

The King's Highway.

And an highway shall be there, and a way, and it shall be called The Way of Holiness: . . . The wayfaring men, though fools, shall not err therein. Isaiah 35:8

VOL. XI. II (New Series.)

WOODSTOCK, N. B., SEPTEMBER 15, 1902.

(Semi-Monthly.) NO. 26.

OUR COMPLETE DEPENDENCE UPON CHRIST.

BY REV. W. E. SMITH, EATON, N. Y.

TEXT, John xv. 3, Without me ye can do nothing.

The man who thinks more highly of himself than he ought to think we call an egotist. Egotism is the sin of little minds and proud hearts. It should be distinguished however from the courage and self reliance that prompts individuals to do and dare against the protest of those who fail to recognize their abilities. Many an unprepossessing boy has been conscious of possibilities within himself that others could not see and has won signal success in spite of predicted failure. It was this spirit that made John P. Newman proof against the advice of the President of Cazenovia Seminary, who said, "Newman whatever else you make, you can never become a preacher for you have not the ability nor the aptitude for the work." But Newman felt that he could preach and declared that he would be no ordinary preacher, and he did become the most eloquent Methodist bishop of the day. But an egotist is the man who not only feels assured he can do a thing, but that he can do it better than any one else. In his own estimation he stands at the head of his profession. Upon him rest the burdens and the responsibilities. When he dies wisdom will perish with him and the loss can only be remedied by several joining hands and doing the work he did alone. Sometimes, however, it seems as though individuals have divinely wrought convictions that they and they alone can do a certain work. When England was passing through a crisis in her history, France and other nations were on her back, India the scene of rebellion and strife, William Pitt, with self conscious power declared that he and he alone could save England. The people believed him. He grasped the helm of state and guided the empire out from the breakers. England emerged with her armies triumphant in every land and her fleets victorious on every sea. But more often the idea of sole ability to do a great work is born of large conceit. The people fail to appreciate the worth of the individual. Soon he becomes disgruntled and drops out of the ranks, firmly believing and secretly hoping the whole movement will go to smash, but it goes on more successfully than before because his departure has been a blessing.

As we study the life of Christ we find that he was a man of large pretensions. He made personal claims no man before or since has made. He claimed to be the giver of life. "I am come that ye might have life and have it more abundantly." He claimed to be one with God and equal with the Father. "I and my Father are one." "He that hath seen me hath seen the Father and how sayest thou then show us the Father." To Him men confessed their sins and He looked on them in compassion and said His sins are forgiven go in peace. They worshipped him and he forbade them not. Children sang his praise and he reproved them not. He declared that only through him could any one enter into the kingdom. If He were merely a man as some say He was the most sublime egotist the world has ever seen, but if he were the God-man as we believe him to be, his words instead of seeming proud, boastful and arrogant, seem suitable to his character and come to us as a message of inspiration, comfort and hope. Instead of provoking a smile they bring us to his feet acknowledging Him as Saviour and Lord and King. It was Christ who uttered our text. "Never man so spake." It contains the climax thought of a series in which He was endeavouring to impress upon His disciples a sense of their absolute dependence upon Him. If the branch severed from the vine could bear fruit after its kind, so might they expect to be able to produce the works of righteousness and accomplish their heaven appointed work apart from Him. We may express the same idea by another figure, as the wheels and machinery of the factory are still, useless and dead, disconnected with the power.

house, so also are men useless and dead spiritually cut off from Christ the dynamo of spiritual power. I wonder if we fully realize this. If the conviction is deep down in our souls flesh and blood have not revealed it unto us but the Holy Ghost.

In order to understand the significance of this declaration we must understand the basis upon which Christ estimates things. Things which men often estimate with large figures are nothing to Christ when they stand alone; they are ciphers; but when they stand back of a pure motive or a proper relation to Himself, they count, and each additional cipher increases the value at a ten fold ratio.

History confirms the statement that it is possible for a religion to spring up and flourish without Christ's aid. He said at the beginning of the chapter that He was the true vine thus giving us to infer there could be no false vines. Look for example at the rise and progress of Mohammedism. Mahomet was born in the seventh century and began his work when it seemed as though christianity had lost all its life and power. The religion spread all over Southern Asia and as far north as Japan, it swept over Europe and threatened the whole world till Charles Martel defeated the Saracen hordes at Poitiers in 732 A. D. Can we think that Christ was with Mahomet as he went about with fire and sword making converts; can we think Christ aided him in formulating his system of morals that tolerated polygamy and all kinds of immorality? Not if we have rightly learned Christ. We have also seen that false religions can spring up in our own land and seem to flourish more abundantly than the true. Look at Christian Science (so called) and other false theories. Error is more easily propagated than the truth because the natural heart, deceitful above all things and desperately wicked, does not love the truth and will do most anything before humbling itself at the feet of Jesus. But numerical increase is no basis on which to estimate success. The larger a tree becomes, if it be not the right kind of a tree, the greater fire it will make in the day of the Lord when He will try every man's work of what sort it is and only the gold will remain. Fitting emblems for many apparently prosperous sects are the skull and cross bones that stand for death. But blooming flowers and gushing fountains, happy, springtime and joyful songs are the emblems of christianity, they speak of life, hope and immortality. But it is possible for christianity to be debased both by the bringing in of the unconverted and the backsliding of those who once truly knew Jesus. The church did not long retain its apostolic purity; there has always been a tendency for denominations to lower their ideals. The doctrine of entire sanctification, of which Mr. Wesley said no Methodist could say ought against and be an honest man, is as strongly opposed by some Methodists today as by outsiders. This accounts for the dying out of the class meeting and the strange quietness in the amen corner in many churches. Our christian service and achievements amount to something only as they are done in the name of Christ, through the strength of Christ, for the glory of Christ. We may hustle and work and multiply our labors so that the people will say truly they are consecrated disciples, but Christ knowing perhaps the selfishness of our motive and the relation our work sustains to himself marks us down nothing in the Book of Life. Read 13th chapter of 1st Cor. and see if this is not Bible.

We preachers of the gospel have need to remember this. We may study till our brain is weary and labor till our body breaks down and be able to estimate our success in dollars and cents, the salary, the improved church property, but if we have brought no blessing to hearts by our message, if our work has been self-centered instead of Christ centered, he marks us down nothing. If we are satisfied to be known as a jolly good fellow

instead of the man of God who takes Christ with him wherever he goes, who talks face to face with men on the great issue of life, however much the people may praise us Christ does not and never will say "Well and faithfully done." We may preach but without Christ all is sounding brass and tinkling cymbal. The school cannot make the preacher. The sermon must be born not made to have the moral qualities that make preaching.

I have something for the men in the pews. Happy is the church whose leading men estimate things at their proper value; who see things in their proper relation and put first things first; who believe more in revival service than in a lecture course as means of helping the church; who are more anxious to see greater life and power in present organizations than to see new societies formed. Would that all our Ladies Aid Societies, our Willing Workers and Epworth Leagues, could understand that only as they have Jesus in their work and honor Him, are they doing anything that will receive a reward.

A secret society a self culture society can be run without Christ; but the true church never. The church stands for the highest things, spiritual things, and only as far as she reaches this ideal can she offer any apology for her existence. I do not deny that the church has to do with material things also, but they should be secondary. Feeding the hungry and clothing the naked are to be done with the view of reaching the soul. A Christless philanthropy will never save the world or really help men. The message of sympathy spoken and the cup of cold water given in the name of Jesus are what count. We must make the matter personal. The spirituality of a church is measured or increased by the individual member. The church cannot make your ideal or mine, neither can it destroy them. We shall not go to Heaven as a church but as individuals our work shall be tested. Thank God this is so; for it would be difficult to find a church so worldly but that it possesses some souls who pray for the true prosperity of Zion and mourn when they see her wall torn down.

It is this spiritual apprehension of Christ that gives the secret of true experience. The soul has ceased trying to carry its burden of guilt and condemnation, has brought them all to Jesus and He has washed them away; when it has become convicted of indwelling sin and heard the message of full deliverance it has ceased from wrestling with the sin of the uncleaned heart and has learned that it is not try but trust. The soul receives sanctification the same way it received justification, by faith.

This spiritual appreciation of Christ gives us the true secret of success in service. Laboring thus we can never fail. Our work may not be of the kind that looms up so that the world counts it great. But it is great in the eyes of God according to the motive that inspired it. We have the success that enables us to look up with confidence into the face of Jesus and say, I have done what I could for thee. Imperfect I know it is but I did it for Jesus sake according to the ability He gave. Many there are who labor till the going down of the sun and see little results, but in eternity their work will come up. You and I will be rewarded not only for the souls we save but also for the souls we really tried to save. God is as well pleased with our unsuccessful labor, provided we could not help the failure, as he is with the labor that brings large results. Let us cheer up then and take courage. We are living the best day the world has ever seen. We have no reason to envy apostles or prophets. The apostles did not understand these words that Jesus spake till after he was crucified, risen, ascended, glorified, exalted and had sent the comforter. The Jesus in the flesh, whose hand they had clasped, in whose eyes they had gazed and upon whose breast they had reclined, but whom they often doubted and whom they all forsook and fled in the hour of His greatest need. This same Jesus revealed by the spirit they

proclaimed to the ends of the earth, they followed even to death and in every temptation and trial they felt beneath them His everlasting arms. Yea, they felt divinity with them enabling them to do even greater things than their Lord. Here is our privilege today beloved, to have Christ crowned within. He is in the earth looking for a home. Will not some one whose heart has been divided let Him take full possession today; will not some sinner who has never even let him into the vestibule open his heart as far as he knows; and when we have Jesus within we may well pray.

Lead thou me Lord,
That I may lead the wandering and the wayward feet.
Feed thou me Lord
That I may feed the hungry with the manna sweet.
Strengthen me Lord, that as I stand Firm on the rock and strong in thee, I may reach out a helping hand To wrestlers on a troubled sea.

A YOUNG WOMAN'S INFLUENCE.

Has she any? She has, for good or evil. And it reaches far. No angel in heaven can influence man as a woman can.

Upon what does that influence depend? It cannot be measured by length of tongue, for great talkers are not often listened to. It is not independent of, and yet is not rightly by, dress, for tailors' dummies and dress makers' models are usually wooden headed. It does not attach alone to beauty, for the attractiveness of beauty is weak compared with that of cultured kindness. Brain power is not a true index, for it, alone, inspires awe rather than esteem, and creates admirers rather than disciples.

Influence depends on many things—the subtle magnetism of kindness, the persuasive force of a soft and gentle voice, the witchery of smile and song and laugh, and the thousand nameless things that speak the lady. These are possible to all. In thinking of your influence, worry not over the powers God forgot to give, but use His gifts. Find your sphere. The lichen loves the rock, the trillium the woods, the fern the mossy, shady nook; each has her sphere. No, sister, God meant thee for some special nook. Find it.

Some girls have no influence with girls, because they keep all their smiles and kind words for men. Don't forget your sisters. They need you. Your influence should reach both men and women.

Don't be too pliable. Duty never bends. It seems natural for womanhood to yield, and difficulty may often be evaded by surrender, but only at the cost of influence. For men have no respect for a human eel.

Speak kindly. A censorious tongue is a perpetual scourge, but kind words heal wounds. Goodness is greater than smartness.

In your work for God you will often blunder. Don't worry too much over your blunders, but learn from them. Be cheerful. Brightness attracts. Even the fish follows the gleam of bright metal. Solemnity is no sign of godliness. The owl is no better than the robin.

Don't try to please everyone. It seems hard for sixty to sympathize with sixteen, and you will have some critics. Be yourself, natural, modest, kind, earnest, godly. Some will dub you slow, some declare you fast; but you have only one Master. Please him.

Try to forget yourself and remember others. Be not anxious to know many people, but to help those you do know. Try not so much to extend your influence as to strengthen it.

Let dress and speech, song and prayer, clasp of hand and glance of eye, be all expressions of your sincere desire to please your God and serve your brother. Leave the rest to God.—Rev. W. McMullen, B. A., in Canadian Epworth Era.

Religion carries its gold in its hand. Commerce carries its gold in its head. Misery and death carry their gold in their hearts.

NOT DOING ANYTHING.

Twenty years ago a discouraged young doctor in one of our large cities was visited by his father, who came up from a rural district to look after his boy.

"Well, son," he said, "how are you getting along?"

"I'm not getting along at all," was the disheartened answer. "I'm not doing a thing."

The old man's countenance fell, but he spoke of courage, and patience, and perseverance. Later in the day he went with his son to the "Free Dispensary," where the young man had an unsalaried position.

The father sat by, a silent, but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor, while he bent his skilled energies to this task; but hardly had the door closed on the last patient, when the old man burst forth: "I thought you told me you were not doing anything!" Why, if I had helped twenty-five people in a month as much as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it, though," exclaimed the son, somewhat abashed.

"Money!" the old man shouted, still scornfully. "What is money in comparison with being of use to your fellow-men? Never mind the money; you go right along at this work every day. I'll go back to the farm, and gladly earn money enough to support you as long as I live."

"That speech," I said to a friend of mine, one who had spent many years as a conspicuously successful teacher, "went into the bones of the young man's life, and strengthened him for a life of unselfish usefulness."

"Ah!" said the professor, "that one speech was worth years of text-book teaching! And yet it was made without an instant's preparation."

"Far from it," I answered quickly. "It had taken sixty years of noble living, struggling against sin and self, pressing forward in the paths of righteousness, bearing the cross, following hard after the Perfect Man, to prepare that old Christian to make this speech. Then the moment came, and he was ready to teach the glorious lesson."—Our Young Folks.

"GREATER WORKS."

C. D. WATSON.

Many have been puzzled to know just what Christ meant by saying, "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father." John 14:12. This verse is to be understood in the light of the words in the next chapter, about "the branches bearing the fruit. The vine does not bear the fruit, but it bears the branches, and the branches bear the fruit, and in like manner Christ is the vine, and the Spirit-filled branches are to bear the fruit. The apostles wrought miracles like Jesus, of healing, casting out demons, raising the dead and then beyond that, they led tens of thousands of souls into the experience of converting and sanctifying grace. The work of Pentecost was far greater than any kind of similar work wrought by our Saviour before His death. Our Saviour intimates what kind of greater works they were that the disciples were to accomplish, by saying, "because I go unto my Father;" for when He went unto the Father, He poured out the Holy Spirit upon believers, and under the baptism of the Holy Spirit the disciples wrought a great revival of spiritual power, and the saving of sinner, and transforming them into saints and martyrs, which was far greater than what Christ accomplished in the immediate effects of His ministry. Hence the greater works were those of experimental salvation, saving souls and spreading the gospel.

"He that hath pity upon the poor lendeth unto the Lord, and that which he hath given him will He pay him again." "Give and it shall be given unto you, good measure, pressed down and shaken together."