

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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PRAYER-FORCE.

HARRIETT BAINBRIDGE.

What is it friend to pray?
Is it to offer words to God,
To tell him of the path we've trod,
Or of our thorny way?

Heart-prayer is more than this:
The finest and the loftiest phrase
May be mere chatter, not true praise,
And leave us void of bliss.

The language of the soul
I often uttered without speech,
And yet it faileth not to reach
The God who maketh whole.

True spirit-prayer avails—
For by the Holy Spirit led
Man's heart and mind are nourished
With power which never fails.

Praise God if thou canst pray!
For prayer is heaven's mightiest force,
And through man's being runs its course,
Through Christ "the Truth," "the Way."

Christ is the power of prayer:
If he within thy spirit prays
Attuning all thy soul of praise,
His glory thou dost share!
Stockport, England. —Sel

PREACHER AND PRAYER.

DR. E. M. BOUNDS.
No. 6.

One of the holiest and among the most gifted of Scotch preachers says: "I ought to spend the best hours in communion with God. It is my noblest and most fruitful employment and is not to be thrust into a corner. The morning, from 6 to 8, are the most uninterrupted and should be thus employed. After tea is my best hour and that should be solemnly dedicated to God. I ought not to give up the good, old habit of prayer before going to bed; but guard must be kept against sleep. When I awake in the night, I ought to rise and pray. A little time after breakfast might be given to intercession." This was the praying plan of Robert McCheyne. The memorable Methodist band in their praying shame us. "From 4 to 5 in the morning, private prayer. From 5 to 6 in the evening, private prayer."

John Welch, the holy and wonderful Scotch preacher, thought the day ill spent if he did not spend eight, or ten hours in prayer. He kept a plaid that he might wrap himself when he arose to pray at night. His wife would complain when she found him lying on the ground weeping. He would reply: "Oh, woman, I have the souls of 3,000 to answer for and I know not how it is with many them." Payson wore the hardwood boards into grooves where his knees pressed so often and so long. His biographer says: "His continuing instant in prayer, be his circumstances what they might, is the most noticeable fact in his history, and points out the duty of all who would rival his eminency. To his ardent and persevering prayers must no doubt be ascribed in a great measure his distinguished and almost uninterrupted success."

The Marquis DeRenty, to whom Christ was most precious, ordered his servant to call him from his devotions at the end of half an hour. The servant at the time saw his face through an aperture. It was marked with such holiness, that he hated to arouse him. His lips were moving, but he was perfectly silent. He waited until three half-hours had passed; then he called to him, when he arose from his knees, saying, "The half-hour was so short when he was communing with Christ."

Brainerd said: "I love to be alone in my cottage where I can spend much time in prayer."

William Bramwell is famous in Methodist annals for personal holiness, and for his wonderful success in preaching, and for the marvelous answers to his prayers. For hours at a time he would pray. He almost lived on his knees. He went over his circuits like a flame of fire. The fire was kindled by the time he spent in prayer.

He often spent as much as four hours in a single season of prayer in retirement.

Bishop Andrews spent the greatest part of five hours every day in prayer and devotion.

Sir Henry Havelock always spent the first two hours of each day alone with God. If the encampment was struck at 6 a. m., he would rise at four. Earl Cairns rose daily at six o'clock to secure an hour and a half for the study of the Bible and for prayer, before conducting family worship at quarter to eight.

Dr. Judson's success in prayer is attributable to the fact that he gave much time to prayer. He says on this point: "Arrange thy affairs, if possible, so that thou canst leisurely devote two or three hours every day, not merely to devotional exercises, but to the very act of secret prayer and communion with God. Endeavor seven times a day to withdraw from business and company and lift up thy soul to God in private retirement. Begin the day by rising after midnight and devoting some time amid the silence and darkness of the night to this sacred work. Let the hour of opening dawn find thee at the same work. Let the hours of nine, twelve, three, six and nine at night, witness the same. Be resolute in his cause. Make all practicable sacrifices to maintain it. Consider that thy time is short and business and company must not be allowed to rob thee of thy God." Impossible, say we, fanatical directions! Dr. Judson impressed an Empire for Christ and laid the foundations of God's kingdom with imperishable granite in the heart of Burmah. He was successful, one of the few men who mightily impressed the world for Christ. Many men of greater gifts and genius and learning than he, have made no such impression; their religious work is like foot-steps in the sands, but he has engraven his work on the adamant. The secret of its profundity and endurance is found in the fact that he gave time to prayer. He kept the iron red-hot with prayer, and God's skill fashioned it with enduring power. No man can do a great, an enduring work for God who is not a man of prayer; and no man can be a man of prayer who does not give much time to praying. —Washington, Ga., Vanguard.

Shameful my sloth, that I have deferred my night prayer till I am in bed. This lying along is an improper posture for piety. Indeed, there is no contrivance of our body, but some good man in Scripture hath harnessed it with prayer. The publican standing, Job sitting (Job 2:8), Hezekiah lying on his bed, Elijah with his face between his knees. I Kings 18:42. But of all gestures give me St. Paul's. EPH. 3:14. For this cause I bow my knees, unto the Father of my Lord Jesus Christ, knees, when they may, then they must be bended.

I have read a copy of a grant of

liberty from Queen Mary, to Henry Ratcliffe, Earl of Sussex, giving him leave to wear a nightcap or coif in her Majesty's presence, counted a great favor, because of his infirmity I know in case of necessity. God would graciously accept my devotion bound down in a sick dressing; but now whilst I am in perfect health it is inexcusable. Christ commanded some to take up their bed, in token of their full recovery; my laziness may suspect, in thus my bed taking me up, prove a presage of my ensuing sickness. But may God pardon my idleness this once, I will not again offend in the same kind, by his grace hereafter.—Thomas Fuller

WHAT ABOUT THE INWARD GLOW?

You believe in holiness; you profess the experience; you zealously advocate the doctrine; you speak your mind freely about those who do not believe experience, and profess it; but what about the inward glow? Are you conscious of the inward glow in your heart? Have you the love of Christ within? Is there a sense of purity, peace, meekness, forgiveness and love in the heart? Can you endure persecution without resentment? Can you meet with opposition and disappointment with a peaceful resignation to the will of God? Are you saved from fret, and worry, and scolding? Dear reader, I am asking myself these questions—searching my heart and life with them. You may apply them personally if you wish. Let us "examine ourselves whether we be in the faith."—Pentecostal Herald.

HOW ONE GIRL MET A DIFFICULT PROBLEM.

"The most effectual temperance lecture I ever heard in my life was preached to me on New Year's day," said a young man.

"I was visiting in Philadelphia, and set out to pay a number of New Year's calls.

"Our second call was at the princely home of Franklin Graves, of whom you have heard. His lovely daughter greeted us, smiling and beautiful. There was an elegant assortment of choice wines, which the father pressed upon the guests.

"Did you come to see papa or me?" was always the question asked of each guest, and, so far as I know, there was but one answer: "We came to see you."

"My guest touch no wine," she said. "I have other refreshments provided for them." The wineglasses stood untouched, the fair young girl flitted to an fro among her guests, ministering herself to their needs.

"Did you ever witness anything so effectual as that?" said Cousin John as we started up the street together.

"Never," I answered. "No temperance lecture ever touched me like that quiet speech, 'My guests touch no wine.' God helping me, it is the last time the glass shall ever touch my lips.

"I have since learned that more than one young man began reformation on New Year's day, the result of that very call."

"My guests touch no wine;" they were simple words, quietly spoken, but what did they not imply?

This Christian girl performed a service as faithfully as though the kingdom of God depended upon her fidelity.—Christian Intelligencer.

STRANGE CREDULITY.

When Napoleon Bonaparte was once listening to a very improbable story, related by Marshall Duroc, an avowed infidel, who protested that the story was true, the emperor quietly remarked: "There are some men who are capable of believing everything but the Bible." This remark finds abundant illustration in our age. The capacity of some persons to accept any theory of the physical world accept that which makes God its author is simply boundless. A veritable glee seems to go out from the thought of that man who can announce a scheme of life that has no use for God. With some persons, flimsy argument and weak suggestion pass for satisfactory evidence, provided their trend is to oust Jehovah from his throne. It is a blessed thing for the world that denying God does not annihilate God; that rejecting the Bible does not make the Bible false; that ridiculing religion does not make religion unreal. A wish may be father to the thought, and still the thought be as wicked as sin. Truth will not fly away because men try to give wings to error. Gullibility for anti-Christian theories does not prove Christianity false; it only proves that somebody would like to get loose from Christianity's restrictions. Until truth is killed, the errorist will have a hard time convincing lovers of truth that he is anything but a gull.—Michigan Christian Advocate.

JESUS HUNGRY.

A missionary was invited to go into an interior place by a lone Christian, who said: "O, brother, come; we are so hungry!" When the journey was all arranged for, a voice asked him, "What if they are not hungry, after all? your journey will be in vain." But a deeper voice answered: "What if they are not hungering for the Bread of life? there is One hungering to give them that Bread. Go and minister to the hunger of the Lord Jesus!" He went, and as encountered dangers and trials deep and sore, the precious thought upheld him, "You are ministering to the hunger of the Lord Jesus."

IT MAKES A DIFFERENCE.

The popular adage is: "Oh, it makes no difference what a man believes if he is sincere."

Let us see. A family was poisoned in Montgomery county recently by eating toadstools, which they sincerely believed to be mushrooms. Three of them died. Did it make no difference?

A man endorsed a note for a friend whom he sincerely believed to be an honest man. He was a scoundrel, and left him to pay the debt. Did it make no difference?

A traveler takes the wrong train going north, sincerely believing it is the southern train. Will it make no difference? Will it bring him up at the south all the same?

If a man sincerely believes a certain thing, while the truth about it is entirely different, will this sincere belief make it all right?

The truth is, the popular adage is a lie, and a very transparent one at that. If a man is sincere, he will take pains to know the truth. For where facts are concerned, all the thinking in the world will not change them. A toadstool remains a toadstool, whatever we may think about it.—The Covenant.

SICK OF MERE OPINIONS.

I will not quarrel with you about opinions. Only see that your heart is right towards God, that you know and love the Lord Jesus Christ, that you love your neighbor and walk as your Master walked, and I desire no more. I am sick of opinions, I am weary to hear them. Give me solid and substantial religion: give me a humble, gentle lover of God and man, a man full of mercy and good fruits, a man laying out himself in the work of faith, the patience of hope, the labor of love. Let my soul be with these Christians, wheresoever they are of. Whosoever thus doeth the will of my Father in Heaven, the same is my brother and sister.—John Wesley.

There is a kind of lizard which lives in the sandy deserts of Arabia. Its body is so like the sand that it cannot be distinguished from it at a little distance; but it has on each side of its mouth a fold of skin of a very light crimson color, which the creature can blow out into the form of a round blossom, and in this state it looks exactly like a little red flower which grows abundantly in the sands. Insects are attracted to this curious object, mistaking it for a real flower that has honey in it for them, and they approach the mouth of the lizard without fear, when they are immediately snapped up. There is also an insect common in India which feeds upon other insects, and in order to catch them puts on, like the lizard I have described, the appearance of the flower of an orchid. Its legs are made flatter and broader than those of any other insect; they are colored a beautiful pink hue, and they ray out from the body of the insect exactly like the petals of a beautiful flower. Insects are deceived by this wonderful likeness to the blossoms which they frequent for the sake of their honey and they come here without suspicion and are immediately caught by their treacherous foe. Now, this is the way in which my text tells us that Satan deceives those whom he wishes to tempt to their ruin.—Selected

In every line of achievement and even commercial life concentration is the trend of the time. There may be evil as well as good in this, but because there is evil in it the good need not be cast out along with the evil. We have never known holiness to thrive well where specific work was not done in the interest of that doctrine and experience. If we expect the people to enter into his gracious experience specific effort must be directed to that end. Sermons must be preached with that end in view, prayers must be specifically directed to that end, the singing must be with that end in view, souls must be invited and urged to seek the experience. There may be some general work required, but there will surely be a great deal of special work required. As far as our observation goes the chief lack among our churches is in absence of specific work in this interest.

The Rev. Dr. John G. Paton, the Scotch missionary to New Hebrides, whose thrilling autobiography many have read, wrote recently to a friend in America: "God has given us about 17,000 converts from the heathen cannibals, of whom we have educated 330 teachers and preachers, who are helping us in our work." What a record this great missionary, now past four-score years, has made!