

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 soul"

VOL. VI.

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Poetry.

PERFECT PEACE

Lines written by a lady on the steamship "Mongolia," near Malta. She was en route from China, where she had been a missionary for seventeen years, to her home in England. She gave the verses to Bishop Bowman, who was on the steamer with her, and he sent them to his wife, not knowing she had died a few days before he wrote his letter.

A. LOWREY.

Lonely? No, not lonely,
While Jesus stands by;
His presence always cheers me;
I know that he is nigh.

Friendless? No, not friendless,
For Jesus is my friend;
I change, but He remaineth
The same unto the end.

Tired? No, not tired,
While leaning on his breast,
My soul hath full enjoyment,
'Tis His eternal rest.

Saddened? No, not saddened
By darkest scenes of woe;
I should be, if I knew not
That Jesus loves me.

Helpless? Yes, so helpless,
But I am leaning hard
On the mighty arm of Jesus,
And He is keeping guard.

Waiting? Oh, yes, waiting,
He bade me watch and wait;
I only wonder often
What makes my Lord so late.

Joyful? Yes, so joyful,
With joy too deep for words;
A precious, sure possession,
The joy that is my Lord's.

Ash Wednesday, 1879.

—Divine Life.

Written for the Good Way.

MORE CONFLICTS, MORE TRIUMPS.

S. P. JACOBS.

The beginning of our second year in Wyandotte was characterized with strong temptations and great triumphs upon the part of all the saints: On Feb. 18, 1873, one of the brethren was pursued sorely of satan. The devil gathered up three powerful temptations and kept hurling them at this brother until one evening, he came into the city under a conviction that he should tell us his troubles. We knelt in prayer. God gave us liberty. This brother had not prayed long before he began with unctious, to quote 2 Peter, 3: 10. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." At first it struck me that this was a strange text to get blest in, but in a moment, its spiritual meaning flashed upon my mind. And, by the time the brother got through quoting the text, holy fire from heaven fell upon him, filling the room with a divine influence. The brother cried out, "My heavens of speculations and false hopes, and my earth of selfish experiences are burned up. All is on fire, lightnings from all parts of the heavens play upon the

mountain of self. It melted and flowed away like lava. "The new heavens have come down, and a new earth has appeared." Vs. 13. Here he became ecstatic, and continued: "O, I can't bear any more! Give God the glory! Quit dipping: throw away your measures; the channel is open; beautiful mountains covered with beautiful lillies, dew drops pending, and streams of heavenly light raining upon it; oceans pouring—glory, glory! Celestial rain-bows! Angels help me praise God! Hills, trees, mountains, earth—all help to praise God! Give God the glory!"

The poetic drapery, the transforming power, and the ecstatic vision of this baptism of fire surpassed anything I had ever seen before. He continued, saying "Why don't you praise God!" And when we filled with humble gladness, spake the name of Jesus, his sensitive soul again soared aloft in ecstatic praises. My description, noted at the time, falls far below the wonderful panorama of grace that passed before us.

ANOTHER TEST OF MY FIDELITY:

Mrs. J. being with her parents in Michigan, a few weeks on account of the serious illness of her mother, I remained alone in the parsonage, which had been built by grace, for no one deemed such a thing possible at the time.

While alone in the parsonage one day, satan presented another test of my consecration. It was somewhat like his terrible threat at my natural and spiritual life a year or more before. He now came very kindly and gradually with the idea that he would take my natural life, and that no one would for days come into the parsonage to look after me, and that my body would be decomposing before any one would know of my death. I felt no dread, no fear whatever. My heart was full of joyful peace, and Divine rest filled my mind. The force of this temptation lay in the effort to awaken a care for my body, and to have me express a wish about going to heaven at once. Instantly, but deliberately, I said, "If God wants my body to decay here in this parsonage, all right; but He can send Bro. C——s, the class-leader, in at once if He wills it. Again, if God wishes me in heaven, I would not stay here on earth for anything; and if God wishes me to be here on earth, I would not go to heaven on any account. Blessed Divine joy filled my whole being. I was saved from heaven to God. It is a blessed thing to be saved from hell, but a greater thing to be saved from heaven to God. Hallelujah! No one is fully saved until he is completely delivered from the creature's dominion.

ANOTHER CRISIS.

As I had to be definitely saved unto God, and personally accept the Son of God as my uttermost Saviour, so I had now to receive the Holy Ghost as my Spiritual Teacher and Guide. Theoretically, I had done this from the beginning, but practically, I leaned much to my best spiritual judgment. My judgment, enlightened by past experience and observation, rather than the Holy Spirit, was my guide. It matters ended

well. I believed myself led of the Spirit but if circumstances were against me in the end, I doubted myself being led of the Spirit.

The time of this general orthodoxy had come to an end. My needs demanded more power. The wants of my charge, the hunger of my own soul, and the biography of eminent saints, led me to a closer examination of the scriptures concerning the personality of the Holy Ghost and His appointed office. My investigations led me to believe the Holy Spirit to be the immediate Divine personal executor of the Father's will, and the absolute guide and commander under Christ of the Christian Church. I saw that this guidance was accomplished by the Holy Spirit's impression upon the spirit of the believer, directing him through, or according to the written Word of God. I saw too, that this voice of the Spirit within, may be so clear as perfectly to protect us against the wiles of the devil. I saw that to secure this inward working of the Holy Spirit in person in my heart by a definite, continued act of faith in the specific scriptural promise of the Holy Ghost, just as I accepted Christ by faith in the specific promise of salvation in Him. This position is clearly proved by the following scriptures: Joel 2:28, 29; Matt. 28:19; Acts 1:8, 20:28; Gal. 3:14; 1 Thess. 4:8; Jno. 14:16, 17, 26; 15:26; 16:13, 14; 1 Jno. 2:27.

Seeing that the covenant of baptism promises the person of the Holy Ghost as well as that of the Father and of the Son, and that the believer pledges absolute obedience to the Holy Ghost as well as to the Father and to the Son, and seeing that the Holy Ghost is God revealed inwardly and consciously as truly as Christ is God manifested in the flesh, I was compelled to change my practice in respect to the third person in the Trinity. Instead of regarding Him as my help in sermonizing and church work, I must regard Him as my Divine director in these matters. To select a text, write my sermon, and plan a spiritual campaign, and ask God to aid me, now seemed in direct opposition to the practice of God's prophets and apostles, and in utter defiance of the scriptures promising the Holy Ghost as the Divine Guide succeeding the Son of God in ministering the Kingdom of God to believers. For a captain of a company to plan and attempt to execute a military campaign, and then ask the general commanding to assume the responsibility, would be an unheard-of piece of impertinence. Such now seemed my religious planning with the Holy Spirit as my assistant. If He is the Divine Guide, then He must give the orders and directions for me to obey. The plans must originate with Him instead of me.

Under the force of many scriptures supporting the foregoing position, I was compelled fully to abandon myself to the Holy Ghost as my immediate Guide just as I had to the Son of God as my Saviour. If I receded from those scriptures presenting the Holy Ghost as my Divine Director, I must likewise reject those presenting Christ as my absolute Saviour. That I durst not do, for Christ was demonstrated to be my Saviour un-

to the uttermost; and I saw that God called me to have also demonstrated these promises for the Holy Ghost.

At this time, I did not personally know any preacher, who so personally accepted the Holy Ghost as his Guide, and satan tempted me that I was setting up myself superior to my brethren. But the issue was upon me. I had to go forward in this doctrine of the Holy Ghost or else reject the doctrine concerning Christ. This was popularly accepted; that generally rejected. Both were alike scriptural, as I saw them.

I deliberately and forever consecrated myself to the Holy Ghost, to be His temple, and to be directed and controlled by Him. This was implied in the baptismal and my ordination covenants, but at the time I did not so fully see this.

And after a few years the fact became apparent to me that about the time of my conviction on this subject, other ministers had had similar convictions.

What God is Doing.

We believe there never has been a time when christian resources were so great and christian opportunities so favorable, as at the present moment. For a quarter of a century past it has been a frequent cause of grateful surprise to see how God was opening the doors of the nation to the Gospel of His Son. That good work still goes forward, but a general outside view does not show how extraordinary this movement really is. The unsealing of the empire of Japan was not so wonderful as the lifting of the veil from the face of the nation, and the breaking down of the barrier which has so long shut out Corea from the world is not so strange in its way as the manner in which the way is being prepared for gaining immediate access to the people. Even in India, where nominal freedom to preach the gospel has been so long accorded, access to the people has of late become very much more free than formerly. Doors are now wide open which in other years were tightly closed, and hearts are now open which the first generation of missionaries found sealed by prejudice and fear. On every hand we may see barriers giving away and encouragements meeting the view.—*Indian Witness.*

True Charity.

Have you got this charity? Love in the darkness; Love in the garden; Love in sorrow; Love in suffering; Love in isolation; Love in persecution; Love to the death! Have we got this love? Examine yourselves beloved, and see whether you are in the faith or not, for there is much need of it in this day, where there are so many false gospels and so much false doctrine; when we hear so much about being "complete in Him" by the people who never were in Him at all, and no more understand what it means than the very kitten that lies on the hearth. I say, examine yourself, whether you be in the faith or not, and whether you are in Him; for verily, it is no easier now to be his real followers than ever it was.—*Mrs. Booth*

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Pau's Prayer.

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.—1 Thess. 5:23, 24.

Contributed.

UNFAILING TRUST.

I. N. KANAGA.

"Trust in the Lord Jehovah in whom is everlasting strength." There is no risk about safety or succor to any who trust implicitly in the Lord. For the Lord is a sure refuge, the eternal excellency and rest of all His saints. Blessed indeed are all they, who trust in His name forever. The young lions, those strong beasts of prey, do indeed lack food and often suffer hunger, yea often perish for food. But all they who make the Lord Jehovah their unfaltering trust, "shall not want any good things." Glory to God's name!

He hath spoken this who is faithful and true. He will never leave nor forsake any who trust in His holy name. What a wondrous incentive, therefore for all His children to confide forever in His faithfulness and love! For this unfailing Friend and gracious Benefactor will supply all their needs and abundantly fill their souls with the proofs of His goodness and love. Trust in Him, then, beloved, while there remains a promise in His sacred Word. For "God will make a safe path for your feet through fire and flood if you will trust in Him. Let His redeemed and saved trust in His holy name forevermore! For most worthy is He to be trusted by His created and redeemed intelligences everywhere. "Have faith in God."

Newark, N. J.

SOME THINGS I HAVE PASSED THROUGH.

GEO. W. STRATTON.

I have just been thinking of the past, just before God saved my soul. It even now makes me start with a shudder to think what I have passed through, and yet have been spared and redeemed by the blood of the Lamb, and made a living witness to the power of God to save unto the uttermost all them that come to him by faith. I can remember the first time in my early manhood, when I left my parents roof to roam the world, and when in a strange city, far away from home and friends, I became penniless, after spending my money in a drunken debauch. O, what a feeling of remorse came to me when I found for the first time in my life, that I was without a shelter and hungry—adrift upon the world without money or friends. As I wandered to the outskirts of the city to find a lonely place where I could pass the night, I resolved that if ever I got out of that place. I would never drink again. This was my first vow, and oh! that it had been the last, but it was only the beginning. Since that time I have traveled thousands of miles, and slept time and again with

nothing to cover me but the blue sky above. In the snow-clad hills of the northern states, I have been picked up more than once almost frozen to death. Narrowly escaped death on a trestle work; once shot; cut in the head with an axe; without a moments warning ushered almost into the presence of the Almighty by an elevator; narrowly escaped drowning in the Mississippi river, and have time and again been beaten and thrown out of saloons for dead, and to-day bear upon my body cuts and bruises that time will never deface. From city to city I fled, trying to escape the damning curse—from the Gulf to the Lakes, and from the Atlantic to the Far West—but it was always the same. I cried peace when there was no peace. I took oath upon oath, vow after vow, by all that I held sacred, only to break them and sink deeper. Every where I went there was the evil demon to goad me on. Whisky became my god. Bitterness filled my soul, and I became desperate. Day after day I have followed men with pistol and knife, bent on murder. I stood over my mothers coffin wild and crazed, men drew me away, and said she died with a broken heart. All the next day I wandered from one drug store to another to get poison, that I might go and lay across her grave and die. She that had stood by me when all others had deserted me; she who sheltered me when others drove me away, she who had plead with me and prayed for me when all others said it is no use, and now she was gone, and I the cause. O, my God! it was too awful. Weeks followed that I knew nothing. I was confined for awhile, but finally turned loose to go where I might.

At this time the Yellow fever broke out in Memphis in 1878, and as I had been raised there, I volunteered as nurse, thinking I might take it and die. Through that awful scourge thousands went to their graves, yet I was spared. On all sides of me they sickened and died—my father, sister, and the last of my family was stricken down, and the grim monster passed me by untouched. It seemed I could not die. I was left, it seemed to me a living mockery—no use to myself nor any one else. But at last the change came.

One night years ago, I staggered into a Methodist church in St. Louis. How I came to go I hardly know. I felt that I was nearing eternity. My health and strength were gone, and I was in a helpless condition. I had long since ceased to struggle against the appetite, and felt that I was doomed and damned. I was as helpless as a babe in the hands of a giant. There was a woman preaching, and she told about Jesus' power to save. I was carried back to my early childhood days, before sin and misery had set its seal upon me, and when the invitation was given, I stood up for prayer. From that time a new light began to break in upon my soul. I thought it might be possible that Jesus would save even me. I determined to hunt up a Bible and find out for myself if there was any chance for a poor miserable sinner like me. I found one that had belonged to my sister before she went to heaven, it had many passages she had marked one "my favorite." and I stopped to read it, the 14th chapter of St. John. It began to get sweet to me, and I kept on reading. I turned from place to place to find new light. At last I turned to the book of Revelations, and read in the 3d chapter, 21 verse: "To him that overcometh, will I grant to sit with me on my throne, even as I also overcame and sit down with my Father on His throne." Here I caught the eternal truth. I asked God to help me to overcome. That mo-

ment I passed from death unto life. All things become new. Old things passed away, and with them the chains that had bound me for years, I was free Glory to God! My soul is on fire, when I think what Christ has done for me, and what He is willing to do for every poor drunkard,

Sometime I will give my experience after I became converted, and how I was led into sanctification.

HOLINESS IN OREGON.

H. F. ASHCRAFT.

The meeting closed at Weston, with eight at the altar and a full house. Some eighty converted or sanctified in the meeting. We organized a holiness band of fifty-seven; Praise the Lord! Amen. Holiness is going to take this country. Bless the Lord! At the close of the meeting at Weston, with only two days rest, we began a meeting in the M. E. Church at Centerville, some three and one-half miles from Weston. The Dear Lord gave us signal victory all the way through this battle though we had much opposition. God owned His truth and from 80 to 100 were converted, reclaimed and sanctified. The work went deep; men were saved from smoking and chewing tobacco and many that belonged to the Masonic and Odd fellowship fraternities came out of them and renounced them as of the devil and not of God. Hallelujah! We organized a holiness band of sixty in this place at the close of the meeting.

Without one days rest, Brother J. M. Gallahorn and myself started for Grand Round Valley, a distance of one hundred miles east of here, leaving my wife and baby at brother Thomas Gallahorn's, near Centerville. We had a real rough trip, and we had to stage it most of the way, and, over half the way, the stage was a large sled, loaded with trunks and passengers. We had to cross the Blue mountains, the snow from three to four feet deep, traveling night and day. We both caught a very bad cold on the trip; but the Almighty God, who takes care of the holiness work and workers, protected us so that we passed the rough rocks, high mountains, and steep precipices unhurt. Bless His dear name. Grande Round valley gets its name from the shape of it. Think of a great valley twenty-five miles long and fifteen wide surrounded by high mountains with five beautiful little villages in it. Its shape puts you in mind of a dish that is a little longer than it is wide. It is very fertile and healthy. The county seat stands out in the valley, a beautiful little city by the name of Union.

We commenced our meeting near by Island City in the Southern Methodist church. Everything was dead spiritually; but God helped us, like the prophet of old, to prophecy to the valley of dry bones, and the truth cut its way through, and the work broke out grandly. I preached on last Saturday night, one week ago, to a full house, and some forty-five came to the altar, some for pardon, some for purity and a goodly number were saved that night. Next morning, on Sabbath at eleven the house was full again. God helped me to preach from the words found in Heb. 13:12. We had about fifty-five at the altar again. Glory to God we had a real shout in the camp.

Brother Gallahorn preached at night. The next night just as I was starting to church I received a letter from my wife stating that our dear little babe was very sick and the doctor said no hope of recovery. I went to church and preached with a heavy heart, bid them

fare-well, left brother Gallahorn to carry the meeting on alone, traveled all night after the close of the meeting on the stage up the Blue mountains, reached the summit at 5:30 A. M., got a bite to eat and started down on the opposite side of the mountain, reaching the place where my wife and sick baby were next evening. Found our little babe some better, but she is very bad and the doctor gives us but little hope of her recovery. Let all the dear saints pray that we may be sustained by His grace continually and do and suffer His sweet will in all things. I remain your brother filled with perfect love.

Centerville, Umatilla Co. Oregon.

Contributed

MRS. BELL LOVE.

"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. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God."

It is very evident that we must be made alive to God, by being regulated or born of the Spirit, made a new creature in Christ Jesus, before we can make this presentation, must, necessarily be a living and not a dead sacrifice, and it must be acceptable unto God. Surely this is not unreasonable, and in nonconformity to this world, we shall be transformed by the renewing of our minds by the Holy Ghost, that we may know and discern by our own experience what is the perfect will of God. We can not know the will of our Heavenly Father with out actual obedience. "And if any man will do his will, he shall know of the doctrine, whether it be of God." "Truly our fellowship is with the Father and with his Son Jesus Christ. This then is the message which we declare unto you, that God is light and in Him is no darkness at all. If we say we have fellowship with Him and walk in darkness, we lie and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

This cleansing from all sin is an instantaneous work, and not a momentary act, but a work which God carries forward till it ends in our perfect and everlasting holiness. It is given to those who walk in the light as He is in the light, and seek to know his perfect will day by day, and trusting Him moment by moment, we are kept by the power of God, and the refining fire will refine us as silver is refined, and try us as gold is tried, that the image of Jesus may be reflected in us, and our every word and deed may be Christ like. Glory to God for the glorious privilege of enjoying the blessed experience of perfect love. "Glory to God in the highest, on earth, peace, good will toward men."

Salvation's a treasure
Of value untold,
O fail not to gain it,
For this is pure gold.

La Plata, Mo.

Wm. Penn Las given expression to many noble thoughts. The following is one of them: "Be reserved, but not sour; grave, but not formal; bold but not rash; humble, but not insensible; constant, but not obstinate; cheerful, but not light, rather be sweet tempered than intimate, and intimate with very few and upon good grounds.—*Ex.*"

Send to this office for a family Bible.

Record of the Way.

Ida Damrill: I feel that God is with me to-night; and keeps me from sin, because I trust in him. I ask the prayers of God's children, that I may be faithful unto the end. I ask the praying band to pray for my youngest brother, that he may be saved. Your sister in Christian love.

Geo. E. Bolds: I love the Good Way. It is a welcome visitor to our home, and I also love the Lord Jesus with all my soul, mind and strength. I love strait holiness people and strait holiness testimony. I don't like too tame holiness. Your brother saved and sanctified. Praise the Lord.

C. W. Chesterman: We are still fighting in the holy war, running up the shining way. In which there is no lions nor ravenous beasts. We find it indeed to be the good way, and a glorious way. I do praise God for the Bible way. We are all well souls and bodies. Saved and sanctified.

Rebecca F. Moomey: Will the saints join with us in prayer to God that He may send some holiness workers to Eureka Springs, Ark. I am saved and kept by the power of God and under the blood that cleanseth from all sin. Your sister abiding in Christ.

G. M. James: I have been living in this good way for some time; and I am still happy on the way. I do praise God for permitting me to go to the Talmage convention. It was a feast to my soul. I praise him this morning for full and free salvation. I desire the prayers of the Good Way readers, that I may be faithful and work for Jesus. Yours saved and sanctified wholly.

Mary James: I do praise God for full and free salvation. I could tell all the world there is cleansing in the Saviour's blood, and that I am standing on the rock Christ Jesus. I am saved from ruffles, feathers and everything that would not please God. Jesus came and took my little babe three weeks ago; but I can say amen! to the will of God. pray for my father, that his health may be restored. Your sister saved and sanctified wholly.

D. Albright: Glory to God. This evening finds me praising God for a full salvation, one that saves from all sin. I have been in the blessed experience of holiness about eleven months, and have realized a blessed nearness to God all the time, and I feel that "tis better on before." I am pressing on, though sometimes Satan tries me on every side, yet I never fail to get the victory. Praise God. I do prove that in him "I have found a joy in sorrow, a secret balm for pain." I am leaning on his mighty arm, and he keeps me all the time from sin. Glory to His holy name. I am drinking at the fountain of His love, where there is room for all. O, precious fountain, I am so glad that I have entered in, and Jesus is saving me and keeping me from sin. Glory to his name. O, may I ever be found at the foot of the cross, where Jesus can pour his blessings into my soul, day by day. We must be humble that we may be exalted. Yes, it is glorious to be kept by his power, and to trust him all the time. Your sister in Christ, sanctified wholly and kept by his power.

Jennie Wevins: I think it would be for God's glory for me to write my tes-

timony to the Good Way. I do praise the Lord for sending me to the Talmage meeting yesterday. I had been praying for one week to be sanctified, but the tempter would come along and tell me that I could not be. But I do praise the Lord this evening that I am saved and sanctified wholly. Glory to the Lamb. I went forward to the altar. Several came to talk to me; but it seemed that I was not willing to say "Yes Lord, I give up every thing." Brother Medsker talked to me about dress and, glory to God, I received light from that moment. I had been wearing a hat with feathers and fine trimmings, but, praise the Lord, I have given up all, and am going to let the Lord lead me; I know that he will not let me wear anything that would not be to his glory. I do believe God, and take him at his word. He says "come out from among them and be ye separate, saith the Lord and touch not the unclean thing, and I will receive you, and be a father unto you, and ye shall be my sons and my daughters saith Lord almighty" And unless we do this I don't see how we could be called God's children. I ask an interest in the prayers of all praying people, that I may be ever kept walking in the light, as I now am.

Experiences.

FIVE YEARS A RESIDENT OF CANAAN.

MRS. NANNIE BRENNEMAN.

This 22nd of March has been one of the most blessed of my life. All glory to the Lamb! I never realized such an intimate relation with Jesus as I do to-day. Oh, He is my Elder Brother! He shares all my losses and crosses, blessed be His name forever! But let me speak of to-day. The very earth on which I walk seems to speak for Jesus. God is giving me more and more to see that down beneath the surface lies the vein of gold. Oh, Hallelujah! the Lord God Omnipotent reigneth. "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in." Shall I express myself? Yes; Jesus says: "Tell all the words of this life." Oh! this precious hour, this precious walk with Jesus. My soul is filled with the music of Heaven. The Divine hand is leading me. Glory and might and power and dominion be unto His name forever and ever. Amen! "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." I realize what this means. The Lord is helping me to soar aloft above earth cares. Yet if I look down, the storm rages, but glory to God and the Lamb. Jesus keeps me above all these, where the sun never goes down, and winter and clouds are all gone, where the flowers bloom at my feet all the year. "For the Lord God is a sun and a shield: the Lord will give grace and glory, and no good thing will He withhold from them that walk uprightly.

"God is our sun and shield,
Our light and our defence;
With gifts His hands are filled;
We draw our blessings thence."

M. J. ROBB.

I was born in 1835, in Montgomery Co., Ill. Was raised in the Methodist Church, converted in 1851 and joined the M. E. Church. I lived thirty-two years in an up and down life. I always believed the Word of God, and knew that I ought to live without sin, but did not know how to trust God to keep me, until He sent Brother and Sister Irvine

and others. The first night of the meeting I arose on the proposition that I wanted to be sanctified. I went to meeting the next day, which was Sunday and heard preaching and testimonies. On the way home Sister Murray taught me how to consecrate, and as I put all on the altar, what joy and light came into my soul! I am so glad I have learned the way of living without sin.

I had family prayer about two months, as my husband was a backslider; but at the end of that time he was reclaimed and sanctified.

I know that I have learned more of Jesus in the last three years, than in all the rest of my life; and I am growing in grace and becoming stronger every day. "The blood of Jesus cleanses me from all sin." "Praise God from whom all blessings flow." Amen.

Talmage, Mo.

A Case of Faith Healing.

ZUDIE L. DUNCAN.

I have lately experienced healing by faith. During the rainy bad weather in February, I was taken to my bed with rheumatism, and became entirely helpless, could not turn myself in bed. My pain was great, but I was saved and happy in Jesus. I had gladness in my soul, that enabled me to rejoice and sing during great pain. My husband would kneel by my bedside, and we would pray the Lord to heal me. It seemed that we could not believe for the thing we asked just now. One day while alone I thought "the Lord has healed me of other diseases, and He has been my physician ever since He sanctified me—over four years ago—during which time I have not taken a dose of medicine, only faith and prayer, and I began to wonder why I could not have faith now. Our adjoining neighbor is a physician, and the devil tempted me this way: "as you cannot have faith for healing, it is too bad to lie here and suffer when you could have help so quick. But I did not feel it would please the Lord to get the doctor. My husband came in and found me crying, and asked me what was the matter. I told him I was in such a trial, I hardly knew what to do: he said, "Why that is all right to be tempted and tried, for the Lord wants a tried people; and if we trust Jesus He will give the victory." So, the Lord gave me grace to endure the trial, so much so that I felt like God was glorified in my affliction.

One evening husband lifted me out of bed and sat me in a chair, as he had been doing for nearly a week, for I could not bear any weight upon my feet without dreadful suffering. After sitting awhile I thought I would try and see if I could stand on my feet, and made several attempts to rise, but failed. I said "I believe God will heal me, but from all appearances, it will not be very soon." I said, "though He slay me yet will I trust in Him." Then we took up our Bibles to read. Our lesson was in Luke, and how Jesus healed all that were afflicted, and came to Him for healing. That was encouraging to me, for I thought Jesus is the same, yesterday, to day and forever;" and He healed other sick folks, and he could heal me. My husband knelt in prayer, but I could not move my feet, and was compelled to sit in my chair. He prayed for God to heal me now—this present moment. I fairly shook all over. I knew it must be according to our faith, and to fail to accept healing would be mocking God, so I said, I will believe that He doeth it now! I believe that the Lord will heal me to walk now. I wish my husband would stop praying, for I want to walk. O, I thought I will tell the world that Jesus heals. As soon as prayer was over I

said, "The Lord heals me," and immediately arose with almost perfect ease, and walked. Glory to Jesus! We laughed, and we sang praises to God. I went to bed singing, and praised God aloud upon my bed, and got up next morning praising him.

A great many of the Moberly people don't like holiness; but God gives us liberty in declaring salvation from all sin. We have meetings at a private house every week. Will all the readers of the Good Way pray for this place, that God may send salvation to this people. Pray for us, that we may do all God wants us to. The Lord bless the Good Way, that it may carry glad tidings to many hearts. The precious blood of Jesus now cleanseth me from all sin, and the very God of peace sanctifies me wholly.

Beautiful is the activity which works for good, and beautiful the stillness which waits for good; blessed the self-sacrifice of the one, and blessed the self-forgetfulness of the other.

BOOKS.

We have on sale at this office the following books which will be sent to any address upon receipt of price:
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Testaments and Psalms,
School Testaments,

High price and low priced books.

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THE GOOD WAY.

W. B. M. COLT Editor
JOHN WEED Business Manager

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ABBIE MILLS.

And others from whom we expect able, spiritual, and profitable articles for the GOOD WAY from time to time.

A WEEKLY RELIGIOUS PAPER,
THE ORGAN OF

THE SOUTHWESTERN HOLINESS ASSOCIATION

UN-DENOMINATIONAL, inter-denominational; 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.

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 John Weed.

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HOLINESS UNTO THE LORD.

The Saviour's Prayer.

15. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil,

16. They are not of the world, even as I am not of the world.

17. Sanctify them through thy truth: thy word is truth.

18. As thou hast sent me into the world, even so have I also sent them into the world.

19. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20. Neither pray I for these alone, but for them also which shall believe on me through their word;

21. 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 believe that thou hast sent me.—John 17.

Editorial.

ABSENT.

There is but little editorial matter this week because the editor is absent helping in a meeting in Macon City, Mo., but the space will be filled with what is of more worth to the readers, in all probability.

An Extract from Mr. Wesle's work on the character of a Gospel Minister, should be carefully read by all, and pondered well, especially by the ministers of the Methodist Churches. It is to be feared there is not an oversupply of that class in this day. Preachers and people have drifted very far from the old landmarks. May the Lord hasten a return.

An article from A. M. Kiergan will also appear on the editorial page, on a wide-spread evil in the professed churches of to day, which is filling the true children of God with sorrow, and a thoughtful world with contempt for the sham which is sought to be palmed off as the religion of Him who was holy, harmless, and undefiled, and separate from sinners." The folly of such performances in the name of religion, is being made manifest unto all men; But amid so much counterfeit there is a genuine coin, which passes current here and will at the judgment.

There is nothing meaner than barbarous and cruel treatment of the dumb creatures who cannot answer us or resent the misery so often needlessly inflicted upon them—J. Bright.

GOOD WAY HYMNS! Just the book to carry to camp-meetings. It will be convenient—about the size of Watson's Holiness Manual.

THE DEVIL IN THE LEAD.

A. M. KIERGAN.

"That they may recover themselves out of the snare of the devil, who are taken captive by him at his will."—2 Tim. 2: 26.

Perhaps the most literal rendering of the last clause of this sentence would be, "Who have been taken alive by him into his will." This gives a force to the words which is lost in the common translation. It shows the manner of the captivity with that in which it consists. These ensnared ones are taken into his will and are subject thereto as a poor fly is taken into the spider's den and subjected to his majesty.

What is here affirmed of certain opposers of the truth, can and must certainly be affirmed of all those who hold opinions which lead them to unscriptural conduct. This being true, one of the most besetting and just applications of this text is found in the varying venues which prevail in fashionable church entertainments. The inventive gitt has been severely taxed to produce rival oddities in this business, but as Satan controls the wills and minds of these ensnared ones, they being the medium for his productions; the fountain from which these oddities flow is exhaustless, and their character is an express image of his person. So there is always on hand an immense stock out of which ample illustrations may be gathered. For instance, take the following:

"A CONTEST.

Chillicothe, Mo., June 18, 1883.

The Misses Ida Balew and Lucy Graves will contest for a pair of gold bracelets. The one receiving the highest number of votes at ten cents a vote, will receive the prize for which they are running. The contest to close on the night of the tenth of August, 1883, at the basement of the NORTH METHODIST CHURCH."

Of course the voting was done for the "prettiest girl," and for the benefit of the church named—"For our church." But this is not the first entertainment of a similar sort which has occurred in and for and by this church, and it is to be feared it is not to be the last. Just lately there was to have been a leap-year and ice cream festival; but I learned that the storm of wind and rain which the Lord sent broke it up, or prevented it. As some extraordinary thing is to be done in all these revels, in this one it was to be the taking of men to the entertainment by the women in true leap-year style. But take another:

"A WEIGHT PARTY.

This time it was in the Baptist Church at Salisbury, Mo., more than a year ago. But here was the plan: the names of a large number of women were deposited in a convenient way and were drawn in lottery style. The man accompanied the woman whom he drew to a pair of commercial scales, weighed her and paid fifty cents per hundred. This paid their way at the supper. The paper published in the town stated that \$25.00 was the net profits to the church. Take another:

A SOAP-BUBBLE FESTIVAL

is said to have occurred sometime since at Sturgeon, Mo., for the benefit of the South Methodist Church in that town. It proceeded on this wise: common clay pipes and stems with basins of water and a supply of soap were provided. So much was paid per couple for the privilege of trying to blow the "biggest bubble." This entertainment was gotten up by the pastor's wife and daughter. One more will suffice for the present purpose:

A WALKING PARTY.

This time it was for the Baptist Church at Chillicothe. I note it down as it was given to me by a member of that church. In this one there was to be a certain prize awarded to the "most graceful walker." These walkers were women of course. It occurs to me that this affair should have been named TROTTER PARTY, where the most graceful trotter should be rewarded for her trottership. Will any one explain to me the difference between this party and an old-fashioned jockey horse race? The only difference that I can see is in the animals doing the trotting. How disgraceful! How disgusting!! How supremely so since this revelry is indulged in the name of religion!!!

That soul-condition described in Gal. 5: 16-21, renders these social mangers an easy prey to the devil. There may be, however, the presence of the flesh, without yielding to its dictates; in such cases, the fruit of the flesh will not be produced. But where there are such fruits, there is no salvation at all—none. Paul says in the last verse above referred to: "They which do such things shall not inherit the kingdom of God" That settles the question. But these vendues are the works of the flesh. Can one of those who indulge in them honestly declare that he or she was in a devout and spiritual frame of mind and soul while thus engaged, and that all was done to the glory of God?—for His glory alone? Were not pride, selfishness and gratification of sensuality, the gods adored on these occasions?

But there is a fundamental error laying at the foundation of all sectism and sect-building, which ramifies itself through all this lawlessness. It is this: It is affirmed by sectaries that the outlines of Church economy are laid down in the New Testament, but is left to the judgment of the church itself to fill out this imperfect economy, according to expediency. Expediency originated and fosters every sect in the land; but it does not stop there; it dictates how or by what means they are to be maintained and built up. This is evident to every one who thinks on it carefully. But what is it expediency has not done? It says: "Give us a Christmas tree, give us a sociable, a festival, a fair, a concert, a stylish meeting-house, rented pews, a stylish preacher, full of gush, a choir, rules which suit us; give us this; give us that, give us the other; give us all the room we want for carnal indulgences; give, give." O, expediency, thou art supreme! But God has opened no such flood-gate. He has given us all the rules we need, and specific directions are set before us for the doing of every phase of salvation work.

But they say "our church" must be maintained and must keep abreast, if not in advance of other churches. Just so. Church pride and church worship is the most abominable pride and idolatry that have cursed the world; I make no exceptions. This is so because the church is conceded to be a good thing, and thus "the end justifies the means." Delusion of delusions! Yes; the church is a good thing; but the church never needs any of those questionable expediences to push forward her work. Salvation alone is the remedy for all this desolation.

THOUGHTS CONCERNING GOSPEL MINISTERS.

1. How frequently do we hear this expression from the mouths of the rich and poor, learned and unlearned! Many lament that they have not a Gospel minister in their church, and therefore are constrained to seek one at the meeting. Many rejoice that they have a Gospel minister, and that there are many such in their neighborhood. Mean-

time, they generally speak with much displeasure, if not contempt, of those who they say are not gospel ministers.

2. But it is to be feared, few of these understand what they say. few understand what that expression means. Most that use it have only crude, confused notions concerning Gospel ministers. And hence many inconveniences arise; yea, much hurt to the souls of men. They contract prejudices in favor of very worthless men, who are indeed blind leaders of the blind; not knowing what the real Gospel is, and therefore incapable of preaching it to others. Meantime, from the same cause, they contract prejudices against other ministers, who, in reality, both live and preach the Gospel; and therefore are well able to instruct them in all those truths that accompany salvation.

3. But what then is the meaning of the expression? Who is a Gospel minister? Let us consider this important question calmly, in the far and in the presence of God.

Not every one that preaches the eternal decrees; (although many think this is the very thing;) that talks much of the sovereignty of God, of free distinguishing grace, of dear electing love, of irresistible grace, and of the intallible perseverance of the saints. A man may speak of all these by the hour together; yea, with all his heart, and with all his voice; and yet have no right at all to the title of a Gospel minister.

Not every one that talks largely and earnestly on those precious subjects,—the righteousness and blood of Christ. Let a man descant upon these in ever so lively a manner, let him describe his sufferings ever so pathetically; if he stops there, if he does not show man's duty, as well as Christ's sufferings; if he does not apply all to the consciences of the hearers; he will never lead them to life, either here or hereafter, and therefore is no Gospel minister.

Not every one who deals in the promises only, without ever showing the terrors of the law, that slides over "the wrath of God revealed from heaven against all ungodliness and unrighteousness," and endeavours to heal those that never were wounded. These promise-mongers are no Gospel ministers.

Not every one (very nearly allied to the former) who bends all his strength to coax sinners to Christ. Such soft, tender expressions, as "My dear hearers, My dear lambs," though repeated a thousand times, do not prove a Gospel minister.

Lastly. Not every one that preaches justification by faith; he that goes no farther than this, that does not insist upon sanctification also, upon all the fruits of faith, upon universal holiness, does not declare the whole counsel of God, and consequently is not a Gospel minister.

4. Who then is such? Who is a Gospel minister, in the full, scriptural sense of the word? He, and he alone, of whatever denomination, that does declare the whole counsel of God; that does preach the whole Gospel, even justification and sanctification, preparatory to glory. He that does not put asunder what God has joined, but publishes alike, "Christ dying for us, and Christ living for us." He that constantly applies all this to the hearts of the hearers, being willing to spend and be spent for them; having himself the mind which was in Christ, and steadily walking as Christ also walked; he, and he alone, can with propriety be termed a Gospel minister.

5. Let it be particularly observed if the Gospel be "glad tidings of great salvation which shall be unto all people," then those only are in the fullest

sense: Gospel ministers who proclaim the "great salvation;" that is, salvation from all (both inward and outward) sin, into "all the mind that was in Christ Jesus," and likewise proclaim offers of this salvation to every child of man. This honorable title is therefore vilely prostituted, when it is given to any but those who testify "that God will save all men to be saved," and "to be perfect as their Father in Heaven is perfect."—*Wesley's Works in 1839.*

AN APPEAL FOR HELP FOR INDIA.

"We are glad to learn from recent copies of the Good WAY, that you are remembering us in fastings and prayers; but beloved, you can help us still more by sending us more holy men and women. They need not necessarily be college-bred, or finely educated; but with plenty of common sense and ability to teach a vernacular. They must be filled with the Holy Ghost; and be prepared to live on such food, and dress in such clothes, as the Lord of host shall send.

It would cost about \$225, to send one second class, and \$300 first class."

VERNON E. BENNETT.

DEAR BRETHREN—FRIENDS OF HOLINESS

We are surprised that the appeal for help, to send recruits to the holiness force in India, made by Bro. Vernon Bennett, does not meet with a more liberal and ready response. These soldiers for Jesus ought to have an early addition to their ranks. What say you? Shall they have it? Your contributions will be the decided answer.

Do for these brethren what you would have them do for you, if in their place, and they in yours. We now publish the amount hitherto contributed, in the aggregate, and keep the column open for others.—Ed.

Total amount up to date \$56 80

William Taylor Mission Fund.

We feel free to say to all who wish to put their missionary money where it will do the most good and be instrumental in bringing the greatest number of heathen to the knowledge of the truth as it is in Jesus; that you can scarcely do better than to contribute to the William Taylor Missionary Fund. We give room in the Good WAY to acknowledge receipts for any amounts received, and we will forward the same to his treasurer at Philadelphia, free of charge. We have received the following:

J. Quinlan	\$2 00
Mrs. E. A. Quinlan	50
J. Quinlan	1 00
Josiah Close	1 00
J. W. Logsdon	1 00
Elizabeth W. Morgan	1 00
Chas. N. Hickox	1 00
Electa J. Haines	2 00
Henry Grate	2 00

Donations.

The following are donations that have not been published:

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A Friend	\$1 00

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"Out-But How." An account of Brother A. M. Kiergan's trial and expulsion from the M. E. Church South. We have it on sale at this office Price 12 cents per single copy, or 85 cents per doz

Send to this office for "Lessons in Holiness" by T. K. Doty of the *Christian Harvester*, Cleveland, Ohio. Just the book for holiness people. Lates out. Good. Send in your orders. Price, paper bound, 75 cents.

THE WORD OF THE LORD—Concerning Sickness This little work contains all the passages in the Bible from Genesis to Revelation bearing upon the subject of healing. 66 pp; paper 10 cents.

From Workers in the Field.

Send for GOOD WAY HYMNS.

—You can get the GOOD WAY and the Highway for \$2 20

—The Good WAY and the *Christian Harvester* for \$1. 75.

Bro. Aura Smith writes from Alexandria, Mo: "Am having a good meeting. Many souls are getting saved and sanctified."

Order GOOD WAY HYMNS from this office. About two hundred choice selections. 20 cents per copy. \$2.00 per dozen.

W. A. Clemant, Oak Grove We are holding on to God for victory. The devil is mad, but by the help of God he will get madder yet. We are having a hard fight here. The people are afraid of us: They say we are Mormons. They are not willing to walk in the light. We ask the prayers of the Crusaders Band.

Bro. Geo. W. Stratton writes from St. Louis, April 4: Please send me a bundle of Good WAYS. Harrison has closed his meetings here. Some have been brought into the light of sanctification others are seeking. Holiness papers are in demand at the present time in St. Louis. Oh, for a million of real true Holy Ghost papers to scatter among this people.

Bro. D. M. Ward writes from Meadville, Mo., March, 31: I think there is a great improvement in the Good WAY lately. I consider the next to the last issue to be worth a years subscription. I am willing to do all I can consistently with other duties, for its circulation, and collect and forward money to you. Pray for me. Yours, unworthy, yet saved by grace.

Bro. J. L. Medsker writes from Springfield, Mo; I am here in a meeting with Bros. McDaniel and Corn; some souls seeking the Lord—one converted. The people are getting hungry for the Word of Life. This is a very wicked city; almost wholly given to idolatry. Most of the Band here are alive and going on in the Lord. Dear sister Gray departed this life this morning. I was to see her twice, and both times she said, "I am sayed to the uttermost," I will go to my home in Kansas soon, if the Lord wills.

George T. Green, Truxton, Mo: Bro. Geo. R. need wife, and I commenced a meeting at the above named place March 9, and continued ten days. There had been several efforts to plant holiness here, but they all seemed to be a failure. The cause was that it was not taught on the Bible line, especially in regard to worldly conformity.

Some five or six were saved, and the people prepared to hear Bible holiness, and a few persuaded to accept it. We are expecting a gracious harvest there ere long. We were joined by sister Luce of Wellsville, who came to us anointed of the Lord and did faithful work.

---Don't send any more stamps. We are overstocked with them. You can send silver by wrapping each piece in a small piece of paper, or a better way is to sew the pieces of money between two slips of paper or thin muslin, or better still if you can do so get a P. O. order or Postal note.

We expect to issue, from the GOOD WAY office, at an early date, a choice selection of spiritual songs and hymns which are well adapted to holiness meetings of every kind. The book will contain about two hundred pages, and will sell at about 20 cents. We solicit and shall expect orders for several hundred to be used in the summer's campaign.

Pickertng, Mo.

Our meeting east of Maryville closed last Friday night. Interest good to the last, there being two souls saved at the service; one converted and one sanctified. As nearly as I remember, there were nine professions of purity and of pardon, six converted and two reclaimed during the meeting. One young brother converted on Friday, came with us to the convention, and was sanctified here last evening. Both experiences quite clear. There are now about seventy souls in the light of full salvation in that community. They will have a weekly meeting. We had a somewhat interesting time here. Arrangements were made for campmeeting, also for monthly conventions at different points in the county. The first to be held at the place of our meeting reported about the 3rd Saturday and Sunday in April. This is an aggressive step. I am persuaded God will bless them in it.

We leave here this morning for Lincoln, Kansas, and will go from thence to southwest Kansas. Our address for some months will be Saratoga, Pratt county, Kas. Would be glad to communicate with any one on the holiness line in that quarter of the State.

J. B. WILLIAMS.

GOOD WAY HYMNS is composed of the most choice selection from a number of the best books and a number of new hymns that have not appeared heretofore.

Green City, Mo.

The Sullivan County Holiness Association met at Sticklerville, Saturday, March 17, 1884. Bro. Summers president and Brother Oluster vice president both being absent, Brother Cavitt was called to the chair pro tem. On motion brother J. W. Caughlan was chosen to take charge of our campmeeting to be held some time in September, probably about the 10th. The services were as follows: Saturday at 2 and a half P. M. opened with a prayermeeting, after which brother Cavitt read a chapter commenting on it. Then followed a blessed testimony, Sabbath at nine and a half A. M., a testimony service in which the Lord most graciously manifested His presence. At 11 A. M. brother J. Cavitt was anointed of God to preach the Word. Also at 3 P. M., brother J. E. Collum was blessedly anointed of God to preach. The saints were greatly strengthened and even those who have been standing aloof from the Holiness movement said they did not know we preached it that way.

I. N. WISE.

Carthage, Mo.

The S. W. H. A. met in their third annual convention at Talmage, Newton Co., March 21. Quite a number of delegates were present, some coming 75 miles. Bro. John Medsker, of Kan., was with us and preached several times, being anointed of God for the work, and by request of the church at Hackney he was ordained elder on Sunday P. M.; when the power of God fell on us, making it clear to all that this service was owned of God. A number of souls were sayed. In fact, I believe there has not been a meeting of the associa-

tion, but what some have been converted or sanctified. One lady testified to being healed of St. Vitus dance. Praise the Lord! His power is the same to-day, yesterday, and forever.

On Saturday we had our business meeting, which was very interesting. Our people feel led to put a new tabernacle in the field, calling Bro. J. O. Millhollan to go with it, also Bro. Samuel Brown. The money for its purchase is nearly all paid in, and if God wills as soon as the weather is suitable will be in the field. The points it will probably visit are, Marshfield, Springfield, Pierce City, Neosho, Granby or vicinity, Gaulty or vicinity, Kelly Chapel. If God wills the old tabernacle will also be in the field. The route for this summer is, Carthage, Sarcoxie, Cove Springs, Chesapeake, Golden City. Bro. T. B. Bouton is called to superintend the work in S. W. Mo., and we are looking for a glorious work to be accomplished by God's help, all over this field during this summer's campaign. The work is spreading rapidly, and who shall be able to stop it. Glory to God! "I am glad I am in this army."

R. NORTON BUCKNER, Sec'y.
Carthage, Mo., April 1.

Thayer, Kan.

Permit me to report through the GOOD WAY, what is being done at Thayer on the line of Scriptural Holiness. About six in clear experience who testify to a present blood cleansing. Others there are who talk of "Christian consecration," yet are not testifying to it. Do they give evidence of entire sanctification. We meet every Lord's day, at three o'clock, at the residence of Dr. Sweeney; whose wife is wholly sanctified, whom Satan hath caused to be bound in great affliction, for the past ten years. She has received in part medical healing through faith and prayer, and at our last band service, stated her decided conviction, and determined to comply with the command, as in James 5: 14, and Mark 16: 18, and Acts 28: 8, which we were requested to attend to at our next coming together. Thus we feel authorized to attend to, in the name of our Lord Jesus Christ. As evangelists, we are here in and about Thayer, to proclaim, and testify to holiness on the straight out line; no compromise on the fair, festival and unscriptural dress parade of the day. Beware, where do we stand, as a holiness people on the church show and dress parade? May God give all His faithful children to see eye to eye as to the extravagance practiced by thousands of the world conformed, godless, and God-forsaken church of would be Christians of the present day. I dare not be more mild, or less outspoken; we are on the way to the judgment. Eternity is just over there! Let us not sleep as do others." We are very poor, but if God's little ones will send us papers and tracts, we will put them where they may bring you and our Lord a rich return. Help us and you help our Jesus. Your Bro. and Sister saved,
J. H. and E. C. KEYS.

LETTER LIST.

Letters received at this office containing money not otherwise receipted for since our last report:

F W Satterfield, M J Marcy, W B Pullen, Weston R Sumpter, Thos M Wise, J I Bradley, Joseph Cavanaugh, M B Slingerland, John W Rosson W S Morrow, Elias Miller, J H Manning, L Lantz, Calvin Furrow, W A Clement, C Wesley Smith, Marv Smith, J M Shelton, Henry Grate, E Morrison, Jesse C Johnson, Jas N Cravens, Adelia Tillotson, M L Milten, J L Medsker, W E McDivitt.

Poetry.

WHO LOVES THE LORD.

BY GEORGE W. CROFTS.

Who loves the Lord? Not he alone
Who o'er and o'er
His prayer repeats in solemn tone,
And nothing more.

Nor he whose creed of finest grain
Is most precise.
And by it hope at last to gain
A paradise.

For he who keepeth fasts and feasts
With rigid care,
And to the church and surpliced priests
His burdens bear.

But rather he whose heart is warm
And true and kind,
And seeks in every human form
His Lord to find.

And seeks him thus that he may bless
By word and deed,
And lift from sadness and distress
A soul in need.

Whose sympathies extend most wide,
Whose law is love,
"Whose frailties lean to virtues side,
And human prove.

Who in the right standeth most firm—
A solid rock—
Ye who would scorn to crush a worm
Or weakness mock.

Who seeks from God the power to be
A better man,
That he may fill more fittingly
Life's noble plan.

Who struggles on to higher things
From day to day,
In purer light who bathes his wings
And finds his way.

Such is the man who loves the Lord,
And loveth best,
Who will not fail of his reward,
Nor final rest.

Inter Ocean.

THE LORD'S TIME.

GEO. D. WATSON.

We sometimes hear the expression, "in the Lord's own good time he will save us." Error is always accompanied with just about truth enough to render it acceptable to poor human reason. Now it is true that God has a slow and swift method, and a gradual and an instantaneous work. It is the policy of Satan to get people to think that salvation comes under the slow regimen. In what respects and in what departments are the slow and swift workings of God?

1. We can frame it into an axiom, that in all matters of personal salvation from guilt and depravity, God proposes to work only in the present moment and on the instantaneous method. But in all matters, lying outside of personal salvation from sin, God proposes to work in time measurements known only to Himself. This statement is clearly proved from the Scriptures. In the Bible, wherever you find repentance, pardon, entire consecration, and sanctification, they are always in the present tense and by the instantaneous method. Now is the day of salvation. On the other hand all matters outside of personal salvation, are so revealed in scripture as to conceal from our vision the exact time limits of God's working. Of salvation, the Word says Now; of other things the Word says "A little while," "It is not for you to know the times and seasons which the Father hath put in His own power." If it is a lesson to be learned, or a cross to be borne, or a "season of heaviness through manifold temptation" or a fulfillment of prophecy, or a question of bodily healing, the Word

says "My times are in Thy hand," and, "To watch for my Lord's coming." But if it is my pardon or my perfect cleansing, then I know God's exact time with absolute certainty, for He has told me, it is now and only now.

2. It is absolutely essential that the time-measurement for salvation be now and instantaneous. If God only allowed salvation as possible in the future tense, everybody would trust that future, and die unsaved. Notice how hard it is to press penitents to a now receiving of Jesus, and how difficult to press believers to trust the cleansing now. If they had but one outlet in the scriptures for future salvation, it would be impossible to shut them up to an immediate present faith.

It must be instantaneous. The soul is on probation, nature is not. The soul may perish the next moment forever, and it needs to be under a plan of grace swift enough to save it before the next moment comes.

In matters outside of personal sin you may wait His time; but if it be a matter of pardon or purification you dare not wait, but take the grace He offers to you now.—Standard.

"Now Vy Vas Dat?"

The Interior tells this story of a Pennsylvania dutchman, who was not very learned, but who was never ashamed of his religion.

In his neighborhood there was a skeptic, who said: "You can't believe anything you can't understand." And so some of the better class of people asked the Dutchman if he would not have a conversation with him. He said: "Yes, if you tink best."

"Have you any objection to the neighbors coming in?"

"No; shust as you tink best."

So they made the appointment, and everybody was there. The old gentleman came in, and laid by his hat, and was introduced to the skeptic; when he suddenly began by saying:

"Vell, now, look here! I pleets the Bible; vat you pleefs?"

Said he: "I don't believe anything I can't understand."

"Oh, you must be one very smart man! I vas mighty glad I meet you. I ask you some questions. The odder day I vas ridding along the road, and I meet one dog, and that dog had one of his ears stand up in this vay, and the odder he stand down so. Now vy vas dat?"

Now, that was very unhandy just then,—very unhandy. He either had to explain why the dog had one ear standing up and the other standing down, or else say he did not believe it. So he said, "I don't know."

"Oh, then, you are not so very smart, after all. I ask you anodder question. I saw in John Smidt's clover patch the clover come up so nice! And I loked over in de fields and dere was John Smidt's pigs, and dere come out hair on deir packs; and in the very same clover patch vas his sheep, and dere came out vool un deir packs. Now, vy vas dat?"

Now, this was as bad as the other, because the same perplexity arose. He had to explain why there was hair on the back of the pig, or wool on the sheep, and as he could not tell why, therefore he had no business to believe it. Finally, he said, "I don't know."

"Vell," said the dutchman, "You are not half so smart as you tink you are. Now I asks you anodder question; Do you believe there is a God?"

"No; I don't believe any such nonsense."

"Oh, yes! I hear about you long ago. I hear about you; my Bible knows about you; for in my Bible Le says, 'The fool hath said in his heart, there is no God,' but you big fool, you blab it right out."

Two seceding Masons denounced the lodge at a large Advent campmeeting in New Hampshire, and other Masons visited the speakers to inquire how they might honorably leave their Lodges.—Free Methodist.

Do not torture even reptiles. The Power that created the humming bird in its beauty also formed the loathsome snake. Neither is responsible for its shape. There is no reason why the reptile should be made to suffer. Put him to death speedily. Do not lower yourself by smiling upon his writhings of pain.—Ex.

Superficial religion will always be fashionable because it does not require self-denial. A man may be outwardly religious and yet be a private tippler, but he cannot be a true Christian at that rate.—Spurgeon.

Some men have queer ideas of Christianity. They seem to think they can be christians and still indulge in the most unchristian spirit. They are suspicious, revengeful and spiteful. They are destitute of all charity and christian forbearance, and denounce in the most bitter manner all who refuse to follow their lead and submit to their dictation. Such men are very unpleasant associates on earth, and without a change of spirit would be very much out of harmony with the pure and holy inhabitants of heaven. Such poor men are to be pitied. Their tempers need to be sweetened by the grace of the gospel.—Methodist Recorder.

BUSINESS NOTICES

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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.

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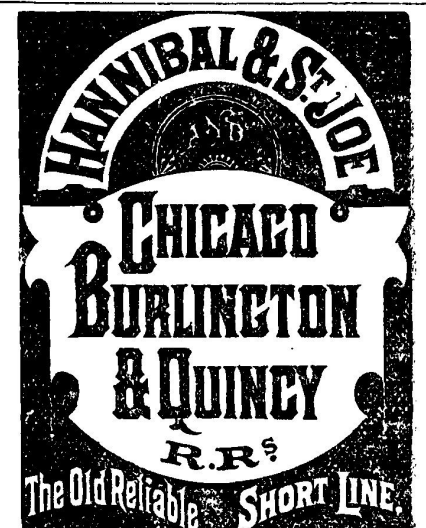
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Children's Corner.

The Childs Prayer.

Into her chamber went
A little girl one day,
And by a chair she knelt
And thus began to pray,
"Jesus, my eyes I close,
Thy form I cannot see,
If thou art near me, Lord,
I pray Thee speak to me."
A still small voice she heard within her soul—
"What is it, child? I hear thee; tell the whole."
"I pray Thee, Lord," she said,
"That Thou wilt condescend
To tarry in my heart,
And ever be my friend.
The path of life is dark,
I would not go astray;
O, let me have Thy hand
To lead me in the way:"
"Fear not; I will not leave thee, child, alone."
She thought she felt a soft hand press her own.
"They tell me, Lord, that all
The living pass away;
The aged soon must die,
And even children may.
O, Let my parents live.
Till I a w^oman grow;
For if they die, what can
A little orphan do?"
"Fear not, my child; whatever ill may come,
I'll not forsake thee till I bring thee home."
Her little prayer was said,
And from her chamber now
She passed forth with the light
Of heaven upon her brow.
"Mother, I've seen the Lord,
His hand in mine I felt,
And O! I heard Him say,
As by my chain I knelt:
"Fear not, my child; whatever ill may come,
I'll not forsake thee till I bring thee home."

—Evangelist.

DEAR CHILDREN:—April all smiles and tears is with us. The bright warm sun gladdens mother earth, and she has laid aside her winter robe, and is putting on a dress of green, and I suspect now the spring flowers are peeping in many a spot, but not here. Our little correspondent, Clinton Foster has just returned from Texas, bringing word of prairies there transformed into flower gardens in the month of March; clusters of blossoms, red purple and blue, so beautiful. But God remembers us, and we shall have them too, all in their time. My garden is our corner in the GOOD WAY, and its flowers my little correspondents, and I think them very sweet, and still I watch to see them peeping. They have such sweet odor as is spoken of in Rev. 5: 8. Here is one we call Tabitha Bell Beckett. Her testimony is: "I love very much to read the children's corner. I want to be a good girl, and go to heaven and live with my grandmother who is there now."

Here are two flowers that grow close together. Maria and Sarah Metsker: The first says: "Pappa and mamma are both sanctified. They teach me to pray and love Jesus, and I want to love Him more." The second says: "I love Jesus, and want to go to heaven." Now here is a little four year old. We call her Mamie May Watkins. She says, "Mamma reads the nice little pieces to me, I think it is so good it you Auntie M. to love the little children, and have them write letters to you. I love Jesus and never get tired of hearing about Him, because He is so good to me. He

healed me o scrofula, pneumonia, chills, and deafness. When I am sick I tell the Lord about it. and he heals me. Mamma used to tell me little prayers, but now I can pray for myself. I want to be a real christian, and have a pure heart, so I will never say any angry words. My aun' Hattie has taught me the 23 Psalm, and many other scripture verses." Now here is a little movable plant. You will see she is not stationary, but I think she must be real sweet all the same: Her name is Mamie Gordon. Her testimony is, "My auntie was reading in the GOOD WAY, a letter from Chester and Walter Manning, little friends of mine. We have no Sabbath school now, and uncle Charlie Smith and aunt May have gone away. We have no preaching. I love to go to Sabbath School and learn a verse every Sabbath. I came out here to Hybrid, to see my pappu a long time ago. Auntie and I are going back to Springfield, Illinois, our home to see all my little friends."

Now we are just praying the printer to let our garden be as we make it, and don't spoil it for us. We think he is good natured and will do as we ask. Good day, little blossoms.

AUNTIE M.

Temperance.

How Little Gracie Closed a Saloon.

Gracie was only six years old, but beautiful and loving. When her father wanted her to come into his saloon, that he might introduce her to the men lounging there, and hear them praise her beauty, she would say, "No, papa! make the naughty men go away and then I'll come." There was a Children's Temperance Society in the town, in charge of the Women's Temperance Union, and little Gracie and her brother, still younger, were invited to attend. Her father consented, for he liked to see Gracie dressed up and have people notice her.

Gracie had never seen any one pray before; and when the leader talked about God, and asked them all to bow their heads in prayer; Gracie bowed, awed into the most solemn reverence. Months passed, Gracie had learned to pray, and often talked to her father about the Christ-child, and wanted him to pray: but he only laughed and called her a little saint. One day Gracie was taken very ill; the doctor was sent for, and when he saw her he said she was very sick. "Will I die?" "I hope not." "You needn't be afraid to tell me, 'cause I'm ready; I asked Jesus to take me if he wanted me." The father, who stood at the foot of the bed, sobbed out, "O, Gracie! you don't want to leave your papa, do you?"

"Yes, I do, if he wants me to come, 'cause he has the best right to me!"

The customers came and went, but the saloon-keeper heeded them not, for his dear Gracie was on her little bed, panting her life away. What cared he for money now that the light of his life was going out? One day on his coming up out of the saloon, Gracie opened her eyes and turning upon him an imposing look, said:

"O, Papa, is the saloon open? Are the men drinking? Do close it up, papa, I know that I will feel better if you will."

"I'll do it, darling—anything to make you feel better."

The saloon-keeper's heart was almost breaking; he bar tender was ordered to clear the saloon and close the doors.

"Darling, the saloon is closed," he said, bending over her a few minutes later.

"Thank you, papa! It makes me

happy and better already," and a glad smile came over her face. Every few hours Gracie would ask:

"Is the saloon closed now?"

"Yes, darling."

"Yes, dear, they are up."

"O, papa, I wish you'd never, never open the saloon again. Mamma, can't you get papa to promise me never to open the saloon again?"

"O, George, do promise your dying child," sobbed the mother, who had never favored her husband's business.

The strong man shook like a reed. He could not speak for a moment! Then coming and bending over her, he said in a strange and husky voice:

"My Gracie, papa will never open the saloon again."

"O, papa, I'm so glad! I'll tell Jesus when I get to Heaven that you have closed the saloon. And now; dear papa, you must be good, and He'll let you come to that beautiful home too; and mamma and Alice can come." There was a glad smile on the dying child's face that soon faded out into lines of pain. But all at once, just at the last, her face brightened up with a strange unearthly brightness, and she cried out joyfully:

"O, mamma, look, look! the room is full of angels. Papa, don't you see them? They are all about you!"

There was a hush in the room, for the gates of Heaven were thrown open to let the pure Spirit pass through. Only the body of little Grace was left—the real Gracie had gone to live with Jesus and the angels.

The father never opened the saloon; the bar-room shutters have never been taken down. The saloon-keeper has not only signed the pledge, but has become a Christian, and expects to follow his Gracie to Heaven after awhile.—*Pioneer.*

The senate of the United States has passed a bill for the government of the territory of Alaska which prohibits the liquor traffic there, except for medicinal or scientific purposes. This if it shall become a law, will be good not alone for Alaska, but valuable as a precedent for kindred legislation for all the other territories, and for the district of Columbia as well.

It takes two hundred grave diggers in this country working every day to dig graves enough to put our drunkards in; while hell is filled with their lost souls. Our country gives her children by law into the fiery hand of this hellish Moloch of eternal misery. No drunkard or drunkard-maker can inherit the kingdom of Christ—*Fire and Hammer.*

One Reicker, of Atlanta, had the police notified of the fact that his daughter Mary had run away, and she was stopped at Charlotte, N. C. The girl is fourteen years old. She explained that her father was a saloon keeper and made her tend bar and deal out whisky to his customers, not of the best class either, that her soul revolted at this, and that she was going to seek the aid of relatives at Chester, S. C., or to work. Her mother, she said advised her to run away. The police captain took the girl home with him and sent her on the next train under proper escort, to Chester.

If one whose mental faculties are suspended by intoxication is induced to swallow spiritous liquors to such an extent as to endanger his life, the person taking advantage of his condition of helplessness and mental darkness, and imposing the draught upon him, must answer in damages for the injury that ensues.—*Texas Supreme Court.*

AN INTERPETATION.

MRS. S. BARNETT.

Lazarus laid in the grave such a length of time his sisters said, "He stinketh," but that did not hinder Jesus from showing his power. It does not matter how long a person has been dead in sin, Jesus is willing and able to save. Then all he requires of them is to believe. He says, "come unto me all ye that foar God." Lazarus was bound hand and foot. When he came forth he had a napkin over his face, just as those who have come forth from the grave of sin, are alive but bound of the carnal mind, which is exhibited in different ways! When Jesus spoke the second time, the napkin fell off, and his hands were loosed, representing the christian when he has received Jesus the second time he is made free, and is ready for every good word and work.
Chillicothe, Mo.

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After seven months of constant labor with delight, I am at home expecting to rest up for the campmeeting season, but the burning bush in my soul knows no stop. We are having gospel meetings in my rooms. The Lord just turns us loose. The first meeting began with five or six present, and while praying the Holy Ghost came upon us and in ten minutes the house was crowded to its utmost; altar in two rooms. Two drinking men were arrested on the street, and came rushing in calling for mercy. Some of the converts of the different churches are coming to know about this holiness. Glory to God, a holiness table well set always finds guests. We will begin street meetings here: Would to God some of the saints were able to come and join us on the street. Calls are coming from east and west for meetings on the good old way. My testimony is the very God of peace sanctifies me wholly, and lifts me with an eternal weight of glory. You can compute that on the world's scale, if you can.

May God anoint every heaven sent worker and evangelist with an unknown increase of divine power for the summer campaign, and keep in readiness to be blest at any time.

E. J. COLBORN.

An ancient manuscript of great interest to the Christian world has lately been discovered in a library in Constantinople, and published by the Archbishop of Nicomedia. It is entitled, "Teaching of the twelve apostles," and is placed by competent scholars as far back as A. D. 120 to 170. In fact it is the earliest Christian writing apart from the New Testament in our possession. Its length is about the same as that of the epistle to the Galatians. The original is in Greek, and German translations have within the past few weeks reached this country. Now the Greek itself is here; and a translation by President Rosewell D. Hitchcock, and Professor Francis Brown, of the Union Seminary, with an introduction, will be published this week by the Scribners. The writing is chiefly important on account of the light it throws on the organization of the primitive Church. Says one of the scholars who has seen the book: "The deductions from the contents of this manuscript are at variance with nearly every polity established. They are all shown to be later growths or developments. The episcopalian will find slender ground for the Apostolic succession; the Presbyterian loses his ruling elder; the Baptist gets water 'poured' on him, and the congregationalist gets small comfort. Each denomination will continue on its own way no doubt, but this document will serve to emphasize the fact rather more than suspected before, that to make a claim is not equivalent to proving it."—*Ex.*

A man who has been redeemed by the blood of the Son of God, should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to heaven, should be holy. Are angels my attendants? then I should walk worthy of their companionship. I am soon to go and dwell with angels? Then I should be pure. Are these feet soon to tread the court of heaven? Is this tongue soon to unite with heavenly beings in praising God? Are these eyes of mine soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet, and eyes, and lips should be holy; and should be dead to the world and live for heaven.—*Albert Barnes.*

A reclaimed drunkard says: "Eight months ago there was not a bigger drunkard anywhere than myself. I spent half of my wages in drink every week, and though I joined many societies when trying to abstain I never kept sober longer than a week till I joined the Blue Ribbon in Grove Street, Ill. I kept sober for three weeks in my own strength, but felt myself giving away. When I heard Mr. Larkins, a converted publican or brewer from Burlington Trent, give his testimony, I said to myself, 'If God can save that man, He can save me.' I went home much grieved on account of my sins that night, and in my own room prayed for the first time. Shortly afterward felt the burden of sin roll off my soul, and I realized the salvation of Christ. At present I am in the employment of a gentleman whose sons own nine public houses. He does not like his men to get so drunk that they cannot stand, but he does like them to take as much as they can bear. I want to add that when I left it to God to save me, the desire for drink fell from me without any trouble."—*Ex.*

Useful Hints,

Plenty of fresh air, fresh water, wholesome food, and regular hours for meals, will do wonders in keeping a man healthy and happy.

Rub your stove-pipe with linseed oil, keep in a dry place, will not rust.

Wash whitewashed walls with vinegar to make paper stick.

Add a little alum to paste to hasten drying.

Use white oilcloth, bound with red, back of kitchen tables, washstands, and under hooks to hang tin ware on.

Salts of lemon will take stains from silver knives.

Amphur will prevent moths; the gum bear your silver will keep it bright.

Wormwood or pennyroyal will drive out ants.

Vinegar will remove lime from carpets.

In dusting, use a cloth; feathers only set it afloat.

Tobacco tea will kill worms in flower pots, and is also good for the plant.

Quassa in sweetened water will destroy flies.

Salt peter and olive oil will cure corns.

For damp closets or cellars, put shallow dishes of unslacked lime, and change often.

Hold your broom upright; do not dig but brush lightly. Carpet and broom will last twice as long.

SPECIAL NOTICES.

My post office address for a short time will be Norborne, Carroll Co., Mo. Pray that the Lord may be with us in power. Sanctified wholly,
A. W. TAYLOR.

Those who have been sending to Bro. Colborn for his song book will be supplied soon, as he is getting out a new edition, with fifteen or twenty new songs, and the GOOD WAY will be supplied with them. 2000 have been used this winter.

The Sullivan Co. Holiness Association will be held at Red Bush S. H., on Saturday before the third Sunday in April. Brethren pray for a Hundred souls in Sullivan this year.

Thos. E. Pace, of Aroca, Benton Co., Arkansas, "It is the general request of the people here that you send us a holy preacher. This is a new field and the people are hungry for the Word, and Bread of life. Who can go!"

Sisters Belle Moore and Emma Sayer are in Hannibal, Mo., to labor for the Master.

Announcements must be in a week before the beginning of the meeting announced in order to benefit any one.

We received one written March 24, of a meeting beginning March 23, and March 26, was past ere it reached this office; hence it was of no use or benefit to the reader or any one else to have it published.—*Ex.*

I am in the field as an evangelist, ready to labor as the Lord may lead. Any one desiring my services can address me at Ridge Prairie, St. Claire co., Illinois.
W. S. SANSOM.

I expect to buy a Tabernacle to hold strict holiness meetings in, and all who desire a tabernacle or campmeetings, and wish wife and I to conduct it; will please address me at California, Moniteau county Mo.
P. A. ZIMMERMAN.

Will the brethren that are wanting me to conduct holiness camp meetings for them this summer, please let me know at once. Object of meeting: Conversion of sinners, reclamation of backsliders, sanctification of believers, and building up of the sanctified.
HARRY MAY.

Box 230, Hannibal, Mo.

DEAR BRO.— You may say in the GOOD WAY that I expect, if the Lord wills, to go into Kansas, early in the spring, to answer some calls. If any one desires my services, to give a few lessons in holiness, I will be ready to respond.
J. W. CAUGHLAN.

I will be at home for rest for some time. Any of God's anointed write me there. Any wishing to make arrangement for future camp-meetings write to me, and soon, as I am getting my time filled up. Your Bro., sanctified,
E. J. COLBORN.

Carthage, Ill., March 3.

ANNOUNCEMENTS.

D. V., there will be a Laymen's Holiness Convention at Woodbury S. H., four miles south of Sorento, beginning Saturday at 10 o'clock, April 19, and continuing over Sunday.

Also one at the Washburn, S. H., in Fayette Co., two and one half miles east of Mulberry Grove, to begin Saturday April 26, at ten o'clock, and continue over Sunday.

Likewise one at Greenville, beginning Friday night, May 2, to continue over Sunday, and longer if the Lord will. These conventions are to be held for the conversion of sinners and the sanctification of believers. The members of this association will hold conventions in every open door in Bond and adjoining Counties in the name of Jesus.
HENRY HULEN, Pres.,
D. C. NEISLER, Sec'y.

The Knox Co. Holiness Association will meet D. V., Saturday before the fourth Sabbath in April. Let all Bands be represented, as there is important business to be attended to. Come filled with the Spirit, and ready for work. Your Bro., saved and sanctified,
JAMES F. MARSHALL, Pres.
Philadelphia, Marion Co., Mo.

The monthly meeting for the Butler County Kansas Holiness Association will begin at the Harmony School House, seven miles south of Andover, April 5th, at 3 P. M.
M. McVAY.

The Lord willing, I will preach the Word at Browning, M. E. Church the 2nd Sabbath of each month at 11 A. M. and on Saturday preceding at 7:30 P. M.
M. B. SLINGERLAND.

The S. E. K. H. A., will hold their first annual convention at Bell School House commencing Friday night, April 25th, 1884, and holding as long as the Lord wills. Bell School House is 1 1/2 miles south east of Clarksburg, on the southern division of the Kansas City and Ft. Scott and Gulf R. R. There will be a business meeting on Saturday.

On Sabbath, the Lord willing, we want to have the sacrament of the Lord's Supper administered. Bros. T. W. Brown, J. H. Wilson, from Mo.; and J. L. Medsker of Cherokee, expect to be with us on this occasion. We wish all the members of the association to be present with all their reports. We also invite those of our neighboring associations to meet with us and partake of the feast of good things that the Lord has in store for them that love Him.
A. F. PELLETT, Sec'y.

Please announce that the S. K. D. H. A., will hold its annual meeting if the will of the Lord be so, the 31st of May, at the Mount Prairie Holiness Church, at 2 1/2 o'clock. A full attendance is desired. Brothers and sisters let us be prompt, and pray that we may have a blessed meeting with the Lord. Your brother saved and sanctified with the precious blood of Jesus.
S. W. ABBOTT.

Please say that the Chariton Holiness Association will meet at Pe-dee on Saturday, April 12, at 9 A. M. The campmeeting list will be made out at this meeting. Let all who want a meeting put in their application.
D. M. ALEXANDER.

Dr. G. D. Watson, will (D. V.) begin revival services at Trinity, Savannah, Ga., on April 9th. Let this meeting be on your hearts when in your closets, that Holy Ghost power may be on preacher and people.

Please announce that the South Kansas H. A. will hold their next tri-annual convention at Augusta, beginning Friday May 2nd, and continuing over Sabbath. Let all of God's people of every denomination come. The tabernacle will be set up. A full attendance of the members is desired.
S. L. DAUGHERTY, Sec'y

Please announce a holiness convention at California, Maniteau Co., Mo. to begin April 18th, 1884, to continue as long as the Lord wills. Bro. A. M. Kiergan will be with me. After the convention closes, we propose to spend a few days in visiting and confirming the bands. Will the brethren please take notice, and arrange accordingly.
J. W. CAUGHLAN.
Wellsville, Feb. 5th, 1884.

I will preach at Cook's S. H., four and one half miles south of E. lina, Mo., Saturday night before, and the second Sunday at eleven A. M. and Sunday night, of this month, also, Saturday night before and fourth Sunday at eleven A. M., and at night at Red S. H., five miles N. W. of Green City, Sullivan Co., Mo. Yours in perfect love,
D. C. BRENNEMAN.
Kirksville, Mo., April 5, 1884.

The next meeting of the South West Mo. Holiness Association, will be held D. V. at Mayflower, S. H., eleven miles north-east of Carthage, commencing Friday evening, May 2.
R. N. BUCKNER, Sec'y.
Carthage, Mo., April 1.

There will be a convention of the Barton Co. Holiness Association in the Rose Branch S. H., commencing at three o'clock P. M., Sat. April 19, to hold over Sunday. The S. H. is four miles west from Lamar, in Barton Co.

All members are earnestly requested to be present, as there is much to be done. Those appointed to collect funds for the tabernacle will please have their papers of subscription as nearly completed as possible. Our officers are to be elected; the kind and size of tabernacle for our Association's use determine upon, and if such can be done, an evangelist engaged for the summer campaign. As the President and Secretary will need to be in attendance, their regular appointments cannot be filed on Sunday the 20th. Brethren, pray for the success of the Lord's work in Barton Co.
T. J. COX, Pres.
D. H. RICHIE, Sec.

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 soul"

VOL. VI.

COLLEGE MOUND, MISSOURI, SATURDAY, APRIL 26, 1884.

NO. 17

Will you go?

WILL you go, sinner, go
To the highlands of heaven?
Where the storms never blow,
And the long summer's given;
Where no fear nor dismay,
Neither trouble nor sorrow,
Will be felt for to-day,
Nor be feared for the morrow?

CHORUS:

O come, sinner, come!
While your Lord is interceding
For the Saviour will soon
And forever cease pleading.

2 He's prepared thee a home.—
Sinner, wilt thou believe it?
And invites thee to come;
Sinner, wilt thou receive it!
Where the saints robed in white—
Cleansed in life's flowing fountain
Shining beauteous and bright,
They inhabit the mountain.

3 Will you go to that land,
Where your friends wait to greet you?
There a beautiful band
Join with us to entreat you
They are waiting above—
Waiting happy to hail you
In that region of love
Where no ill can assail you.

A HOLINESS CAMPMEETING.

S. P. JACOBS.

In 1872 while stationed at Wyandotte City, spoken of in the preceding communication, I received by letter an invitation from a young preacher, C. E. Lambert, to come and conduct a camp-meeting for the promotion of holiness in his circuit. This letter was a complete surprise. I had never conducted a campmeeting in my life, much less a holiness campmeeting. His letter was characteristic of his remarkable frankness and fidelity to principle.

He said that he had preached justification and regeneration, that now his people were in a truly justified state, and were ready to enter into entire sanctification; and that he wanted me to come to Harts Grove, a few miles from Valley Falls, Kansas, and hold a campmeeting on the strict, radical line of entire sanctification, and also to bring with me a good singer. He ended by saying, "I will hold you responsible for the management of the meeting. Pray over this. If the Lord tells you to come, do so; if not then I do not want you to come."

I had the required singer, who had trained in a holiness "prayer meeting" in New York, and loved nothing better than to engage in a campaign. According to the request, my wife and I made the matter a subject of prayer, and God laid the responsibility of the meeting on my heart. So, according to appointment, Bro. Clark, the singer, my wife and I started for the field of action, and found all the temporal arrangements in good shape under the management of Bro. Lambert.

From the beginning, a peculiarly clear divine direction was manifest. Although no consultation was had as to what part any of us should take in a particular meeting, yet God so wonderfully joined Bro. Clark, Bro. Lambert, and myself into one complete agency in the spirit's hand, that the people saw His hand so visible; for no three men more unlike, naturally, could have been found it was said.

With wonderful rapidity the Spirit put in the light of God's holiness, and

on the third day, if I mistake not, the issue came, a

REVOLT AND RESIGNATION.

The class-leaders and stewards went out into the woods for a consultation. Some of them felt that the young preacher and pastor had brought them into a conflict of opinions that would result in distraction and disaffection. Some said "we believe in holiness, but not the kind that Bro. Jacob, is preaching," Bro. Lambert the pastor, was apt with the "sword of the Spirit," and then used it to good effect. After a spiritual combat of some minutes, there was a surrender to God, and all came into the meeting resigned to wait fuller developments. The tide of spiritual forces continued to flow from heaven into believing hearts. Some were justified; some fully sanctified; and some baptized with the Holy Ghost.

The Holy Ghost gloriously guided me in directing the meeting and in preaching. Under His pungent putting of the truth, deep conviction, and complete consecrations, resulted. One said "I stand before God empty handed, and never had so much in my life." Every meeting seemed to exceed the former one until one evening we reached a

GLORIOUS CLIMAX.

After a prayermeeting led by Bro. Clark, I began the regular service by announcing the hymn, "There is a fountain filled with blood," We had just sung the first two stanzas, and were about to kneel in prayer, when I received a clear impression, or conviction, from the Holy Spirit, to have them sing again, and in the present tense, the last couplet,

"There do I though vile as he.

„Wash all my sins away,"

Again I was commanded by the Spirit to have them sing once more the second stanza and to sing it this time with the right hand up-lifted at, There do I though vile as he," And as we stood, in song swearing with up-lifted hand our fidelity to God, acting faith in the the cleansing blood of Christ, Sister Fayette Hart, was fully sanctified; and we fell upon our knees, and received amid confessions, prayers and praises, the down-streaming and all-pervading baptism of the Holy Ghost reclaiming backsliders, sanctifying believers, and melting and subduing obdurate hearts, all around. For an hour or two, the tide of grace swept everything before it.

EXCEEDING JOY.

for some minutes, filled Bro. Lambert, Bro. Clark, and myself. Explosive raptures filled our mouths with irrepressible laughter. I think I never laughed more heartily in my life. I do not see how I could. The spiritual phenomena of this occasion was remarkable. I have not known its like since. Holy, heavenly, blissful fire of love, like ocean wave, rolled over us. This lasting about one minute. Then came a wave of dense darkness, dreadful with satanic presence, rolling in upon us, and rising and filling our whole being until approaching our heart, it stood still for a moment, when under the return of the fiery billow of bliss glorious with the Divine presence, it rolled away out of sight again to return and be banished by the increasing glory of God. This

incoming and receding of spiritual forces occurred some four or five times until the Divine glory overflowed and filled the place with the awful presence of God.

It is said, that during this dreadful, yet grand and glorious battle and ecstatic triumph, the hardened sinners turned pale, and stood around the holy place like lifeless statuary. There was no need of any police; God commanded the turbulent hearts of the wicked, and there was a great calm.

After this wonderful manifestation of spiritual forces, Bro. Lambert came from the other end of the altar and said to me; "How was it here; we were almost frightened down there." After this night, no one questioned the wisdom of the young preacher in charge or dissented from the kind of holiness I was preaching.

Nearly twelve years have flown by since that pentecost in Hart's Grove; but the glory of that Divine triumph is fresh in memory. Of all spiritual battle fields in my past life, that is the grandest, of all the Divine seals the Spiritual doctrine of special guidance by the Holy Ghost, that is the most glorious that I have known.

Some may question the wisdom of my particularizing the phenomena of spiritual forces as above; but I do it for God's glory that others in fierce conflict may not think, as a Bro. recently said to me, that their trials are unusually severe. On the other hand, let no one think his experience is a copy for all other saints, or that he has ascended the heights of holiness to their summit. I praise God for the past, and the present, yes, and for the future. Glory to God in the highest! This salvation is wonderful, simply wonderful! Get it; proclaim it; live it. Do all this more and more. Amen.

The End of a Blasphemer.

Philadelphia, Pa., Jan. 18.—Lemuel Thomas, of Jamestown, a suburb of this city, on Monday evening gave a banquet to twelve friends. After they had been seated a short time one of the men said the reunion, on account of there being thirteen present, was suggestive of the last supper. This was received with yells of delight, and Thomas presently proclaimed that he was the Saviour, and charged one of the roysterers with being Judas Iscariot. It is claimed that he next broke some bread and distributed it, with glasses of beer, among the guests in mockery of the last sacrament. In the midst of the feast, while thirteen men were eating, drinking and shouting, Thomas uttered a terrible oath, and made use of some blasphemous expressions that shocked even his comrades. They all started up with amazement at his words, when he suddenly became pale, and putting his hands to his head complained of pain. It was about one o'clock that this occurred, and the supper had opened shortly after 8. "I'm afraid it's my last supper after all," the miserable man moaned, then clutching his hair and raising with difficulty he announced to the rest: "I must vacate the chair, boys; you must get another president I'm going home." They all tried to dissuade him, saying that he

would be better presently, but he persisted and left the room. When Thomas reached his house he said that he felt as if he had been struck a violent blow on the head. He complained of being weak and feeling as if on the verge of the grave. He lingered on, his relatives fancying that his sickness was imaginary. A few mornings after the feast he was found dead in his bed. A horrible smile played over his feature, and his eyes were standing out of their sockets. "As if, said a woman relative, he had seen some thing awful, and died while staring at it.—*E. E.*

A Christ-like Deed.

The following touching incident, which drew tears from my eyes, was related to me a short time since, by a dear friend who has it from an eye witness of the same. It occurred in the great city of New York, on one of the coldest days in February last.

A little boy about ten years old was standing before a shoe store in Broadway barefooted, peering through the window and shivering with cold.

A lady riding up the street in a beautiful carriage, drawn by horses finely caparisoned, observed the little fellow in his forlorn condition and immediately ordered the driver to draw up and stop in front of the store. The lady alighted from her carriage went quietly to the boy and said.

"My little fellow why are you looking so earnestly in that window?"

"I was just asking God to give me a pair of shoes," was his reply. The lady took him by the hand and went into the store and asked the proprietor if he would allow one of his clerks to go and buy her a half dozen pairs of stockings for the boy. He readily assented. She then asked him if he could give her a basin of water and a towel, and he replied: "Certainly," and quickly brought them to her.

She took the little fellow to the back part of the store, and removed her gloves, knelt down, washed those little feet, and dried them with the towel.

By this time the young man had returned with the stockings. Placing a pair upon his feet, she purchased and gave him a pair of shoes, and tying up the remaining pairs of stockings, gave them to him, and patting him on the head, said: "I hope my little fellow, that you now feel more comfortable."

As she turned to go, the astonished lad caught her hand, and looked up in her face, with tears in his eyes, answered her question with these words: "Are you God's wife?"—*Parish Register.*

If thy brother shouldst fall, be still,—talk to God of the matter,—and with Him plead for your brother's restoration. "Brethren if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness,—considering thyself, lest thou also be tempted."—*Sei.*

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THE GOOD WAY

A Religious Journal Advocating the Sanctification of the Heart the Life and the Sabbath.

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Pau's Prayer.

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.—1 Thess. 5: 23, 24.

Contributed.

A QUESTION TO BE URGED.

JOHN P. BROOKS.

BRO. COLT.—Grace to thee and to all the Good Way family.

Allow me to submit for republication in the Good Way, the following truthful and timely paragraph, which you gave to your readers in a late number of your paper. The words of the paragraph are truthful, because coming from a God-taught believer who knows the truth, not according to the words which man's wisdom teacheth, but which the Holy Ghost teacheth; They are timely because the times demand just such words to fortify holiness believers against the specious inculcations of hesidy and self-opinionated human teachers. The words to be re-printed are from Somers Hewett, at whose honest feet, certain Sir Oracles who dogmatize holiness from pen and pulpit would do well to sit, like Apollos before Anquila, that they may learn the way of God more perfectly. The extract is as follows:

"The question of being filled with the Spirit needs to be urged upon both teachers and people. They must be filled with the Spirit, and baptized with fire, in order to push on the work of holiness. I earnestly pray that editors will agitate and press this question upon the people."

The time has come when upon this truth thus brought to the front by Bro. Hewett, superlative emphasis must be placed. It is a truth which the Holy Ghost Himself demands to be recognized and reverently treated by the people of God, and no flippancy of retort on the part of semi-sceptics who may have gotten prominence in the holiness work, will avail to parry its force; or to avert its obligation.

The truth is precisely as Bro. Hewett states it, in the article from which the above extract is taken. God's saints, when baptized with the Holy Ghost—"Filled with the Spirit"—are clothed with God-given might, and come under an inspiration of power that will stir things to the very bottom." It will stir things down. Such a sort of stirring is what is immensely needed in the holiness work. There has been a stirring up—perhaps too much of it. There are holiness people, and holiness preachers, and holiness editors, who seem well gifted with the stirring-up faculty, for they keep the prejudices, and ill-will, and bad blood of all around them pretty constantly stirred up. Some of them are very fond (as they say) of "stirring the devil up." Not a very difficult thing to do; but I have an idea that they find it far easier to 'stir the devil' up than it is to stir him down again.

But "the question (says Bro. Hewett) of being filled with the Holy Spirit, needs to be urged upon both the teachers and people." The need for thus urging upon holiness people and holiness teachers the privilege and duty of being filled with the Spirit is found in the single, simple and palpable fact, that they are not (generally) so filled at present. Some of them may have been so filled in the past, but are without the fulness now. They have been leaky vessels, and the blessed Holy Spirit's unction has leaked out. Some have never been filled at all, in any pentecostal sense. This is true of holiness people, many, and it is true of holiness teachers not a few.

As to holiness teachers, some of the most noted of them are only half-believers in the true doctrine of Holy Spirit anointing; others are whole unbelievers. To such, all teaching that exalts the Holy Ghost, and that insists upon bringing Him into prominence experimentally as the indwelling and all controlling inspiration of holy experience and holy work, is unspeakably distasteful. When at the head of a meeting, such teachers (evangelists some of them) seem to take fright at any doctrine of Holy Spirit influence that looks to the present actual possession of human souls by the Holy Ghost. So true is this, that if any chosen messenger of God faithfully brings such a doctrine into one of their meetings—say a so-called holiness campmeetings—and seems disposed to press the truth upon the present acceptance of believers, he will expose himself first, to the indifference of his brother evangelists; then to their slight; then to their insult, and places himself in danger of being denied the privilege of the pulpit, or even of the camp ground, if he shows a disposition to persist in his enforcement of the truth concerning the Holy Ghost. I am not writing words at random. I pen these sentences with a full understanding of their import, and with a distinct memory of the very things here spoken of, as transpiring in the sight of my own eyes.

Yes: Bro. Hewett (God bless him) is right: "The question of being filled with the Holy Spirit" needs to be urged upon both teacher and people. It is clearly the duty of those who have the fulness of the Spirit to urge the same grace upon others—and especially to urge it upon the holiness teachers in the land. The holiness cause has been dishonored much by the obtrusive and dictatorial ministry of men who have been going to and fro throughout the land, affecting superior intelligence, and seeking to drive on the "holiness mission" by dint of mere brains, while devoid of true Holy Ghost unction. Such workers, (evangelist) are of the class spoken of by Bro. Hewett, teachers in the field, working with apparently little success, and why? The answer need not long be sought for—it is found in their practical ignoring the Holy Ghost.

Let this matter then, be urged. It should be—it needs to be—it must be. Of course, it is not in human nature—especially in puffed-up and self-opinionated human nature that prides itself upon its unapproachable and self-sufficient intellectuality—to receive readily, or to receive at all, this blessed soul-inspiring, life-empowering doctrine of the fulness of the Holy Ghost. It probably will not be openly denied, or squarely repudiated by such teachers and workers. That would not be politic. Most likely, these greatly intellectual leaders will seek to evade the real issue that is proffered, by first raising a question as to its truthfulness, and then at-

tempting to prove its untruthfulness in a dogmatic sort of a way, by a diversion of attention to some other question—possibly some phase of the doctrine of sanctification, or some metaphysical attenuation of the doctrine of faith, or some hyper-criticism upon the meaning of some of God's own words in His blessed Bible.

Nevertheless, I heartily hope that the doctrine of the fulness of the Holy Spirit's baptism will be urged—boldly urged—strenuously urged—incessantly urged, until all our professed holiness teachers shall come under the influence of this heaven sent baptism. This experienced, and it will not be long until all the true holiness people in the land will be rejoicing in the plenary anointing of the Holy Ghost. With such a baptism upon the preachers, the baptism upon the people would soon follow. May heaven send it.

RICHES.

NEWELL W. FIELDS.

True riches consists not in what a man has, but in what he is.

"He that loveth silver shall not be satisfied," Eccl. 5: 10, but "They that love the Lord their God with all their heart and with all their soul, and with all their might, shall be satisfied with the unsearchable riches of Christ." Deut. 6: 5, Eph. 3: 8. God expressly commands us not to labor to be rich, Prov. 23: 4. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful luets, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6: 9, 10.

"Two things have I required of thee; deny me them not before I die: remove far from me vanity and lies, give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Prov. 30: 7-9. "For riches certainly make themselves wings; they fly away as an eagle toward heaven." Prov. 23: 5. "But they that seek the Lord shall not want any good thing," Psa. 34: 10.

Without money we are poor but without Christ we are lost. "For what shall it profit a man if he shall gain the whole world, and lose his own soul?" Mar. 8: 36. "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6: 33. "And he shall supply all your needs according to His riches in glory by Christ Jesus." Phil. 4: 19, and this same Lord is "Rich unto all that call upon Him." Rom. 10: 12. For He hath said, "The silver is mine and the gold is mine." Hag. 2: 8. "Yea, more, the earth and the fulness thereof belong to Him." Psa 24: 1.

"My Father is rich in houses and lands, He holdeth the wealth of the world in His hands; Of rubies and diamonds, of silver and gold. His coffers are full, He has riches untold."

Our God is the poor man's friend and owns the cattle on a thousand hills. See Psa. 34: 6-50: 10-106: 31. Deut. 10: 14.

"Godliness with contentment is great gain for we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content, and not lay up for ourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for ourselves treas-

ures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal, for where your treasure is, there will your heart be also." 1 Tim. 6: 6-8.

TRUTH IS THE LIGHT.

JESSE C. JOHNSON.

There was a time, when the most simple preaching was a constant feast to me, but childhoods weakened food has become as naught to me, and my soul seems to say, "I know it is the will of my Father to give me richer food." I would to God that every half grown christian would learn to eat the more substantial food. All christians when they are first born are as babes or little children. So the Saviour said, "Except ye become as little children ye can in no wise enter the kingdom." Now I think any person who has been born of the Spirit certainly knows how much they were like little children, before they could enter the kingdom,

Some christians after entering the kingdom remain as little children, and try to live on and grow up to be christian men and women, without eating such food as is necessary to sustain and build up a christian from the period of ones birth to the age of maturity. This is the great reason why we have so many helpless and child-like christians, (Those who have the opportunity of reading the above will please examine themselves.)

In this particular I know for myself, that I lived on, or tried to live on a spiritual babes food for a period of five years, when I found myself encumbered with christian labor, such as would be expected of a christian man to do, who was living on rich and substantial food. There and then I found my spiritual strength too weak to accomplish the work enjoined upon me.

A little soothing preaching once a week is very suitable food for babe christians. but older christians want and need all scripture, sound doctrine, sanctification and holiness, the two former well followed out, will result in the two later.

When I look over the blessed pages and columns of the Good Way, I view the holiness people, as a Band of full-grown christians, eating of the richest Spiritual food, and doing the greatest christian fighting, and achieving the the greatest victories that were ever fought and won. While the general work of the churches of today is to do skirmish fighting. The work of the holiness people is to drive out the fortified enemy, and take the fort and as many of its inmates as possible for the Lord. It seems to me that any one with ordinary mental ability and the slightest christian experience would not be guilty of refusing the work of the Lord through them.

There is victory for the Holiness Bands in every clime and land.

God help you to be faithful and the victory shall be yours in every battle.

I hope that some of the holiness brethren will find their way into this part soon.

—Here I am, a lump of clay. Thou art a Potter. Mould me as Thou in Thy wisdom wilt. Never mind my cries. Cut my life off, so be it. Just as Thou wilt, but I rely on Thy unchanging guidance during the trial. O, the comfort that comes from this!—"Chinese" Gordon.

—Man's works, even in their most perfect form, always have more or less of excitement in them. God's works are calm and peaceful, both in nature and in His work.—Hare.

Record of the Way.

A. V. Morrison: "Thanks be unto God who causeth us to triumph." I am redeemed.

M. L. Everett: Glory to God! He reigns supreme in my heart. I bless God that He ever sent Bro Colborn to Mexico. My wife and I were saved in his meeting.

Mexico, Mo., April 4.

Mary L. Heath: I am saved and sanctified by the blood of the Lamb. I am resting—sweetly resting in the arms of my Saviour. Blessed Jesus, thou art mine.

Springfield, Mo.

Eliza Phelps: I attended our weekly prayermeeting last night. We had a blessed good meeting. This morning finds myself and son saved and sanctified.

Mexico, Mo., April 4.

Wm. L. Elsea: Jesus is my all-sufficient Saviour. He doeth all things well. I have but one desire, and that is to glorify God and work for the Master. I am saved and sanctified.

Chas. Brewer: Praise the Lord I am kept by the power of God unto salvation ready to be revealed in the last time. Saved to the uttermost.

F. B. Williams: I have obeyed Jesus and received the promise of the Father and find that it is more than meat and drink to do the will of him that redeemed me and transplanted me into the kingdom of His dear Son.

Edina, Mo., April 7.

I. F. Magruder: I am sweetly resting on the promises of my blessed Master, and I know that the precious blood of Jesus cleanseth me from all sin, and I am kept by the power of God free from sin unto salvation, ready to be revealed in the last day.

Novelty, Mo.

Margaret Scott: I praise God that I have this testimony, that the blood of Jesus Christ cleanseth me from all sin, and that I am kept by the power of God, free from sin unto salvation, and ready to be revealed in the last time.

Lurray, Mo.

James Berry: I am saved. I realize that the blood of Jesus cleanseth me from all sin, and the God of peace sanctifies me wholly now. Praise the Lord for full salvation. My family of five all pray, and is not that glorious for the parents?

Middletown, Mo., April 6.

Jane Craig: Glory to God! He has saved me from the law of sin and death. The blood of Jesus cleaves me from all my sins, and the very God of peace sanctifies me wholly now. He says in His blessed word: "Whosoever believeth on me shall not perish but have everlasting life."

Millersburg, Mo.

P. T., and M. Furgeson: This beautiful morning finds us saved and kept by power divine. We find it so sweet to trust our blessed Saviour. We are so hungry for preaching that feeds the soul. Pray that God will send a true gospel wave into this land, that souls may be saved and God glorified.

Cedarville, Neb., April 4.

Alice Atkins: I want to testify to a

full and free salvation, which saves to the uttermost. I bless God for sending Bro. Watkins and Band to Millersburg, to preach the true gospel of our Lord Jesus Christ, which showed me I was not serving Him as I ought. If we would not run into sin we must not sit by the door of temptation. God may put off, to-morrow, those who put him off to day. The way gets brighter all the time. I know the blood has been applied to my soul, and I can say that husband and I are cleansed from all sin, and the very God of peace sanctifies us wholly, and can say,

"O, wondrous bliss, O, joy sublime: I've Jesus with me all the time." Millersburg, Mo., March 23, 1884.

Priscilla B. Nichols: I am so glad the Lord sent holiness people to teach me how to serve the Lord in the beauty of holiness. I am dead to the world and everything I know is not to the glory of God. I thought when I was first sanctified I would have trouble with the fashions and foolishness of the world; but bless God! he has filled my heart so full of His love that it crowds out all pride and love for this world and the way grows brighter all the time. I have had this experience over a year. Have had more real enjoyment in that time than all my life before. He has called one of my children away, but "The Lord gave, and the Lord took away, blessed be the name of the Lord." Millersburg.

The Blacksmith's "Tobacker."

In a large manufacturing town in Connecticut, there lived a blacksmith whom we will call Jackson. He had been rough, and wicked, and a hard drinker; but became a believer in the Lord, was striving to follow his teaching.

At first, the convert seemed to grow in grace rapidly, and his experiences were honest and earnest, but after a while it became evident that something was seriously troubling him. The life and power were strangely gone from his testimonies. The pastor of the church tried in vain to discover what it was that was holding the brother back.

At last one day as he was passing down the street he saw the man about whom he was so anxious, coming out of a cigar store with a small mahogany-colored square in his hand, from which he took a huge bite.

When the regular weekly prayer meeting was held, one after another arose and gave glowing testimonies. Last of all the blacksmith got up, and in a stereotyped way told what the Lord had done for him, and also, to a certain extent, what he had done for the Lord; said he,

"My houses an' lands I've laid on the altar, my wife an' children I've laid on the altar, my"—

"Brother Jackson," said good old Deacon Blank, who from his venerable age was privileged to speak his mind freely, "have you laid yer tobacker on the altar?"

The brother sat down. He was not prepared to answer this unexpected inquiry.

Two weeks passed. Brother Jackson had apparently forgotten the deacon's searching question. At the usual time in the meeting he rose, and in his old way said,—

"I've laid my houses an' lands on the altar, I've laid my wife an' children on the altar, I've"—

"Have you laid yer tobacker on the altar?" persisted the deacon.

The blacksmith turned, and the friends saw a new light in his eyes.

"Yes, brother Blank," he said, "I

have laid my tobacco on the altar, and bless the Lord, I now feel that I can praise him with my whole heart. I did hate to give it up, I own it. I made all sorts of excuses, and when the deacon asked me about it the other evening, it cut to the quick. At last I resolved to pray and struggle against it. I had prayed before for a clean heart, and now I prayed for a clean mouth; and my prayer is heard."

"Bless the Lord!" said the deacon.

Christian

An Unpopular Word.

Says Dr. Mackenzie, "There is no more unpopular word than sectarianism." We might add, there is no word which concentrates more of disobedience, absurdity, and folly than this same word. Both in principle and practice, sectarianism is in direct opposition to the Saviour's prayer that his people all might be one. Their dissensions and divisions cripple the forces, absorb their funds, consume their strength, prevent their carrying the gospel to the heathen, perplex inquirers who seek to know the way of life, and make them the laughing-stock of infidels who scorn a Lord who cannot rule his own followers and keep them in harmony and peace.

Without doubt sectarianism is unpopular. With all its vast interest, its wealth and social prestige, and position, there is yet a feeling that it is wrong, absurd, and senseless. But unpopular as sectarianism is in this world, it is sure to be much more unpopular in the next; and those who hate it here will have no higher opinion of it hereafter; and those who endorse it here will find their occupation gone "in the dispensation of the fullness of times," when all things that are in Christ shall be gathered to gether in one, when there shall be one fold and one Shepherd, and the strifes and bickerings in which Satan has involved the church and world shall be forever ended.—Armory.

Prophecying Smooth Things.

There is a temptation which besets both pulpit and pen and tongue to "prophecy smooth things" and shirk unpopular truths. Paul did not make himself popular on that corn ship by predicting storm and opposing a venture before a treacherous south wind. Yet before the gale was over he was the most trusted and respected man on board. There is a theology of south wind and smooth sea that is becoming very current, and it "takes" prodigiously in these days. It suits human nature exceedingly. It sets a low estimate on the exceeding sinfulness of sin and its desert of retribution. It treats very gingerly the primitive justice of God. It hoists no storm-signals in the direction whether so many souls are leading; it practically ignores Hell! Even in the voyage here be with some "loss of lading" it holds out the hope of a possible second probation in the unseen world.

However seductive or popular this un-Pauline theology may be, I do not discover it on God's charts, or in his weather-tables. If I deceive a soul with any such delusions may not God hold me to a fearful account? Love demands fidelity. However smooth the sea, and however fair the wind before any and every soul yet out of Christ, let such soul be lovingly warned that the voyage will be with terrible loss, both to lading and to life. In the penitent acceptance of Jesus Christ is the only absolute, complete, perfect and everlasting salvation. Run no risks when your soul is at stake.—Dr. T. L. Cuyler.

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THE GOOD WAY.

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HOLINESS UNTO THE LORD.

The Saviour's Prayer.

15. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil,

16. They are not of the world, even as I am not of the world.

17. Sanctify them through thy truth: thy word is truth.

18. As thou hast sent me into the world, even so have I also sent them into the world.

19. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20. Neither pray I for these alone, but for them also which shall believe on me through their word;

21. 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 believe that thou hast sent me.—John 17.

Editorial.

"TRY THE SPIRITS, WHETHER THEY ARE OF GOD."

It is the glory of this the most glorious of all the dispensations, that the Holy Ghost is in the world instead of Christ, to guide and instruct us in the ways of righteousness and truth; and it is a sad fact, that Satan, as an "angel of light," has been, and is still perverting this truth to the deception and destruction of many unwary souls.

The more glorious and essential the truth, the more the Evil One seeks to pervert and turn it into a curse by false teachers, or by the impressions of his own vicious spirit. "Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness; whose end shall be according to their works."—II Cor. 11: 14, 15.

Many who were the brightest lights in the way of life at one time, and occupying an exalted eminence in spiritual attainments, have been led astray as to the leadings of the Spirit, and "concerning faith made shipwreck," and brought disgrace upon the cause of God, and awful destruction on their own souls—even in the days of the Apostle: and all along the ages the old deceiver has prosecuted his diabolical work of destruction on this line.

During the holiness revival under the ministry of the Wesleys, and others, many were led astray, whole societies destroyed, and precious souls ruined beyond recovery; among whom were Thomas Maxfield and George Bell, two of their most spiritual and successful preachers: one went into the way of licentiousness, the other into infidelity, and died without hope.

In the holiness revival of the present generation the spirit of darkness, has been, and is still, at work to deceive and destroy, and there is great need of watchfulness on the part of all, lest any

be caught in the coil of the foe. Where so many mighty have fallen, let none imagine they are safe without vigilance, and all beware of fancied security. God in His Word has warned us of these false spirits, and given a rule by which they can be detected, so that none need be deceived by them. "Beloved, believe not every spirit, but try the spirits, whether they be of God: because many false prophets are gone out into the world."—I John 4: 1. What shall we "try the spirits" by? The Word; and that Word furnishes plain instruction to all, that none be left in the dark. "And when they shall say unto you, Seek unto them that have familiar spirits: * * * should not a people seek unto their God? * * * to the law and to the testimony: if they" (the spirits) "speak not according to this Word, it is because there is no light in them."—Isa. 8: 19, 20.

One of the sure marks of the leadings of a false spirit is manifest in this: the person or persons so led, suddenly become wise in their own estimation, above all their brothers and sisters, their former teachers, and even above what is written in the Word. They soon get beyond being instructed by anyone, and are ready to pronounce all without "the light" who do not see things as they do. They appear to think the Lord has made special favorites of them, giving a revelation to them of things withheld from others, and often assume to be the special oracles of God to all the rest.

Another mark is; they scarcely ever refer to what God says in His Word, as a reason why they do or do not, believe or disbelieve, this or that; but "the spirit has revealed it to them," this or that, or "they have been impressed" to do or not do thus and so, without any, or very little regard to what God has said about the matter in His Word.

These deluded souls become very tenacious as to following their "impressions," and more and more reckless as to obeying the teaching of the Word. Though led by the Holy Spirit, in the past, to strictly obey the Word; they now imagine the Lord has licensed them to indulge in conformity to the world; doing many things forbidden, or refusing to do many things enjoined in the Word.

Another mark: they are indisposed to listen to advice from others, and soon have no fellowship for those who differ from their views, pronouncing them in the dark, and are offish toward those with whom they hitherto had the closest communion in the fellowship of the Spirit.

Another mark: they are unwilling to acknowledge they were wrong, no matter how great or manifest the mistake they have made, &c., &c.

Let all be warned in time, for once in this coil of deception, a release is very improbable. Such usually wax worse and worse, deceiving and being deceived till they end in eternal destruction. All opinions, impressions and instructions, which do not strictly and manifestly harmonize with the Word, emanate from the pit and lead to ruin. The wisdom and light that is from above is associated with meekness, and "is pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy;" but the wisdom that brings with it bitter envy and strife, is not from above, but is earthly, sensual, devilish."—Ias. 3: 13-17. The ultimate fruits of false leadings are always bad; so "by their fruits ye shall know them."

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—II Tim. 3: 16, 17. So whatever is contrary thereto cannot be of God; for God "cannot deny," or contradict "himself."

"Holy men of God spake as they were moved by the Holy Ghost." Hence all "revelations" and "impressions" contrary to their teachings cannot be from the Holy Ghost, but must be from the spirit of darkness. The Holy Ghost is the very God, and never contradicts himself.

Never was there a time when Satan was more busy than now, "with all power, and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—II Thes. 2: 9-12. His ingenuity is taxed to the utmost to deceive the very elect, in these "last days." The soul that does not stick to the Word, as the rule of faith and practice, is at sea without helm or compass, the sport of the winds and waves of deception, which will soon engulf and wreck them in eternal destruction.

Let none ignore the glorious privilege of this dispensation, the endowment and guidance of the Holy Ghost; but let all try the spirits by the Word, that none be deceived. Refrain from all that is of doubtful righteousness, according to the Word; "For he that doubteth is condemned" if he partake. It is safe to give the right the benefit of every doubt, the Word being judge.

THE HOLY GHOST.

The Holy Ghost moved holy men of God, in olden times, to speak the divine will to man.—II Pet. 1: 21.

He speaks through the children of God, in their defense, and teaches them what to say in the hour of trial and need.—Mark 13: 11, Luke 12: 12.

Blasphemy against Him hath never forgiveness, in this, nor in the world to come.—Matt. 12: 31, 32. Mark 3: 28, 29.

He was not given, as available to all the children of God till after the ascension of Jesus.—John 7: 39, Acts 2: 17, 18.

He was promised to be given in the stead of Jesus, to abide with the children of God forever; not come and remain a short time, and then go away as did Jesus.—John 14: 16.

He came to teach, and bring all that Jesus said to the remembrance of God's children.—verse 26.

He came to testify of Christ.—John 15: 26.

The world is better off with the Holy Ghost, without Christ, than it would be with Jesus, without the Holy Ghost.—John 15: 26.

He came to reprove (convince) the world of sin, and of righteousness and of judgment.—verse 8.

He came to guide the children of God into all truth, and show them things to come.—verse 13.

He came to glorify Jesus.—verse 14.

He is the source of power, strength or might.—Acts 1: 8, Eph. 3: 16.

He was promised to all God's children, in the last days.—Joel 2: 28, 29, Acts 2: 16, 17.

He gives courage and boldness in the hour of trial and danger.—Acts 4: 8-13 and 31.

It is hazardous to lie to Him.—Acts 5: 1-10.

He gives composure and victory in

the face of death under the most trying circumstances.—Acts 7: 54-60.

He is received in answer to prayer, and the laying on of hands of God's holy messengers.—Acts 8: 15, 17, also 9: 17.

He is the source of comfort.—Acts 9: 31.

He gives efficiency to the labors of ministers.—Acts 11: 24.

He sends ministers to their work.—14: 4.

He appoints officers in the Church.—Acts 20: 18.

He sheds abroad the love of God in the hearts of His children.—Rom. 5: 5.

He is the source of real joy and hope.—Rom. 14: 17, 15: 13, and I Thess. 1: 6.

We are sanctified by Him.—verse 16.

His words teach true wisdom.—I Cor. 2: 13.

Real Christians are His temple.—I Cor. 6: 19, Eph. 2: 22.

He enables us to say (understandingly) that Jesus is the Lord.—I Cor. 12: 3.

In early times the gospel was preached with the Holy Ghost, and must be now if effectual.—I Thess. 1: 5, and I Pe. 1: 12.

We are saved by His renewing.—Tit. 3: 5.

He witnesses to our sanctification.—Heb. 10: 15.

He is given by the Father to them who ask for Him.—Luke 11: 13.

He is given to them that obey Him.—Acts 5: 32.

He is received through faith.—Gal. 3: 2, 14.

He beareth witness with our spirits to our sonship.—Rom. 8: 16, Gal. 4: 6.

He helpeth our infirmities, and maketh intercession for us in prayer.—verse 26.

He reveals unto us the deep things of God.—I Cor. 2: 10.

He bestows gifts upon and works through each and all of God's children, according to His own will.—I Cor. 12: 11.

He baptizes all of God's children into one body.—verse 13.

His presence gives liberty.—II Cor. 3: 17.

He leads the children of God.—Rom. 8: 14.

He warreth against the flesh (carnality).—Gal. verse 17.

Christians should pray in Him.—Eph. 6: 18. Jude, 20.

Is it not strange that the blessed Holy Ghost is so generally and to such great extent ignored by the reputed church, since so much is said of and so much attributed to, Him in the Word? And does not this fact proclaim, unmistakably, the want of success, commensurate with the efforts put forth, on the part of reputed Christian laborers? Is not the great need of the present time, on the part of God's children, a primitive endowment of Holy Ghost power? The above questions admit of but one answer. This is emphatically the dispensation of the Holy Ghost! Without Him we can do nothing.

SIGNS OF THE LAST DAYS.—2 Tim. 3: 1-7.

"This know also, that in the last days perilous times shall come." Are they not on us already? Every department of interest appears to be fraught with peril. Governments totter, crowned heads tremble, politics of the nations are in agitation as a boiling caldron, the social relations are threatened with ruin, and the religious world is in the whirl of a tempest; the elements of air, water, fire, and false religion seem to rival each other in the work of destruction. "For men shall be lovers of their

own selves." Never was there more of selfishness; "covetous," what a general drive after sordid self! "boasters" how much of the big "I" of human importance! "proud" how pride struts and stinks in the face of God in every department of society! "blasphemers" from the lips of a child of half-dozen years and from men hoary with age is often heard language that ought to put the blush of shame on the cheek of a demon. "Disobedient to parents" a crime punishable by death under the old dispensation, but becoming as common, and as little regarded as the passing breeze; "unthankful" how little of gratitude, for favors received, either to God or man; "unholy" so common even among Christians, and Christian (?) sentiment, that it is considered a matter of course. To imagine anything above this attainable, in this world, is generally branded with fanaticism, wildfire, &c., &c., without natural affection," fratricide and kindred crimes are becoming fearfully frequent; "trucebreakers," the contracts of but very few can be relied upon; "false accusers," the tongue of slander was never more busy and ready to misrepresent; "incontinent," how few can be depended upon! men in all grades of society prove untrue to their trust; "fierce," the ferocity and cruelty of the wild beast, crops out ever and anon in an astonishing measure; "despisers of those that are good," so debased as to look upon and treat with contempt that which ought to command the admiration of all intelligences; "traitors," a hitherto friend now in the ranks of the foe; "heady," rashly rushing on to destruction with scarcely a thought of consideration; "highminded," many imagine themselves wiser than their Maker, and feel at liberty to criticize His works and Word; "lovers of pleasure more than lovers of God," the masses running riot after pleasures, and entirely indifferent as to God and His claims: The majority of even professed Christians have a much keener relish, and a greater appreciation of some foolish festival or fair where sensual pleasure is found, than for the service or worship of God. "Having a form of godliness, but denying the power thereof;" the forms and ceremonies of religion abound and increase; while the power is denied, derided, treated with contempt, and branded as "wildfire," "enthusiasm," "fanaticism;" "from such turn away," the saved—the true children of God should be in haste to obey this injunction ere they be swallowed up in the general destruction; they should separate from the drift of deception and the deceived, and cease to give support by presence or purse to that which God condemns; "ever learning, and never able to come to the knowledge of the truth," many if not most, who have professed Christianity for years, have no knowledge of Jesus, or His power to save;—have been learning from the pulpit, in the Sabbath School, and elsewhere and have not reached, as yet, "the knowledge of the truth" unto their salvation. The most they have is a sickly sentiment which gives them the dream of a "hope so." blind led by the blind—the ditch of destruction must be the end of both. Surely the perilous times" are upon us. Let the servants of God arouse to earnest action, and rush to the rescue of the deceived and perishing ere the opportunity be gone forever.

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VERNON E. BENNETT.

UNITED STATES OF AMERICA,

APRIL 15, 1884.

Dear Brother: Will you allow me a little space in your columns?

I have noticed the call for helpers of V. E. Bennet from Secunderabad, India where he with two or three other faithful ones are spending their lives in the salvation of the heathen; and I am sorry to see the lack of prompt response to the call, especially of his friends and like professors of perfect love, where he was so well known for his zeal and earnestness, as a holiness worker.

I have only seen the name of one, Bro. Caughlan, answer to his call. I am a close observer of all professors, especially of that persuasion, and I believe the people generally are, and have a right to expect more of them than any others, and it seems strange that in your last issue there were no new names to respond. Why is this? Now I am not a professor of holiness, but I for one do not want to see that column closed and I propose to open it again by sending \$1 and a pledge that I will pay the last \$25 of every \$225 subscribed through your paper, for one year, as I had much rather pay it that way than give it to such preachers as we have in this country, who preach mostly for the money in it, and are always complaining about their salary not being large enough to support them, and threaten to leave conference if they do not get better pay. I say Amen to that, and believe the world would be the better for it. Let them go, the sooner the better.

J.

[It seems to me that the above written by one who does not profess holiness, ought to stir up the holiness people to prompt and liberal response to the call for help for India.—ED.]

Total amount up to date	\$56 80
Rose B Rayn	1.00
Joseph Cavenee	1.00
Julia A. Rugh	2.00
Elizabeth Knipshild	1.00
Clara M Agnew	1.00
L N Bennett	1 00
Thos. W. Sneed	5.00

William Taylor Mission Fund.

We feel free to say to all who wish to put their missionary money where it will do the most good and be instrumental in bringing the greatest number of heathen to the knowledge of the truth as it is in Jesus; that you can scarcely do better than contribute to the William Taylor Missionary Fund. We give room in the Good Way to acknowledge receipts for any amounts received, and we will forward the same to his treasurer at Philadelphia, free of charge. We have received the following:

J Quinlan	\$2 00
Mrs. E. A. Quinlan	50
J. Quinlan	1 00
Josiah Close	1 00
J. W. Logsdon	1 00
Elizabeth W Morgan	1 00
Chas N. Hickox	1 00
Electa J. Haines	2 00
Henry Grate	2 00
J Hall	50
C M Agnew	1 00

Book Notices.

We are in receipt of two tracts published by B. T. Roberts, at North Chili, Monroe Co, N. Y.

"Prohibition," by Rev. B. T. Roberts. A very able and candid appeal to all, especially to christians, as to their duty in the present conflict against the giant evil of intemperance. It ought to be circulated all over the land; and would do much to produce and cultivate a correct public conscience in regard to the liquor traffic.

"A candid Appeal," by Rev. J. T. Michael, a strong and candid expose of apostated christianity, as prevalent today, in the popular churches, the danger and duty of the saved who have connection with these. It would be well for all to read this note of warning, especially the holiness people in all the popular church.

From Workers in the Field.

Send for GOOD WAY HYMNS.

—You can get the Good Way and the Highway for \$2.20

—The Good Way and the Christian Harvester for \$1.75.

The GOOD WAY till January 1885, to all new subscribers for 75 cents.

April, 18th, Bro. J Basil Roberts, was at Altamont, Kansas, feeling some of the scattered sheep.

The address of J. B. Williams, for some months to come, will be Saratoga, Platt Co. Kansas.

Bro. D. M. Creighton, writing April 15th speaks of having had a grand meeting at Boonboro, Mo.

Bro. Thos. W. Brown, is at Moberly, Mo. and has opened fire on the enemy from his tabernacle, and some souls have already been captured by Prince Immanuel.

Bro. F. H. Ashcraft has left Los Angeles Cal, and returned to Dayton Oregon with his wife who is nearing the crossing, by that fell destroyer consumption; but he finds the grace of God sufficient even in this dark hour. Let all the saints pray for our Brother.

Bro. T. W. Brown writes from Moberly, April 17. Preached twice; 1 converted and 1 sanctified. Sent for the tabernacle this morning and will set it up here and go to work for the Lord. Great conviction rests upon the people.

The following is from the Witness: "A Primitive Minister, named Ticknor, has for advocating holiness getting to be quite none of it allowed in ever, is full of it!

—Will some ers please pu when the ca land Co. an ernacle wi it.

Send ly Bible

The Good Way till January 1885 to all new subscribers for 75 cents.

GOOD WAY HYMNS is composed of the most choice selection from a number of the best books and a number of new hymns that have not appeared heretofore.

—F. C. Varner writes from Moline, Kansas: The glorious work of God has begun at Moline on the line of the conversion and entire sanctification of souls. The opposition and conflict is great; God's saved ones are having victory. The Elk and Chautauqua Co. Holiness Association meets here, April 26 and 27. We hope to hold the interest up to that date. A prompt attendance of members of Association expected.

Nettleton, Mo.

I don't wish to be understood as finding fault. Some workers in the field for God, or claim to be, are a little too harsh in words. It has a tendency to drive men from God, rather than draw them to Him. Some think if they don't stir the devil, they are not doing anything for the Master. There is two ways to do that: One is by denouncing his way in so strong terms that causes him to get mad. I prefer to do it by preaching the truth in love convincing of sin. There is a disposition in some to use sharp words that will cut when they are opposed. Our Saviour used sharp words, but in love. There is so much said about come-outism and sects. I prefer more gospel and salvation from all sin. Get men saved, and in most cases, they will find their places. I don't set myself up as judge, but one thing I do want, above all others, that the truth be proclaimed in the love of the same. Draw men rather than drive, having a heart filled with the Holy Ghost, and love on thy tongue. "Praise God from whom all blessings flow." Thy Bro. saved and sanctified.

ISAAC SINCLAIR.

LETTER LIST.

Letters received at this office containing money not otherwise received for since our last report: Frances M Jordan, Frank Fel' Breneman, D M Creighton. J W Sapp, Dr D Reid, Mr Mary J Woods, A W J Kessler, Kate Cottey M Agnew Isaac S' nough, Lois Alz Reynolds, M' Nora Nea' don, FOP

Power of the Holy Spirit.

In Micah iii: 8, we read, "But truly I am full of power by the Spirit of the Lord, and of judgement and of might, to declare unto Jacob his transgression, and to Israel his sin."

In Luke xxiv: 9, Jesus says to his disciples "And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endowed with power from on high," and in acts i: 8, "But ye shall receive power after that the Holy Ghost is come upon you." (See also Rom. xv: 13-16.)

His work is described in John xvi: 7-14, "When he is come he will reprove (or convict) the world of sin, and of righteousness and of judgement. Of sin because they believe not on me, of righteousness because I go to my Father, and ye see me no more, of judgement because the prince of this world is judged.

In Acts we read of his descent "as a rushing mighty wind," and the result three thousand added to the Lord. In the fourth chapter five thousand being saved, and in the eighth verse it is stated that Peter was filled with the Holy Ghost and therefore able to face his foes with the pure testimony of Christ. Further on in the same chapter we read, "And when they had prayed, the place was shaken where they were assembled together and they were all filled with the Holy Ghost." The results are also recorded and enumerated.

- 1. They spoke the word of God with boldness.
2. They were of one heart and of one soul.
3. Neither said any of them that ought he possessed was his own.
4. They had all things common.
5. With great power gave the apostles witness to the resurrection of the Lord Jesus.
6. Great grace was upon them all and
7. Such as had houses and lands sold them, and brought the prices and laid them at the apostles feet, so none among them lacked glorious results truly. Oh! for this per for writer and reader.—Barley

Polycarp's Decision.

appeared before the pro... said to him: "Swear, I will set you free." Eighty and six Him, and I have hands. Can nd Savior? ued to hen if ill

against him. The people instantly cried out, "This is the teacher of atheism, the father of Chaitians, the enemy of our gods, who has taught so many not to pray to the gods; and not to sacrifice." As soon as the proconsul had complied with the demands of the populace, that Polycarp should perish on the funeral pile, Jew and Gentile hastened with utmost speed to collect wood from the market places and the baths. When they wished to fasten him with nails to the post, he said, "Leave me thus I pray thee, unfastened. He who has enabled me to abide the fire, will give me strength to remain firm at the stake." Before the fire was lighted he prayed thus: "Oh Lord, Almighty God, the Father of Thy Beloved Son, Jesus Christ, through whom we have received a knowledge of the God of the angels and the whole creation—of the whole human race, and of the saints who live before Thee; I thank Thee that Thou hast thought me worthy this day and this hour, to share the cup of Thy Christ among the number of Thy witnesses."—Ex.

Wesley's Definition of Christian Perfection.

There is no definition of christian perfection to which Mr. Wesley clings with greater tenacity than that of pure love, or loving God with all the heart. He says: "It is nothing higher and nothing lower than this—the pure love of God and man" (vol. v., p. 502). Again, it is "love filling the heart expelling pride; anger, desire, self-will (vol. v., p. 515). "This [is], he says, "the sum of Christian perfection; it is all comprised in that one word, love" (vol. ii., p. 169).

Describing the difference between the two states, he says: "Till this universal change was wrought in his soul, all his holiness was mixed. Being filled with love there was no mixture of any contrary effect" (vol. ii., p. 222).

He pins everybody to this definition. "This perfection cannot be a delusion. I mean, loving God with all the heart and our neighbor as ourselves. I pin down all its opposers to this definition of it" (vol. v., p. 260).

To put it in the simplest form, he says: "True Christian perfection is no other than humble love" (vol. v., p. 47). As though he would restate the proposition until it should be burned into the hearts of his followers he says: "Christian perfection is, in a word, the loving the Lord our God with all our heart, and serving him with all our strength" (vol. v., p. 18).

Adding to the definition the condition and time of obtaining it, he says: "Christian perfection is that love of God and our neighbor, which implies deliverance from all sin. This is received merely by faith. This is received instantly, in a moment" (vol. iv., p. soul thus saved may go on and all the graces of the Spirit. There are innumerable de a justified and a sanctified it is possible for us to always thought that the e latter implies the re and one design"). Speaking of a e: "Yet he still knowledge of image of God: death, but 505(what Mr. e of Christ- pure, in the ing in the on mature mixture— sers down

to this definition of holiness, there is little chance for their escape. The law meets them at every turn: "Thou shalt love the Lord thy God with all thy heart," and "herein is our love made perfect."

Sing with John Wesley:—"O grant that nothing in my soul May dwell but thy pure love alone; O my Thy love possess me whole, May joy, my treasure, and my crown: Strange flames far from my heart remove My every act, word, thought be love."—Christian Witness.

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Remember the Journal of Agriculture, which cost \$1.50 a year, and the GOOD WAY which costs \$1.25 a year can be had clubbed at \$2.45. Order from this office.

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.

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HE WORD OF THE LORD—Concerning Sickness This little work contains all the passages in the Bible from Genesis to Revelation bearing upon the subject of healing. 66 pp; paper 10 cents.

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JOHN WEED, Publisher.

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For particulars address the President; JASPER A. SMITH, COLLEGE MOUND, Mo.



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Children's Corner.

A long list of letters has come in from the dear children who are serving God and earnestly desiring to love Him with scriptural measures, that is with all the heart, soul, mind and strength. Some of these are very happy in the consciousness of the presence of God in his indwelling according to His precious Word of promise. Some are asking after Him, saying that they desire to be christians. All of these dear children little know how much they are blessed in being taught of the true and only God of heaven and earth and the sea and all the creatures that live and move in them. Many thousands of little children never heard of the true God and are subjected to very sad lives in consequence. Do my children know across the great waters, away beyond the seas in other lands, the people are so ignorant of the truth that they worship imaginary gods, bowing down and paying homage to them, and sometimes giving their own little children in sacrifice to them. While hundreds and thousands of mothers drown and strangle their own little babies, because their own wicked customs teach them that it is right. Some of these mothers get the light of the blessed gospel of God, and then they weep and lament that their former dark heathenism caused the cruel death of their little children. But don't you think they are glad that other mothers are getting the light too, so that they will not so wickedly kill their babies? We ought to do all we can to teach Jesus to the people so that all may hear of Him. His teaching is "Peace on earth, good will to men." God will means kind dealings with all.

This pleasant April morning I doubt not all my little correspondents are busy planning what they shall do to get the most out of to-day and to-morrow, and the future days have a place in their plans; for they are all expecting to be men and women after a while: they are not living for only a day. But a good way to live is to spend every day just as we would if we expected Jesus to send His angels for us in the evening. If we felt that we might see Jesus face to face as the sun is going down, don't you think we would want to do the things that please Him during the day? and would not we be careful not to be naughty in any thing.

Jesus does take some of the little ones when they are very young, as this little letter will show.

AUNT M, I am a little boy six years old, and I want to claim you for my auntie too. I haven't learned to write yet, and I get my sister to write for me, but I told her what to write. I have a sister twelve years old, and a brother two years old, and last year my other two little sisters went to live with Jesus, where I hope to go too when Jesus calls me. Good by. Your nephew (in the gospel.)

ISAAC HUFSTEDLER.

His little sister, Nellie writes:—I am sweetly resting in Jesus to-day, I am twelve years old, and I know that the very God of peace sanctifies me wholly this morning. I do pray that my school-mates may lay aside sin and go to Jesus for protection from the sins of this world,

"Wondrous love! Wondrous love!
Now the gift I receive,
I have trusted in His word,
I believe, I believe,"

I want my children to Consider the Lillies.

Consider The Lillies,

They have no care;
They bend their heads beneath the storm
And rise to meet the sunshine warm,
And dance responsive to the breeze,
And nestle underneath the trees,
And take whatever life shall bring
As gaily as the birds that sing.

They do not toil;
Content with their allotted task,
They do but grow; they do not ask,
A richer lot, a higher sphere,
But in their loveliness appear,
And grow and smile and do their best,
And unto God they leave the rest.

They have no sin;
Their pure sweet faces they upraise,
And shrink not from the sun's bright gaze
And if the earth should soil, the rain
Comes down to make them clean again;
And scented, beautiful, and white,
They live their lives in God's dear sight.

They weep no tears;
No shadow dims their happiness,
They do but live the world to bless;
Enough have they of cloth of gold,
They lift their cups the dew to hold,
About them are the light and song,
And they are glad the whole day long.

God cares for them;
His love is over every one,
He wills their good; His will be done!
He does neglect no single flower,
He makes them rich with sun and shower
Their song of trust is sweet and clear,
And he that hath an ear may hear.
—*Marianna Farningham in Zion's Herald.*

A Little Swedish girl, while walking with her father one starry night, absorbed in contemplation of the skies, being asked of what she was thinking, replied: "I was thinking if the wrong side of heaven is so glorious, what must the right be?"—*Ex.*

A little boy came in from school the other day looking very, unhappy. Was he hurt? No. Had he been in mischief? No. What was the matter with Willie? He had hardly spoken at supper time, and ate very little. His mother asked again: "Willie, what ails you, dear!" "Mother, I swore! The moment I spoke it I was afraid of God, and ran home. Will God ever forgive me for taking His name in vain? I had rather be dumb all my life than be a swearer," said Willie.—*Sel.*

A dear little girl in a hospital was to have some dreadful operation performed, which might cost her life, though it was the only chance for saving it. When all was ready, she folded her hands, and looking up, said sweetly, "Dear Lord Jesus, I know thou lovest me, and if I die Thou wilt take me straight to Heaven." The good doctor was so affected by her simple faith that he had to pause and wipe away his tears. It was a lesson and a sermon to all those about her.—*Witness.*

A boy who is polite to father and mother is likely to be polite to every body else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite, and is in danger as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society, coveting the good opinion of others, and caring too little for the good opinion of those who are in a sense a part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects of deportment and character.—*Sel.*

Temperance.

Not my Business.

A wealthy man in St. Louis, was asked to aid in a series of temperance meetings, but he scornfully refused. After being further pressed he said:

"Gentlemen, it is not my business."

A few days after his wife and daughters were coming home in the lightning express. In his grand carriage, with liveried attendants, he rode to the depot, thinking of his splendid business, and planning for the morrow. Hark! did some one say, "Accident?"

There are twenty-five railroads centering in St. Louis. If there has been an accident it is not likely it has happened on the—and Mississippi Railroad. Yet it troubles him.

It is his "business" now. The horses are stopped in an instant, and upon inquiring he finds it has occurred twenty miles distant, on the—and Mississippi He telegraphs to the Superintendent.

"I will give you \$500 for an extra engine."

The answer flashes back, "No."

"I will give you a thousand for an engine."

"A train with surgeons and nurses has already gone forward, and we have no other."

With white face and anxious brow the man paced the station to and fro. That is his business now. In half an hour, perhaps, which seemed to him like half a century, the train arrived. He hurried toward it, and in the tender found the mangled and lifeless remains of his wife and one of his daughters. In the car following lay his other daughter, with her ribs crushed in, and her precious life oozing slowly away.

A quart of whiskey, which was drunk fifty miles away by a railroad employe, was the cause of the catastrophe.

Who dares say of this tremendous question,

"It is not my business."—*Ex.*

The National Partnership

The idea that many have that there is any such thing as "Government license," is entirely erroneous. While it is true that the Government taxes liquors for revenue, the same as all other articles of merchandise, yet the States alone can "license," and the General Government only levies a tax upon that which the State allows to be sold. In effects, however, the nation does enter into a "partnership" with the "traffic" by taking part of the "proceeds," the same as it would were it to tax the "proceeds," of theft, counterfeiting, or the "social evil."

Therefore, let us see how the account "balances." The nation pays for drams, and for pauper and criminal expenses growing out of the use of these drams, the sum of \$1,575,000,000 annually, and receives from the revenue on liquors the sum of \$51,126,281, which makes a total loss to the nation of \$1,524,873,719.

Will the liquor dealers' Association "rise and explain" how this statement, derived from the official reports of the nation, agrees with their extraordinary assertion that the existence of their "business" is necessary to the financial success of the Government. If they have even a small degree of "business honesty" they must confess that their "business" is ruining the financial prosperity of the nation. And it is not all shown in the fearful balance against them, and in favor of the views of temperance people as shown above; but the worst feature of the case is found in the fact that every dram paid for is an injury to the consumer—to his mind, body

soul, and business—that not all the numbers of archangels could compute, should every moment of eternity be multiplied by itself, every moment of an endless eternity. "For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—*Ex.*

The significance of temperance movement now reported from every section of the country is obtaining recognition from secular and political journals. In the course of a survey of the situation, published recently by the New York Mail and Express, that journal predicts a cyclone that will sweep the liquor dealers, and all supporters of the traffic, into wreck and ruin. And it adds: "The war that now seems impending would, in fact, pay its way from the start, in the scores of millions of money and thousands of souls saved by the first grand movement for the suppression of the traffic. Rightly conducted, wisely led and with a strict adherence to practical methods, the temperance movement that is about to sweep this country with irresistible force may be the most inspiring, elevating, humanizing and Christianizing movement known in all the nineteen Christian centuries."—*Ex.*

The School and the Saloon.

Between the public schools and the saloon there is a conflict as irrepressible as that which made the first three quarters of this century historical in politics. The saloon does all in its power to unteach what the school endeavor to teach. The school teaches the children to be prompt, punctual, efficient; the saloon teaches them to dawdle and loaf, and takes all the snap out of them. The school urges them to be industrious; the saloon trains them to be shiftless and thriftless. The school would inspire them with reverence for law; the saloon trains them to trample upon all law, human and divine. The school inculcates the principles of true citizenship; the saloon inculcates the lowest demagogism. The school teaches them love to man and God; the saloon teaches them to despise the one and hate the other.—*Mary Allen West.*

We read that "righteousness exalteth a nation, but sin is a reproach to any people," and we ask how long shall our government continue to license a business which poisons the body and destroys the soul? How long shall a government, claiming to be Christian, protect a business which lights the fire brands of our property, that brandishes the blade of the assassin, that fills our institutions with pauperism and our prisons with crime, which handicaps the entire society of our land in its race toward prosperity and liberty.—*Sel.*

A clever reply,—Some time ago a working man was urged by his employes to do some work on the Sabbath. The man courteously but firmly declined to do it "Why?" said the employer "did not our Lord himself say that 'th Sabbath was made for man'?"

"Yes sir," was the shrewd reply of the workman; "you are right—the Sabbath was made for man, and is therefore to be taken from man."—*Ex.*

—I can see nothing, with Spirit's eyes, but as it were I am fully persuaded of the Scripture, and what it tells myself, God, Christ and with little more effect and than what I know and be remote country in which manner of concern.—*Rev.*

Pottstown, Pa.

DEAR GOOD WAY:—I know not to whom I am indebted for your weekly visitors to me, but you are so welcome, and I am indeed grateful to the kind friend who sends you. I have written to the former Editor twice sometime ago, to tell him I could not pay you for coming to me, yet still you come. I am so glad to see you every week, yet so sorry I cannot even pay your fare here. So I do not ask or expect our dear brother Colt to send you on his own expense. Therefore if you cease your weekly visits I shall not blame you, much as I will regret it.

This year, thus far, has been a very eventful one to me. The year dawned so brightly upon me. The dear Lord just showered His blessings upon me the first few days of the year, and every day for two weeks I was so joyous in Him. Ah! little did I think He was preparing me for the greatest sorrow of my life. My dear mother (who for five years had been helpless) was taken sick the 29th of Jan. and died the 23rd of her death at last was so unexpected. I felt the blow more than I can tell you. But Christ was so near me every moment. He wonderfully sustained and comforted me. I miss her more and more, and I also miss my home, I am now living with my brother, who has his own family, to love and care for, yet he is all I have left now of near relative. But though I may feel lonely, I am not alone, Jesus is with me, more precious to me than ever. I praise God to night for His unspeakable love and for His sustaining grace. I seem dwelling in the Valley of Baca now, but Jesus is close to me, saying, "In all their afflictions He was afflicted, but the angel of His presence saved them." O He is so manifestly near me, and healeth the great lonelines of my aching heart. May I ask the prayers of all your readers who love Him with all their hearts? God grant His richest blessing upon your weekly visits in every family. With grateful love for the help you have been to me. I am ever yours prayerfully.

FLORA B. HYDE.

St. Catharine, Mo.

BRO. COLT: I can testify this morning to a free and full salvation that saves to the uttermost. It has been four years since the God of peace sanctified me wholly. The longer I live in this blessed way the more I delight in it. It gives such sweet soul-rest, in our lonely moments, when we have to give up our companions and children, and helps us to say Amen! to all the will of God. I praise his blessed Name for the friends He raised up to help me when my house was burned. The following are the names and amount:

Sister Ella Cox raised \$20.00, Bro. Isaac Jackson and wife \$7.00, W. T. Brown \$5.00, Bro. Arnold \$2.00, Bro. Lanthan \$1.00, Bro. Woody and wife \$3.00, and I received from other dear friends whose names I have not \$4.50, Clark .50 James Neagle .50, Effa .75, Esther Hodgkinson \$1.00, L. F. \$1.00. The amount of clothing, furniture, and provisions I can't say God's richest blessings rest on, and keep them rejoicing in salvation. Your Sister saved,

ELIZABETH WILSON.

Moberly, Mo.

My wife and I held a meeting at Boonsborough, Mo., which closed last night. It was a blessed

meeting. Ten or fifteen saved. It seemed entirely new to the people. Sometimes a score or more would rise to their feet to see who said glory to Jesus for victory. Our house meeting from place to place in Moberly, is a success. Several have professed justification, one sanctification. Bro. Thos. Brown is now with us expecting to commence a tabernacle meeting this week, the Lord willing. Will all the readers of the Good Way pray the Lord to pour out his spirit upon Moberly, that sinners may be converted and believers sanctified; also for us that we may be endowed with more power from on high to work successfully for the Lord. "Jesus now is my salvation,

He has saved me from all sin,
Through His blood I have redemption,
And I rest complete in Him."

Z. L. DUNCAN.

GOOD WAY HYMNS.

The publishers of the Good Way are getting out a Good Way Hymn Book, containing about 200 pages, which will be a collection of all the best pieces contained in the books now in general use by Holiness people, together with a number of new pieces that have not heretofore appeared in any book. It will be a neat, handy book to carry in the pocket for meetings and Sabbath Schools. They expect to have them ready by May 15th. Price, 20 cents each, or \$2.00 per dozen by mail.

Millersburg, Mo.

By the grace of God I am out on the Bible line of holiness by faith in Christ Jesus.

"My hope is built on nothing less
Than Jesus blood and righteousness:
On Christ the solid rock I stand;
All other ground is sinking sand."

I bless the Lord that there ever was "A fountain opened to the house of David; and to the inhabitants of Jerusalem, for sin and for uncleanness" That it was my blessed privilege to step in and be made every whit whole. Glory to God for the freedom we have in Christ Jesus. I praise the Lord "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death; and I belong to the blood washed army. He has given me grace to enlist in that army, and be found fighting for His glory. I want to fall in the front with my face to the foe. I know this moment that "I am walking in the light as He is in the light," and His blood cleanses me from all sin, and that I am sanctified through the truth—"His word is truth."

WM. B. CRAIG.

Millard, Mo.

The Lord even Jesus, that shined around Saul near Damascus, is shining in my soul this morning, and leading me to serve my God in the beauty of holiness, as near as my imperfect judgment will admit of. Praise the Lord, for all his goodness and mercy toward even me. If the Son therefore shall make you free, ye shall be free indeed, and he does verify this promise this morning.

There is only a small number of

sanctified children in this little village; but we feel that Jesus is our captain, and our salvation, and our sanctification and redemption, even our all in all. Pray for us that God may send some holiness brother to hold a meeting in Millard.

MARY ROBISON.

SPECIAL NOTICES.

Myself and wife are ready to answer calls in the field of Holiness wherever we are called.

GEO. H. RANDLE

Centralia, Mo.

E. J. Colborn is at home in Bloomington, for a time where he may be addressed till further notice

Yielding to my Master's call, I have made arrangements to enter the evangelistic field to work for the Lord, and am ready to answer calls for meetings wherever the Lord may direct. I may be addressed at Rush Hill, Mo. till further notice. Rejoicing in the privilege of being a co-worker with Christ I am your Brother, sanctified wholly,

C. WESLEY SMITH.

Waldron, Mo., April 1.

D. V., Sister M. B. Slingerland will fill her appointment at Cook S. H. on Saturday and Sabbath the 26th and 7th of April.

F. B. WILLIAMS.

My post office address for a short time will be Norborne, Carroll Co., Mo. Pray that the Lord may be with us in power. Sanctified wholly,

A. W. TAYLOR.

Those who have been sending to Bro. Colborn for his song book will be supplied soon, as he is getting out a new edition, with fifteen or twenty new songs, and the Good Way will be supplied with them. 2000 have been used this winter.

The Sullivan Co. Holiness Association will be held at Red Bush S. H., on Saturday before the third Sunday in April. Brethren pray for a Hundred souls in Sullivan this year.

Thos. E. Pace, of Aroca, Benton Co., Arkansas, "It is the general request of the people here that you send us a holy preacher. This is a new field and the people are hungry for the Word, and Bread of life. Who can go!

Sisters Belle Moore and Emma Snyder are in Hannibal, Mo., to labor for the Master.

I expect to buy a Tabernacle to hold strait holiness meetings in, and all who desire a tabernacle or campmeeting, and wish wife and I to conduct it; will please address me at California, Moniteau county Mo.

P. A. ZIMMERMAN.

Will the brethren that are wanting me to conduct holiness camp meetings for them this summer, please let me know at once. Object of meeting: Conversion of sinners, reclamation of backsliders, sanctification of believers, and building up of the sanctified.

HARRY MAY.

Box 230, Hannibal, Mo.

DEAR BRO.—You may say in the Good Way that I expect, if the Lord wills, to go into Kansas, early in the spring, to answer some calls. If any one desires my services, to give a few lessons in holiness, I will be ready to respond.

J. W. CAUGHLAN.

I will be at home for rest for some time. Any of God's anointed write me. Any wishing to make arrangement for future camp-meetings write to me, and soon, as I am getting my time filled up. Your Bro., sanctified,

E. J. COLO BURN.

Bloomington Ill., March 3.

ANNOUNCEMENTS.

Sister Slingerland will preach at the Hooker School House the Saturday before and the third Sunday in May.

The Knox Co. Holiness Association will meet D. V., Saturday before the fourth Sabbath in April. Let all Bands be represented, as there is important business to be attended to. Come filled with the Spirit, and ready for work. Your Bro., saved and sanctified,

JAMES F. MARSHALL, Pres.

Philadelphia, Marion Co., Mo.

The monthly meeting for the Butler County Kansas Holiness Association will begin at the Harmony School House, seven miles south of Andover, April 5th, at 3 P. M.

M. McVAY.

The Lord willing, I will preach the Word at Browning, M. E. Church, the 2nd Sabbath of each month at 11 A. M. and on Saturday preceding at 7:30 P. M.

M. B. SLINGERLAND.

Please announce that the S. K. D. H. A., will hold its annual meeting if the will of the Lord be so, the 31st of May, at the Mount Prairie Holiness Church, at 2½ o'clock. A full attendance is desired. Brothers and sisters let us be prompt, and pray that we may have a blessed meeting with the Lord. Your brother saved and sanctified with the precious blood of Jesus.

S. W. ABBOTT.

Please announce that the South Kansas H. A. will hold their next tri-annual convention at Augusta, beginning Friday May 2nd, and continuing over Sabbath. Let all of God's people of every denomination come. The tabernacle will be set up. A full attendance of the members is desired.

S. L. DAUGHERTY, Sec'y

I will preach at Cook's S. H., four and one half miles south of Edina, Mo., Saturday night before, and the second Sunday at eleven A. M. and Sunday night, of this month, also, Saturday night before and fourth Sunday at eleven A. M., and at night at Red S. H., five miles N. W. of Green City, Sullivan Co., Mo. Yours in perfect love,

D. C. BRENNEMAN.

Kirksville, Mo., April 5, 1884.

The next meeting of the South West Mo. Holiness Association, will be held D. V. at Mayflower, S. H., eleven miles north-east of Carthage, commencing Friday evening, May 2.

R. N. BUCKNER, Sec'y.

Carthage, Mo., April 1.

There will be a meeting held at Cook's School House, six miles south of Edina, at two o'clock on Saturday before the second Sabbath in May; for the purpose of extending the work of the Knox Co. Association into the north-western part of the County, and organize a branch Association if necessary. Come all. Services also on Sabbath, in charge of Bro. Brenneman and wife.

F. B. WILLIAMS.

Edina, Mo., April 21.

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Strong, clear and logical.

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