

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

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ON THE VICTORY SIDE.

The apostle Paul says that "the sting of death is sin and the strength of sin is the law," but that victory comes through our Lord Jesus Christ. He was living evidently on the victory side, was an overcomer through the blood of the Lamb, "and this is the victory that overcometh the world even our faith" so John says. So we have the apostle Paul and the apostle John both declaring that there was victory in the christian life. If it was not so, if defeat was the lot of christian living, the prospect would not be bright, but it is not defeat that accompanies christian living. The soul that is wholly consecrated to the service of God is an overcomer and enjoys freedom and victory and hence there is great joy and happiness in the soul that is free from the power and dominion of sin. The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death, victory is in the soul and it comes through faith in the crucified one. Oh I am so glad that I have been led to enjoy this victory in my christian life. Years ago I was led to believe that God could fill my heart with his love and give me to enjoy all there was for me to enjoy as his follower, and so he cleansed my heart and filled me with his love and I now feel the abiding spirit with me. The gospel declares victory to all that will comply with its conditions. And I am glad that the ministry of the little denomination with which I am connected is declaring that gospel that saves to the uttermost and gives complete victory over sin. If we look at Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Caleb and Joshua and all those ancient worthies we find they were all on the victory side, they "obtained a good report through faith of whom the world was not worthy."

I have not had the privilege of attending the camp meetings at Riverside but have been always heartily glad to hear of the success that has always attended those gatherings and especially this last meeting. Glad to know that we have those so anointed by the Holy Ghost that they fear not to declare the whole council of God, men equal to the occasion. Glad that the younger brethren of the ministry are being so used of God as to be such strength and vitality to the work that the Lord has committed to us as his people. Men with victory in the soul is what is most needed to accomplish the work of God. Glad to learn of the success that attended the labours of the dear brethren at Fort Fairfield. May the Lord still continue bless the people there, make many more hearts happy in the love of Jesus, and bless and strengthen our dear young brother who has recently given himself to the work of the ministry in the work that the Lord has given him charge of at the Fort, he may rest assured that he will have the prayers of all the brethren. May the Lord bless all the workers everywhere proclaiming a free and full salvation from all sin.

B. N. GOODSPEED.

THE ONLY REMEDY.

Restraint of the liquor traffic is further complicated by the failure of the dispensary system in South Carolina, of which so much was expected. By it the State assumed the whole administration of the sale of alcoholic liquors. It appointed the agents who purchased and sold the liquors, and none were sold to be drunk on the premises, and none were sold after nightfall. The system has been in force for twelve years, and Senator B. R. Tillman, its author, claims that it has diminished drunkenness. But glaring frauds and corruptions have been discovered in connection with it which will probably lead to its abandonment. Agents have purchased their positions and sold themselves to liquor dealers, and whole system has

been one elaborate grafting machine. Like the failure of the attempt to establish a model saloon in New York city, it is a proof of the impossibility of uniting liquor dealing and morality. From the time of Daniel in Babylon to the present, temperance means total abstinence from intoxicating liquors. The sale of intoxicants has been pronounced a peril to society in nearly every State and country, and is regulated by measures which are never applied to legitimate trade in harmless articles. Always it is found that attempts at alliance between the State and evil hurts the State but not the evil. The only right method of dealing with an evil is to arrange our plans on the principle that it should be exterminated. Every attempt to palliate a wrong must fail. The liquor traffic is acknowledged to be an evil, and the only successful method of curing it is to prohibit it altogether. To legalize it in any way is to encourage it and make it respectable. To prohibit it is to outlaw it, and throw out of respectable society those who sell and those who drink liquor. And even though the prohibition may not be absolutely effective, the State and society is rid of the blame of an alliance with evil, and liquor dealers are placed in the class of criminals, where they belong.—The Watchman.

THE PREACHING SERVICE PARAMOUNT.

The gospel proclaimed by living men is the divinely appointed method for winning souls to Christ. This does not exclude prayer, for prayer there must be if preaching becomes effectual. There is all too little fervent effectual prayer. Greater and more blessed results would follow the preaching if there were more prayer. Nor does it exclude the necessity of direct personal effort on the part of Christian people. From the days of Andrew, who won his brother to Christ, down to the present hour, hand to hand, heart to heart toil has been wonderfully blessed of God in carrying on the work of salvation. The world needs far more of this form of Christian activity than ever before. There is great need of more Nathans with a "Thou art the man," and more brothers winners like Andrew. Nor does it exclude the Sunday-school as a most important agency in the training of the youth and leading them into the path of life. It is doubtful if even those of clearest vision have seen the immeasurable possibilities of this department of Christian work. When pastors and Sunday-school officers and teachers realize what opportunities are within their reach, and when with an uttermost consecration they give themselves to this great work, and when filled with the Holy Spirit, and endued with power and wisdom from above, and when touched with divine sympathy and love they give themselves to the work of leading the children and youth to Christ, the world will be surprised at the results that will surely follow.

Nevertheless it remains emphatically true that the preaching of the gospel is the supreme, the paramount the divinely instituted method of converting sinners from the errors of their ways and turning their feet into the ways of the Christian life. And may it not be said that it is absolutely impossible for human ingenuity even at its best, to improve upon God's method; and, if this be so, surely

it cannot be set aside and ignored. There may be adjuncts, subsidiary helps, but after all the proclamation of divine truth by human lips is superior to any or all of them combined. This of necessity implies that the preacher must be a man called by the Spirit to this sublime work, that he has separated himself from all earthly entanglements for the performance of his high calling, that his lips have been touched with burning coals from off the heavenly altar, that he possesses a genuine experience of personal salvation, that he has a burden for souls that day and night he seeks to prepare himself for the proper performance of his high duty, and above all he refuses all side issues and preaches a living gospel with all of its divine authority with fearless fidelity, with unquenchable zeal, with loving tenderness, and that he reproves sinners, that he rebukes iniquity, and that he exhorts the unsaved to flee to the refuge set before them in Christ, and at the same time instructs and exhorts believers to press forward to the attainment of all the richest experiences of divine grace.

This is by no means lifting an impossible standard. It is not beyond the reach of and person genuinely called of God to the work of the ministry. Of course there must be a wide variety in natural endowments and in acquired ability, the result of scholastic training and persistent and patient and wisely directed study, but after all the gospel is the same, human hearts are closely akin, and in all cases the gospel, whether proclaimed by the learned or the unlearned, whether by the primeval ram's horn or the polished golden trumpet, is ever and always the power of God unto salvation to all who with faith and obedience receive it.

Has not the time arrived when the preachers of Methodism should recognize these fundamental and absolutely essential facts, and with one heart and mind turn to the source of all strength, and waiting before God cry out, "Here am I, Lord, send me," and then, when the baptism of the Holy Ghost comes, as come it will upon every honest soul that seeks it, go forth to preach a full, free and present salvation to dying men? The world never needed such preachers more than it needs them this very hour; hungry souls by uncounted millions are waiting for the bread of life from the hands of consecrated disciples who have received it fresh from the Master.

Brethren, are we called of God, have we received the divine anointing, has the comforter come to our hearts? If so, let us enter anew upon the exalted work to which we have been called, and from this hour resolve to know nothing but Christ and him crucified.

"Happy if with our latest breath,
We may but gasp his name,
Preach him to all, and cry in death,
Behold, behold the Lamb."

—Michigan Christian Advocate.

ANXIETY FOR SOULS.

I have heard of one brought to Christ who was a very great sinner—of so stiff a neck that he never would be approached by anybody who aimed at his conversion. He hated the very mention of religion. But one of his neighbors felt forced to go to him very early one morning and say to him: "I beg your Pardon for intruding so early, but I lay awake all last night thinking about you; and I can-

not rest till I tell you something." He answered "What were you thinking about me for? I don't want any of your thoughts." "O," said the other, "I felt so sorry to think if you were to die, you would die without a hope." The bearish man replied: "Mind your own business." "But," said the other, "that is my business. I think my heart will break unless I see you saved." All the answer was: "Go away with you; don't come here with any of your cant." The brother went home weeping, but he was not the only one that felt his heart breaking. The bearish one went away from his forge and said to his wife, "I can always answer these religious fellows. I do not care for your parsons a bit, but that neighbor of ours has been in here and says it will break his heart unless I am converted; and that beats me." He was beaten. Out of a sort of a kindly pity for his neighbor's weakmindedness with a mixture of acknowledged feeling on his own account, he went to hear the preaching of the Word, and was brought to Jesus.—Charles H. Spurgeon.

PREACHER AND PRAYER.

BY REV. E. M. BOUNDS.

Want of private devotional reading and shortness of prayer, through incessant sermon-making, had produced much strangeness between God and my soul.—HENRY MARTIN.

There are two extreme tendencies in the ministry. The one is to shut itself out from intercourse with the people. The monk, the hermit were illustrations of this; they shut themselves out from men to be more with God. They failed, of course. Our being with God is only of use as we expend its priceless benefits on men. This age, neither with preacher nor with people, is much intent on God. Our hankering is not that way. Yet we shut ourselves to our study, we become students, book-worms, Bible-worms, sermon-makers, noted for literature, thought and sermons, but the people of God—where are they? Out of heart, out of mind. Preachers who are great thinkers, great students must be the greatest of prayers, or else they will be the greatest of backsliders, heartless professionals, rationalistic, less than the least of preachers in God's estimate.

The other tendency is to thoroughly populize the ministry. He is no longer God's man, but a man of affairs; of the people. He prays not, because his mission is to the people. If he can move the people, create an interest, a sensation in favor of religion, an interest in church work—he is satisfied. His personal relation to God is no factor in his work. Prayer has little or no place in his plans. The disaster and ruin of such a ministry can not be computed by earthly arithmetic. What the preacher is in prayer to God, for himself, for his people, so is his power for real good to men; so is his true fruitfulness, his true fidelity to God, to man, for time, for eternity.

It is impossible for the preacher to keep his spirit in harmony with the divine nature of his high calling without much prayer. That the preacher by dint of duty and laborious fidelity to the work and routine of the ministry can keep himself in trim, and fitness, is a serious mistake. Even sermon-making, incessant and taxing as an art, as a duty, as a work, or as a pleasure, will engross and burden,

will estrange the heart by neglect of prayer, from God. The scientist loses God in nature. The preacher may lose God in his sermon.

Mr. Spurgeon says:—"Of course, the preacher is above all others distinguished as a man of prayer. He prays as an ordinary Christian, else he were a hypocrite. He prays more than ordinary Christians, else he were disqualified for the office he has undertaken. If you as ministers are not very prayerful you are to be pitied. If you become lax in sacred devotion, not only will you need to be pitied but your people also, and the day cometh in which you shall be ashamed and confounded. All our libraries and studies are mere emptiness compared with our closets. Our seasons of fasting and prayer at the Tabernacle have been high days indeed; never has Heaven's gate stood wider; never have our hearts been nearer the central Glory."

The praying which makes a prayerful ministry is not a little praying put in as we put flavor to give it a pleasant smack, but the praying must be in the body, and form the blood and bones. Prayer is no petty duty put into a corner; no piece-meal performance made out of the fragments of time which have been snatched from business and other engagements of life; but it means the best of time the heart of our time and strength must be given. It does not mean the closet, absorbed in the study, or swallowed up in the activities of ministerial duties, but it means the closet first, the study and activities second, both study and activities freshened and efficient by the closet. Prayer that affects one's ministry must give tone to one's life. The praying which gives color and bent to character is no pleasant, hurried pastime. It must enter as strongly into the hearts and life as Christ's "strong crying and tears" did; must draw out the soul into an agony of desire as Paul's did; must be an unwrought fire and force like the "effectual, fervent prayer" of James; must be of that quality which when put into the golden censer, and incensed before God, works mighty spiritual throes and revolutions.—Sel

THE CLOSED HEART.

To render a cannon useless there is no need to blow it to pieces, or melt it down, or fracture it. Let but a small piece of iron be driven into the touchhole, and the gun is disabled for service. In like manner to render a man useless in the gospel war there is no need for the devil to ruin his character, render him heretic, or pervert him into a blasphemous; let but the entrance by which the divine fire reaches his soul be stopped up, and the mischief is effectually done. Alas! too many professors are like spiked guns, the heavenly spark has no admittance into their souls; in all other respects they are in right trim, but worldliness has blocked up the communication with the heavenly fire, and the divine enthusiasm being shut out, they are useless in the church, the mock of Satan, and the grief of those who are zealous for the Lord God of Israel.—C. H. Spurgeon.

There be no sermon without three R's in it,—Ruin by the fall; Righteousness by Christ, and Regeneration by the Spirit, Preach Christ for awakening, Christ for comforting, Christ for sanctifying. "God forbid that I should glory, save in the cross of our Lord Jesus Christ."—Rowland Hill.