

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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IN MEMORIAM.

LELAND EARL MAXON, AGED 2 YEARS,
2 MONTHS.

Within a scented flower cup,
While fresh the dawn was break-
ing,
A drop of purest dew lay hid,
To bide the blooms awaking.
The morning sun's soft warming rays,
Upon the dew-drop given,
Arrayed it in a robe of mist
And bore it so to heaven.
A little flower bloomed at eve,
And all its tenderness
Was crushed by one cold breeze that
came
And stole its loveliness.
Its dainty petals drooped to fall,
Till came a gentler breeze
And took the tender faded thing
Across the summer seas.
A flower budded in our home,
And oh its form was fair,
It sweeter grew and dearer too,
The while we watched it there.
Its breath was fresh upon our cheek,
Its touch awakened love,
The angels from Heaven's garden
came
And took the flower above.
Sweet Leland now along the banks
Of Heavenly streams doth ever
play,
No touch of earth can harm him now,
No night is his, but endless day.
And often he with baby wings
Folded, doth rest and sing,
Or watch the netted shadows play
Beside some bubbling spring.
Now baby angels—those he saw,
When with his little hand
He pointed to the Heaven above—
Are with him in that land.

And even now they gather bright
Along the laws that glow,
The flowers that they loved on earth
And weave them as they go

A garland fair the babies make
And Leland angel sweet,
To smiling Jesus takes them all
And lays them on his feet.

SUNDAY SCHOOL LESSON APRIL 2.

"Jesus the good shepherd." John
10:7-18.

Our lesson follows immediately up-
on our last lesson. The blind man
had been questioned concerning his
healing and had given confession as
to his identity, his cure, and his faith
in Him, since never before had one
who had been born blind received
sight; unshaken in his faith he proves
himself worthy and is excommuni-
cated from the synagogue.

This is sufficient ground for Jesus
to give the lesson of today. The
rulers of the Jews were professing to
care for the kingdom of God and
here they would close the door of
hope against their fellow if they could
and instead of gathering the lambs of
the fold they turned them out to the
ways of the world proving themselves
to be false shepherds.

The lesson study necessarily em-
braces verses 1-18. The sheepfold
only had one door and only true shep-
herds could gain entrance. Jesus
shows the deceptive nature of all who
are not willing to be governed by
God's law and enter into the kingdom
or the work of the kingdom. He
who would seek to be recognized as a
worker in the kingdom of God, only
as he enters in the spirit of Jesus,
proves himself to be a thief and a
robber, he is seeking to obtain some-
thing that does not belong to him.

He who seeks to be identified with
the church of Jesus Christ and is not
willing to live in the spirit of Christ
is a thief and a robber, he is seeking

the honor of the church while prac-
ticing the spirit of the world.

The great truths of verses 7-10 are:
(1.) Jesus is the only door. All
who ever were saved or ever will be
saved are saved through him.

All pretenders of past ages or of
future times are thieves and robbers.

(2.) The sheep did not hear them.
Jesus said, take heed what you hear
and certainly meant take heed who
you hear. Salvation that is genuine
settles down in truth.

(3.) Jesus being the door, all who
enter by him are saved and have the
protection of his providence and ac-
cess to the pastures of his love and
grace.

"The name of the Lord is a strong
tower: the righteous runneth into it
and is safe." Proverbs 18:10. Com-
pare Psalm 23:1-3.

(4.) Jesus came that man might
have (a) life, justification, (b) life
abundantly, sanctification. How many
around us know that by faith in
Jesus they have obtained life in justifi-
cation who feel the languor and
apathy of the carnal nature effecting
their spiritual life and cannot profess
to have the abundant life. Jesus
says abundant life is for us in his
mission as well as life. Study on
your knees John 17.

Verses 11-17 deal with the thought
of the good or real shepherd, his love
and sacrificing spirit for the sheep.
Jesus is the true shepherd in the
special sense of his divinity and
atonement.

All who profess to be followers of
Jesus enter into responsibility and
care for others. Every officer in the
church when he accepts an office,
really accepts an added responsibility.
When one professes to be called to
the work of the ministry he then ac-
cepts the great responsibility of a
shepherd of the sheep. He who enters
the work of the ministry as a profes-
sion is an hireling, he is working for
what he gets, he will increase the
membership of the church, for reputa-
tion, advancement, for the fleece with
no real love or care for the flock.
Many a man will go to hell from a
popular pulpit simply because he was
an hireling and must bear the curse
of such. Many a man who was called
to be a shepherd and was true in his
early ministry, but when prosperity
came and remunerative pulpits were
offered, has compromised the truth,
and treats the popular vanities of life
as though they were not, failing to
rebuke lest he should offend becomes
an hireling and though applauded by
men will be cursed of God. It takes
love to rebuke sin though it be in
high places; for the sake of saving
the sheep a few rich worldly minded
men controlling a church turn it into
a theatre rather than a sheepfold and
the preacher who is controlled by
them is an hireling.

Verse 16 is sufficient ground for all
foreign missionary enterprise. We
are part of the sheep, who were not
of the Jewish fold, the gospel has
won us, why not we help to win the
world to the one fold and one shep-
herd. Jesus asserts his divinity and
declares his love for the sheep. He
lays down his life, no man takes it
from him. Love is the test of our
experience.

M. S. TRAFTON.

If you believe you cannot live a
holy life, that thing alone will keep
you from the possibility of doing so.
—Sel.

SUNDAY SCHOOL LESSON FOR APRIL 9.

"The Raising of Lazarus" John
11:32-45.

Immediately following the parable
of the Good Shepherd Jesus returned
for a brief stay into Galilee then took
his final departure Luke 9:51. He
appointed the seventy and sent them
through Samaria, whither he should
go. He arrived in Jerusalem in early
winter about the time of the feast of
dedication John 10:22. After a brief
stay he departed to Bethabara. John
10:40. Here many resorted to him
and believed in him there. While
here he received the message that
Lazarus was sick; he tarried two days
longer and then started accompanied
by his disciples for the home of Mary
and Martha.

Jesus appreciated friendship and
graced home life. One of the homes
he loved to rest in was at Bethan.
Happy and blessed is the home or
heart where Jesus is welcome. While
Jesus had tarried, Lazarus had died
and the sisters were stricken with
grief and many according to custom
had gathered to mourn with them.
There can be no doubt but that the
sisters wondered why Jesus did not
hasten to them; had he forgotten them,
could he not help them, did he not
love them, these and other reflections
doubtless added to their grief. Their
hearts never felt the need of a visit
from Jesus like now, and lo he is com-
ing. Martha hears of his coming and
hastens to meet him and stops him,
probably nearer the grave than if he
had come to home. If we hasten to
Jesus he stops nearest to our troubles
to help us. Martha receives the first
encouragement and promise. "Thy
brother shall rise again."

When Mary heard from Martha
that Jesus had come and called for
her she arose. Mary it was, who sat
most at Jesus' feet, but she is most
stricken with grief. We need to
learn to bear hardships and grief as
well as enjoy the fellowship of love.
"If thou hadst been here," how easy
it is to regret or blame ourselves, prob-
ably there has never been a death
where some loved one hasn't said if
we had only done differently. Do the
best you know and then guard against
the ifs.

Jesus groaned most because of the
hypocrisy of the Jews. Jesus in-
quired where they had laid him. Jesus
wants us to indicate to him the
source of all our troubles.

"Jesus wept." His heart was full
of sympathy, not only did he see this
grave and this sorrow but he saw all
the sorrow of humanity caused by
sin, and death would continue to tear
the heart strings of loved ones. Cour-
age, grief stricken heart, Jesus weeps
with you to help you if you seek him.
Jesus cometh to the grave, a cave
with a stone rolled against it how
like his own that stands so near to
his own vision, he is now to break the
band of this one and shall he triumph
in his own, yes he is to come forth
triumphant. There were conflicts in
his bosom occasioned by this sight,
known only to himself.

"Take ye away the stone," this is
all they need to do, this they must do.
There are some things we must do for
ourselves and for others, before God
can fulfil his purpose. We hinder and
delay God by wavering. Martha
wavering, but being assured, they then
took away the stone. Ready faith is
God's quickest agent.

All that they could do, being done,

Jesus took charge, prayed and cried
with a loud voice Lazarus come forth.
Lazarus came forth bound, He was
alive but the bonds of death were on
him.

We not long since heard a pastor
speaking of his church, that there
were a good many good people among
them, but many of them had their
grave cloths on yet, but Jesus says
loose him and let him go. Jesus not
only wants to resurrect dead souls,
but he wants to take away the bonds
of inbred sin that so much hinders
them. It is our duty to give them
the light and assistance of truth.

Jesus named Lazarus else as some
one has suggested all who were in
their graves would have come forth.
What triumph in this hour when one
came forth who shall roll away the
stone from Joseph's new tomb. Angel
hands shall roll it back and behold
the coming forth of him who has
power to take up his life again, and
soon shall he come with a shout and
the voice of a trumpet and the earth
and the sea shall give up their dead,
and then shall be the full fruit of the
triumph of this glad hour.

M. S. TRAFTON.

WANT PLEASANT PREACHING.

C. H. WETHERBE.

All through the world's history
there have been many thousands of
people, in the habit of attending some
kind of religious services, who insisted
upon having most pleasant preaching.
They would not tolerate hearing those
truths which declare the sinner's guilt
and condemnation, and which demand
that sinners shall accept the atoning
work of Christ as the ground of their
salvation, or else be forever lost in a
world of darkness. The cry of many
people in Old Testament times was,
"Prophecy unto us smooth things,"
and those persons were always quick
to hear the false prophets of the land.
It is so now. Many members of
Christian churches frown upon the
minister who denounces sinners and
who warns them of the doom of the
persistent ungodly ones.

The Rev. L. G. Broughton of At-
lanta, Ga., in a recent sermon says:
"Some time ago I was holding a series
of revival meetings in a certain state
out west, and one night there came
into the service a committee from a
very distinguished church of our
denomination. I did not know they
were in the house until after they had
gone. That night I preached on the
Judgment. They came back the next
night to sample me. O this sampling
business! I did not know they were
there that night, either, and I preached
on Hell. The next night they came
again, unknown to me, and I preached
on the Blood. Shortly afterward this
committee had a meeting. There
were twenty-seven on the committee,
and I got two votes; somebody else
else got twenty-five, and when they
wrote to me about it, here is what
they said: 'We enjoyed you; glad to
have had you here in our midst, and
the like; but your theology had too
much blood in it, and your sermons
too much law. We are living to-day
under love, and not law.' I began to
make some investigations about that
church, and I found that they had
not received a soul on confession of
faith in over three years, and I was
not surprised. Men must be made to
feel that there is something the matter
before they can be brought to see the
necessity of a Savior."

Yes, such ones need to hear very
unpleasant preaching directly about
themselves, even though they thereby
get stung in the very depths of their
hearts. The damning sin in many
of the pulpits to-day is the sort of
preaching which is most pleasant to
the natural heart. Many professedly
Christian ministers are doing far more
towards sending their hearers to hell
than all the dime novels and Sunday
newspapers are doing. It is not at
all strange that a spiritual famine and
a moral blight are prevailing in scores
of churches and communities.—Wes-
leyan Methodist.

THE CLOSET.

"But thou, when thou prayest enter
into thy closet, and when thou hast
shut the door, pray to thy Father
which is in secret; and thy Father
which seeth in secret shall reward
thee openly." Not long ago a lady
drew for me the plan of her house,
which I had never seen. "This," said
she, pointing to a large room on the
sunny side of the house, having
several pleasant windows, "is our
room; and here opening off it is my
husband's private closet; and here is
mine. They are about the same size,
and are just large enough to hold a
little table and a chair. Each has a
window. On the table are a few
books, Bible, a hymn-book, and what-
ever else we may desire when alone
with God." What an admirable fea-
ture in the plan of a house! "Mother's
room" is always common property
for the whole family. It is well that
it should be a large, sunny, cheerful
room. But what a wise forethought
that added the two closets large enough
for a window and small enough to
hold only one beside God. A small
room brings him so much nearer; and
there entirely shut out from the
world could one commune with God
and his own soul, read his message of
love, and day by day grow in grace.
What a refuge to flee to such a closet
would be! If all our houses were
built after that plan there would be
fewer backsliding Christians; for
there is nothing so sure to produce
such as neglect of one's private de-
votions.—The Local Preacher.

NOT POPULAR WITH THE CROWD.

Major Whittle used an illustration
about the man who was examining
the tickets as the passengers went
through the railway wicket one cold
night to take the train. Some of
them were very cross because they
had to unbutton their overcoats and
find their tickets. Finally one man
came along and said to the ticket ex-
aminer, "You are not very popular
with this crowd; I want to be popu-
lar with the man who put me here."
Is it love for him that impels our
service? If it is not, I do not believe
it has much value in his eyes.—Anon.

JAPAN.

Before war was declared between
Japan and Russia, the agent of the
British and Foreign Bible Society in
Yokohama had been able to read the
signs of the times, and had approach-
ed Gen. Teranchi, the Japanese Minis-
ter of War, for permission to distribute
the Scriptures among the Japanese
soldiers going into active service.
Special copies of the Gospels and
Testaments were prepared, and thus
the Mikado's troops were furnished
as they went to the front. The
Society makes no distinction, distrib-
uting the Scriptures impartially to
the troops on both sides.—Chris-
tian London.