saying: Not in malice, but in my ignorance of human hearts and my zeal for the master I have hardened where I would melt, and wounded where I would heal. May God and the church forgive. M. M. H.

—A holiness meeting will be commenced in Lawson, Saturday, March 25th. All lovers of the cause are asked to pray for its success.

An attack, culminating in a serious riot, was made by a mob upon the "Salvation Army" while parading in the streets of Reading, England. The magistrates have advised the Army to abandon their processions, but they refuse.

TIDINGS OF THE WORK.

—Dr. Blosser writes that they are about to have a meeting at Macon, Mo.

—You are requested to call and examine the late novelties in Window Shades, Carpets, Oil Cloths and Matting, at J. B. Brady & Co's.

—Brother Aura Smith is at work five miles north of Macon, Mo., which point is his present post office. He says, "congregations and interest good."

—Read the announcement of a holiness convention, for Nodaway county, on the third page. It is to be held at Bloomfield School House, near Pickering, Mo.

—Brother J. H. Allen and wife left Avilla, Mo., for their home in North Missouri, February 27th. We have heard several times they were having victory and that is the sum of the reports.

—Do you want J. H. Allen's new book—"The Children's Bread, or Divine Love Manifest in and through Earthen Vessels. A Book for the Holy People." Price 30 cents. Order it from him at Laclede, Mo., or from this office. tf.

—We are requested to announce a meeting at Barns' Hall, Macon, Mo., beginning March 2d. Our readers are requested to pray for its success. The workers are J. W. Blosser, J. S. Ledford, T. W. Bowlen, Harry May, and D. M. Smashey.

—Brother and Sister Bean are at Augusta, Kan. Sister B. writes, February 15th: "The work is going on in the strength of God. We want to organize an auxiliary holiness association. There are two neighborhoods that want to join so they can transact business, appoint a committee and have a camp meeting. Good interest. Eight professions, and one sanctified up to date. One converted last night. Your sister washed white in the sanctifying blood of Jesus.

M. E. BEAN.

—I have been thinking for some time that I would write you. I have just closed a meeting at Maryville, and had fifty-nine accessions to the church. The church greatly revived. More spiritual life and power than we have seen at any time in the three years we have been at this place. Some of our people are earnestly seeking, as I believe, a clean heart. My testimony is that the very God of peace sanctifies me wholly.

H. C. BOLEN.

Maryville, Mo., February 23.

—Brother M. L. Haney is still at Knoxville, Iowa. He writes: "The of our Jesus abound with you and yours. Have not heard from you of late, nor seen the paper. Trust God is with you every moment. Amen! We are having a blessed service in Knoxville. Souls saved every day, and many now seeking. Above fifty have confessed Christ in pardon and holiness in the past two weeks. The pastor is seeking, but does not claim the experience. I hope the editor and readers of the GOOD WAY will keep praying for me. Christ is all glorious. Yours in holy fellowship,

M. L. HANEY.

—"O sing unto the Lord a new song, for he hath done marvelous things; His right hand, and His holy arm, hath gotten him the victory." Hallelujah to our King forever! "Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." I feel like praising God continually for the blessed work he has wrought at this place. Seventy-one souls all saved in two weeks "All glory to Jesus." Amen, and amen! Among the number saved were two school teachers, and the next day's school was opened by prayer and read-

ing of the word. One young girl only fourteen years of age told me she led in prayer around the family altar. I like the type of conversion where holiness is taught, as it seems at once to set the saved at work for Jesus. The young converts were a great help in the meeting in leading many to the altar. A large number of young men and women were saved, besides the heads of families. Thirty nine united with the church, and a number more expect to. The pastor says his flock has been much strengthened and blessed. I go from here to Lineville, to tell the "old, old story;" pray for our meeting there. The pastor, W. E. Brady, resides there, has been laboring at these two points for nearly three years, and, in justice to him, I must say that I did not find a dead church at Clio. "Holiness unto the Lord forever!" M. B. SLINGERLAND.

Clio, Iowa, Feb. 20th.

—I wish to say to the readers of the GOOD WAY that I commenced a meeting at Plymouth the Saturday evening before the fourth Sabbath in January, which lasted twelve days. I never began a meeting with so great faith. I was received very cordially and had great liberty, and the Lord wonderfully blessed his children, and the church was revived. I think I never attended a meeting that did me so much good. Wonderful light was given to the Lord's little one's. Every inch of ground was contested by the enemy, but in spite of all opposition we had a good meeting. There was deep conviction, but they did not yield. One came into the full light of holiness, and another claimed it by faith. My wife sent for me, she being sick, and I had to close the meeting. I was at home a week, and then went back and held two meetings. I will never forget the friendly greeting I received from the brethren and sisters. My prayer is for the Lord to save the people about Plymouth. Your brother, saved and sanctified. ISAAC SINCLAIR.

Avalon, Mo., February 18th.

I want to give my testimony to the GOOD WAY. Almost three months since we came to Kansas, and glory to Jesus, victory has been ours all the way along, through Jesus our King. We are waiting for the train to carry us back to Clifton Hill, Mo., which will be our post office address till further notice. The Lord sweetly surprised us to-day in permitting us to be at the band meeting at Sister Cooper's, of this city. Bro. Leary of Fairview, who brought us to town, gave a very free talk, and also Brother Stamp, the Free Methodist preacher of this place. Bless the Lord, every saved soul was free to give God glory for His cleansing blood and keeping power. All glory to the Lamb! He sanctifies me wholly. ZUDIE L. DUNCAN.

—I feel led to write to the GOOD WAY and give part of my experience. I was converted nine years ago. I lived up to all the light I had for about a year and a half, and after that time I was on the mountain top, and then in the valley. I was taught that we could not live without sinning. I knew that I did not live up to my duty, but the tempter would say, "you are just as good as the rest." I was raised up in the Christian church, and that is my home to-day. I was sanctified over two years ago. I am convinced that I have to sing for Jesus. I have warded it off a long time, but by the help of God I intend to obey. Yours saved in Christ. W. A. CLEMENT.

Mexico, Mo., February 27th.

—The Linn County Holiness association met on the 21st of January, and appointed a camp meeting committee, which met at the Hackler school house on the 9th of February, and voted for two meetings; one for the east part of

the county, on the Vernon camp ground to commence on the 22d of August, Bro. A. W. Taylor to have charge and the privilege to choose his helpers. The western part of the county will select their own place, time, and workers. The next meeting of the Association will be held at the Swede Church, six miles north of Bucklin, the 1st and 2d of April. C. JACKSON, Sec'y.

EXTRACT FROM "THE BREAD OF LIFE."

BY J. H. ALLEN.

I am satisfied that no soul gets the true light on the Songs of Solomon until he is sanctified wholly; and as the result of being thus purified has pure, sweet, perfect love, the real white-hot kind, scattered broadcast over and into his heart by the Holy Ghost, and has such oneness and profound fellowship with God that he will realize the loving pair there spoken of is himself, and Jesus the Lord from heaven. I hold this as true, because I cannot think that the Holy Ghost would send out to a sin cursed and perishing world, as the inspired Word of God, having claims as a means of salvation, a detailed account of any mere human love affair. Again, there are expressions in other parts of the Word similar to those, and in harmony with them, that cannot have any possible reference to human love. The prophet Isaiah exclaims, "Now will I sing to my well-beloved a song touching his vineyard." In Jeremiah the Lord uses the expressions, "my dearly beloved," and "the dearly beloved of my soul." And in harmony with these comes the following: "I have likened the daughter of Zion to a comely and delicate woman."—*Jeremiah*, vi. : 2. "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing"—*Zeph.* iii : 17. Here is wondrous joy for the saved and loving; yea, joy so deep, so profound, and with such satisfaction to himself and the object of his love, that his beloved can rest—gladly, happily rest—in the assurance of that love. O, soul-delighting, enchanting, enrapturing bliss; the Almighty God rejoicing over a loving mortal, even with joy and singing!

Again, the Holy Ghost by the mouth of David pleads: "Deliver my soul from the sword; my darling from the power of the dog." "Rescue my soul from their destructions, my darling from the lions." He not only prays for the rescue and deliverance of his soul, but also that his darling may be rescued and delivered. The marginal reading for the word "darling," in both places, is "only one." Thus his darling, his only one, can be none other than the precious Jesus, for he says, "Whom have I in heaven but thee? and there is none upon earth I desire beside thee."

"Perfect love is love diffused through our whole being. Every other emotion of the heart is tinged with it, and pervaded by it; it is the warp and the woof of every other feeling. The life of such a soul is bound up in the same bundle of life with the Lord its God." And we may add, bound up in the same bundle of love with its God. God wants to tie us up to love—to himself, for He is love. Is it any wonder that the glad soul in this "bond of perfectness" should exclaim with all the confidence that purity gives, "I am my beloved's and he is mine."

—An elegant selection of Ebony, Walnut and Brass Cornice Poles, at J. B. Brady & Co's.

Two years before Alfred Cookman swept through the gates, he bore testimony: "I, Alfred Cookman, am washed in the blood of the Lamb."

AN ILLUSTRATION.

"Put Thou my tears into a bottle," is the touching prayer of the Psalmist. He who notes the sparrow's fall will not overlook the eyes that weep. The Psalmist probably alludes to a custom which still prevails in Persia, as of old. They bottle up their tears in the following manner: As the mourners are sitting around and weeping, the master of ceremonies presents each one with a piece of cotton-wool, with which he wipes off his tears. This cotton is afterwards squeezed into a bottle, and the tears are preserved as a powerful and efficacious remedy for reviving a dying man, after every other means have failed. It is also used as a charm against evil influences. The practice alluded to was once universal, as it is found by the tear bottles in almost every ancient tomb; for the ancients burned them with their dead as a proof of their affection. There is a land where all tears shall be wiped away. Reader, are you going thither? —*Set.*

—Good news comes from the meeting at Middletown, Montgomery co., Mo. just as we go to press, One hundred and thirty saved. Full report next week.

—"God preferred to have powers and not things only; because he loves character; and apart from this, cares not for all the mere things that can be piled in the infinitude of space itself, even though they be diamonds; because, in bestowing on a creature the perilous capacity of character, he bestows the highest nobility of being and well-being; a capacity to know, to love, to enjoy, to be consciously great and blessed in the participation of his own divinity and character. For if all the orbs of heaven were so many solid Kohinoors (the name of next to the largest diamond known), glittering eternally in the sun, what were they, even to themselves or to him? Or, if they should roll eternally, undisturbed in the balance of their attractions, what were they to each other? Is it any impeachment of God that he did not care to reign over an empire of stones? If he has deliberately chosen a kind of empire not to be ruled by force, if he has deliberately set his children beyond that kind of control, that they may be governed by truth, reason, love, want, fear, and the like, acting through their consent; if we find them able to act even against the will of God, as stones and vegetables can not, what more is necessary to vindicate his goodness, than to suggest that he has given them, possibly, a capacity to break allegiance, in order that there may be a meaning and a glory in allegiance, when they choose it?"—*Horace Bushnell.*

CHILDREN.

No other class touches the cords of so tender a concern as do the children. What issues hang on a child's life! In the palm of the tender little hand is carried a mother's heart, a father's hopes. If the child misses the path of honor and falls into evil ways, and grows up to an evil youth, a mother's heart will go down to the grave with sorrow. What a path the child's tender feet has to tread! Through what snares, through what experiences of evil, through what perilous companionships its life must run! Who that reflects on the hopes and fears bond up with every child's life, the possibilities, alike dread and splendid, that over-shadow it, but has his heart stirred with a deep and pathetic longing to do something to rescue tender lives from the touch of harm.

DO NOT RESIST GOD.

You perceive, by the light of God, in the depth of conscience, what grace demands of you, but you resist Him. Hence your distress. You begin to say within, it is impossible for me to undertake to do what is required of me; this is a temptation to despair. Despair as much as you please of self, but never of God. He is all good and all powerful, and will grant you according to your faith. If you will believe all things, all things shall be yours, and you shall remove mountains. If you believe nothing, you shall have nothing, but you alone will be to blame. Look at Abraham, who hoped against every rational hope! Look at Mary, also, who, when the most incredible thing in the world was proposed to her, did, not hesitate, but exclaimed: "be it unto me according to thy word." Open then your heart. How can grace find room in so straitened a heart? All that you have to do is to rest in the teachable spirit of faith, and no longer listen to self. And those things which seemed the greatest difficulties will be insensibly smoothed away.—*Madam Guyon.*

PLEASE FORGIVE.

A ten-year-old boy, whose legs were recently cut off by a train of cars at Dubuque, was too plucky to make any fuss over the accident. When the little fellow was taken home his legs hung limp, but he did not complain. Not a tear stood in his eyes, but the tender look he gave to those who stood by his side told plainly that he was suffering great agony. After the doctor dressed his wounds he called his parents, sisters, and brothers to his bedside, kissed one and all farewell, and left a tear upon their cheeks. A second time he called his mother to his side, placed his little arms about her neck, and said, "Mother, I am going to die in a few minutes. Please forgive me for not minding you." With this the little boy fell back; and as the mother said, "Yes, my angel," and took another look at his face, she found him dead and beyond all pain and suffering.

IF IT IS TRUE.

An infidel said: "There is one thing that mars all the pleasures of my life." "Indeed!" replied his friend, "what is that?"

He answered: "I am afraid the Bible is true. If I could know for certain that death is an eternal sleep I should be happy. My joy would be complete. But here is the thorn that stings me; this is the sword that pierces my soul. If the Bible is true, I am lost forever."—*Selected.*

GOD'S MESSAGE.

When God speaks he has something of importance to say to men. When the watchman sounds the warning of imminent and approaching danger, he cannot stop to pick his words, and round his periods, and soothe and tickle the ears of revellers and worldings; he must speak as one who shall give account to God. The message which he declares must be given with bold and uncompromising fidelity.—*The Christian.*

A minister who fears the people more than God, will be very likely to please them regardless of truth and the hereafter.

As often as we bring to light the infirmities of another, we set our own on the candlestick with it.

Many receive their creed as they do their money, because they find it in circulation.

JESUS ALWAYS.

A little girl went with her mother, a woman in lowly circumstances, as she had occasion to call on a wealthy lady in a neighboring city. The lady felt quite an interest in the child, and took her all over the house to show her all the beauties and wonders of her comfortable home. Much surprised at all she saw, the little thing exclaimed: "Why, how beautiful! I am sure Jesus must love to come here, it is so pleasant. Doesn't he come here very often? He comes to our house, and we have no carpet at home. O, how Jesus must love to come here." The hostess made no reply and her visitor asked again: "Doesn't Jesus come here very often?" Then with much emotion, the lady replied: "I am afraid not." That was too much for the child; she hastened to her mother and begged to be taken home, for for she was afraid to stay in a horse where Jesus did not come. That night the lady related to her husband the whole circumstance, and the question of the child went to the hearts of both husband and wife, and it was not long before Jesus was made a guest in their home.—*Selected.*

Justice, mercy, good-will, and peace are all wrapped up in Truth! When the embodiment of truth was born into the world, the cry of the angelic throng was, "Glory to God in the highest; peace on earth; good-will to men." Now anything contrary to this righteous principle is necessarily evil in its nature and effect; therefore it is injurious to man and contrary to God.

Every true christian is unselfishly interested in man's best temporal and spiritual welfare. Every such an one bends every energy to accomplish the greatest possible good for his fellows for time and eternity.

If the judgment day should come upon us suddenly, there would be a great deal of "unfinished business" on hand. "Be ye also ready; for in such an hour as ye think not, the Son of man cometh."

Wesley: "It is the greatest charity to awaken those that sleep in sin."

A true saint can neither be puffed up nor puffed down.

Satan counterfeits every gift and grace of God's spirit.

LITERARY NOTICES.

When you read this note remember that the year has expired, and if you have not renewed, do it at once.

Printed motto envelopes at 40 cents per hundred. Sent by mail from this office.

We cannot take subscribers at club rates, unless they are for a year. Let this be remembered.

"I'm the Child of a King;" one dozen of these song slips with a sheet of the music by mail for 15 cts. Send for it.

REMEMBER the *Journal of Agriculture*, which cost \$1 a year, and the *Good Way* which costs \$1.25, can be had clubbed at \$175. Order from this office.

The *Second Work of Grace*, by D. S. Warner; \$1.25. This book is a treatise on entire sanctification as a second work of grace. It is worth the money.

"Entire Holiness according to Southern Methodist Standards," by A. M. Kiergan. Second edition, 68 pages; 15c per copy; \$1.25 per dozen. For sale by the author at Chillicothe, Mo., or at the *Good Way* office. This tract has had a wide circulation and is worthy of a careful reading.

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If you want some good sharp Sermons see the *Jail Series* advertised in this issue. Send for them to this office. We keep them on sale.

If you have not yet paid your subscription for *THE GOOD WAY*, send it in for we need it; that is, the office is suffering for lack of it.

If you want Sunday School papers; consult our advertisement of *The Lily* and *The Pearl* and order from this office. We will send samples to those who want them.

—Send to this office for "Lessons in Holiness" by T. K. Doty, of the *Christian Harvester*, Cleveland, Ohio, just the book for Holiness people. Latest out. Good. Send in your orders Price, post paid, 75 cts.

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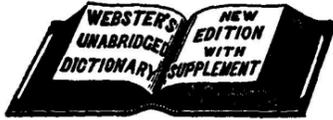
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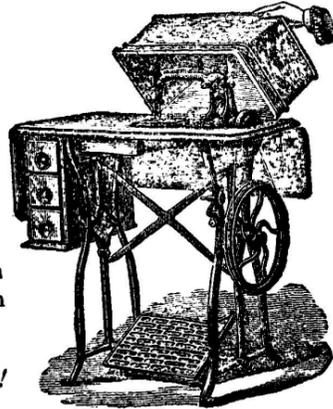
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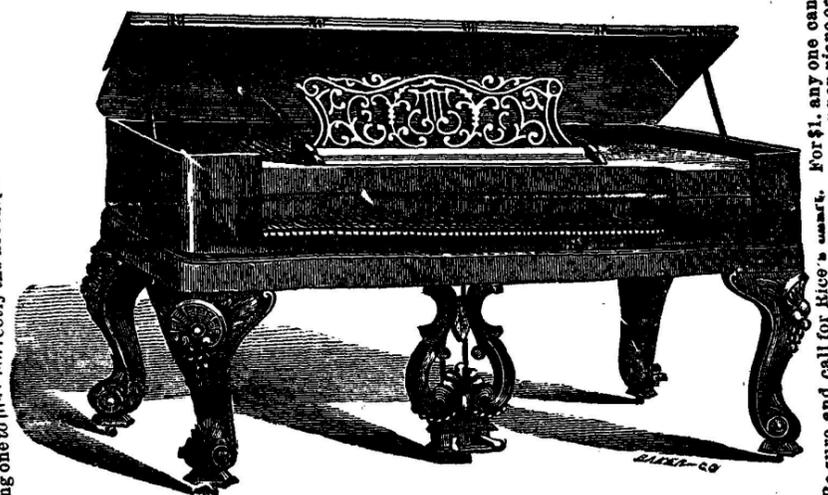
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RECORD OF THE WAY.

A. P. Cooper writes:

I want to tell you that I am all the Lord's; set apart to do his will, glory to His holy name! The blood cleanseth me from all sin.

Burlington, Ia., Feb. 7th.

M. E. Harris writes:

My testimony for Jesus is that he is so sweetly keeping me. I have laid all on the altar, and the altar sanctifies the gift; therefore I am one of God's little ones, saved and kept by the blood of Jesus.

Sturgeon, Mo., Feb. 16th.

Julia A. Edmiston writes:

I have taken the GOOD WAY ever since October, 1879, and cannot do without it; it comes to my soul like springs of water in a dry and thirsty land.

Yours saved through the all cleansing blood of Jesus.

Fall River City, Kan., Feb. 20th.

Ellen J. Johnston writes:

My testimony of to-day is, that I know that the blood of Jesus cleanseth me from all sin just now, and the God of peace sanctifies me wholly. I am kept by the power of God through faith unto salvation. Bless the Lord, O my soul; and all that is within me, bless his holy name!

Farber, Mo., Feb. 25th.

T. B. Lynch writes:

I am a reader of the GOOD WAY, and as I see reports of meetings, and testimony, I thought I would add mine, for the glory of God. There are not many professors of holiness into this part of the country. I have stood alone for some time, but I live in hopes and pray God to send holiness workers in this part of His moral vinyard. My testimony is, this evening, that the blood of Jesus cleanseth from all sin, and the God of peace sanctifies me wholly.

Proctorville, Mo., Feb. 25th.

P. A. Zimmerman writes:

I am on the altar this evening and I know the altar sanctifies the gift, therefore I realize I am sanctified wholly right now. It is just one year ago since I entered into this blessed experience of holiness, and, glory to God! it seems better all the time. My whole aim and desire is, to do God's will, and love him more and more all the time. I realize that my stay here on earth is but short; I am liable to go at any time with the heart disease. My desire and wish is, Bro. Caughlan, that you will set some day in the future, and that very soon, that all christian people will pray especially that I may be healed. Glory to God, I have a great faith in him, and I want, now, in him to believe. He has healed me, Glory to Jesus! Saved and sanctified wholly.

Lewiston, Mo., Feb. 14th.

—The Spring supply is now arriving at Hax's, and they have the finest supply of children's carriages, of all styles and prices, to be found anywhere in the West. You can get low-priced, medium priced, or high-priced goods. Some of the children's carriages are superb. Furniture in all varieties—good, better, best—walnut, rosewood or mahogany, according to your taste. Parlor sets, bed-room sets, and all kinds of furniture, for the home, the church or the office. Also, carpets in endless variety; latest patterns and best make on hand and awaiting your call. Step in and examine the needful things they have to meet your wants. All the latest and best styles of goods in their line at lowest market rates. Remember, Hax's Furniture and Carpet House, Felix St., between Fifth and Sixth. tf

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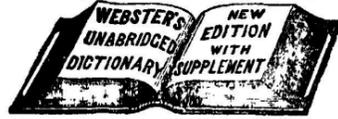
Mr Caughey tells us: "A couple of infidels were standing together on the deck of a vessel as she glided past a desolate island of the sea. One said to the other: 'Suppose you were condemned to live no this island alone, and had the choice of but one book for your companion, what book of all books would you choose?' The other replied: 'I would select Shakespeare, because of the variety of his themes.' 'Well,' rejoined the other, 'although I do not believe the Bible, yet I would choose it for my companion, for the Bible is an endless book.'"

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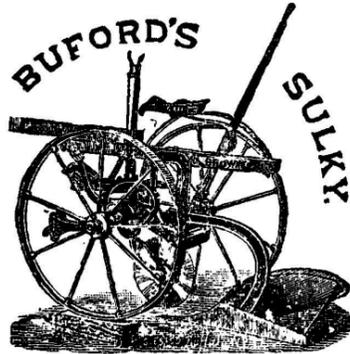
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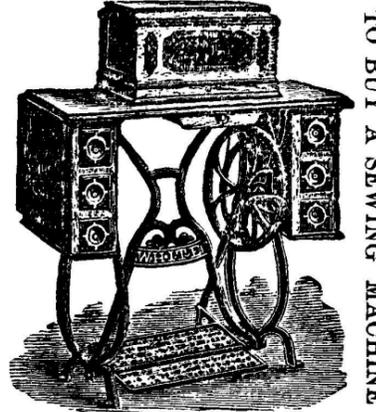
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