

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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EVANGELISTIC POWER.

We have received the following from John P. Brushingham, D. D., Secretary of the General Conference Commission on Aggressive Evangelism.

We are to regard the gospel not so much as a thing of beauty or poetry or of enjoyment even, though it is all these—but of power. Christianity is not polished elegance, not veneration, not the urbanities and courtesies of life, not some fine frenzy or ecstasy. It is something strenuous, manly, all-conquering, which produces a robust rather than a tearful literature. It must appeal to hardworking, practical men, and that emphatically and convincingly, while at the same time it manifests all tenderness and meekness. The lowly Lamb of God is also the majestic Lion of the tribe of Judah. Our evangelism must present Christ in his completeness if our hearers are to be made complete in him.

We are not ashamed of the gospel, but it has been well said there would be less shame if there were more power in our work. We are not to despise embellishments—rhetoric, poetry, oratory. But Rev. Dr. Apollon must understand that fine flourishes and elocutionary touches are a miserable substitute for the power of the Highest. What we need today in our aggressive evangelism is the preaching of a full, simple gospel that plain men can understand in its old-time power and efficacy.

The gospel we need is the energy of holiness flaming with love. We need to see once more the church glowing like the burning bush, revealing at once the holiness of God and his purpose to redeem his people. Love, energetic, jealous, witnessing love. Love never faileth—if only it is blameless, wise, diligent, Christ-like love. This heaven-born passion cannot fail until God shall fail, who is love. As the unseen voiceless sunbeams deflect Bunker Hill Monument, so the love of Christ shining forth through his witnesses will turn men from their sins.

The essential business of the preacher is to save men from sin and build them up in righteousness. A business man calls this work of aggressive evangelism the main track, and exhorts us not to be side-tracked into profitless discussion, even of doctrinal questions and biblical interpretation.

The psalmist said in sublime simplicity: "Power belongeth unto God." Herbert Spencer, from the basis of pure science, has said about the same thing, namely: "Amid the mysteries that become the more mysterious the more they are thought about, there will always remain the absolute certainty that we are ever in the presence of the eternal energy from whom all things proceed." But neither the psalmist nor the philosopher, each recognizing the nearness of the Omnipotence, could utter the kingly assurance of our Lord, YE SHALL RECEIVE POWER. The risen Redeemer, in the hour of his ascension to his Father's throne, promised to his obedient disciples what had before been promised in the prophets, "Behold, I send the promise of my Father upon you * * * the power of the Holy Spirit"—the indispensable power of all effective evangelism.—Christian Standard.

Hear my prayer, O Lord, and let my cry come unto thee.—Ps. 102:1.

PRAYER AS A POWER.

Is this the modern conception of prayer? Is it not with us rather a safety-valve than the piston of life and service? Its exercise is urged as of great importance for the cultivation and safety of spiritual life, for without prayer the soul can neither be properly nourished nor complete in its expression; but as a driving force it hardly counts at all. The driving power is looked for in organization, enterprise, eloquence and art. The committee meeting has supplanted the prayer-meeting. In times of difficulty the last thing suggested as a remedy is prayer. As a force it is ignored, forgotten or altogether lost. With many it is not even a devout exercise for the cultivation of the soul. They regard prayer as a superstitious engine-driver regards the horse-shoe he hangs on his engine for luck. It adds nothing to either speed or safety, but he would not feel comfortable without it. So to some prayer is nothing more than a talisman, a superstition, a charm. They keep up the practice because it adds to their sense of security, and in the day of trouble, when they are at their wits' end, they will be able to cry unto the Lord. The very last thing they imagine about prayer is that it is meant to be the great working force of life.

In this lies the explanation of our failure. The uplifted hands of Moses are mightier than the swords of Israel, and we have forsaken the mount for the valley. As we stand baffled and helpless before the writhing, devil-possessed sons of men, the Master tells us: "This kind goeth not out by prayer." The pathetic sight of the church standing helpless in the presence of "fields white unto the harvest," recalls the words of Christ as he looked upon the world's need: "Pray ye therefore!" Pray! We labor in vain if we do not pray. Prayer is the secret of strength, the dynamic of effective working. It links our feebleness with the resources of the Infinite and makes all things possible. It is mightier than activity, for it is the soul of it. The ministry of prayer is greater than the ministry of service. Many an unknown and afflicted saint whose life is given to intercession counts for more in the work of the kingdom than its busiest toilers. Be comforted, therefore; ye that are afflicted and infirm, and all ye that mourn over the narrowness of your sphere, for there is still reserved to you this mightiest of all forces in the kingdom of Christ. From your solitary place you may bring rivers upon the thirsty, and floods upon the dry ground; by you shall come the power of God to them that have no strength, and light upon them that sit in darkness. Prayer is the highest service and the mightiest force in the kingdom of God.—London Methodist Recorder.

GOD'S PROMISE.

God does not promise supplies in advance. If we have only bread for today, and are doing our duty faithfully, we may trust him till tomorrow for tomorrow's food. And it surely comes, for God's word fails not. As the days come, each one will bring with it its own little basket, carrying a day's supplies, but no more.—J. R. Miller, D. D.

I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen.—Isa. 43:20.

WHY DO WE SAY SO MUCH ABOUT HOLINESS.

We have several reasons, among them the following:

1. Because the Bible says so much about it.
2. Because religious people generally say so little about it.
3. Because it is imperatively commanded of God, and we are his witnesses to the whole truth.
4. Because it does so much for us now, here in this life.
5. Because of what it promises us in the life beyond.
6. Because it is the only preparation for life, work, death, heaven, and the fellowship of God and the saints in light.
7. Because we love to talk about it; we are full of it; and from the abundance of the heart the mouth speaketh.
8. Because it glorifies God and exalts Jesus, who shed his blood that we might be made holy.
9. Because it is our occupation, our business; for he hath called us with a holy calling.
10. Because we have a perfect right to; our King says: "Let the redeemer of the Lord say so."

Now, allow us to ask you one question. Why don't you say more about it?—Pentecost.

HE MAKETH INTERCESSION.

ADAM CLARK.

Our Lord makes intercession for us, negotiating, and managing, as our Friend and Agent, all the affairs pertaining to our salvation. And the Spirit of God makes intercession for the saints not only by supplications to God on their behalf, but by directing and qualifying their supplications in a proper manner by His agency and influence upon their hearts; which according to the Gospel scheme is the peculiar work and office of the Holy Spirit. So then the prayers that we offer up, and the desires which subsist in the unutterable groanings are all such as are pleasing in the sight of God. So that God whose is the Spirit and who is acquainted with the mind of the Spirit, knows what He means when He leads the saints to express themselves in words, groans, sighs of tears; in each God reads the language of the Holy Ghost, and prepares the answer according to the request.

From all time we learn, that a fluency in prayer is not essential to praying; a man may pray most powerfully in the estimation of God who is not able to utter even one word. The unutterable groan is big with meaning and God understands it, because it contains the language of His own Spirit. Some desires are too mighty to be expressed; there is no language expressive enough to give them proper form and distinct vocal sound. Such desires show that they come from God; and as they come from Him, so they express what God is disposed to do; and what He has purposed to do. This is a matter of great encouragement to all who are agonizing to enter in at the straight gate.

FERVENCY.

"It is not enough to pray. God does not regard prayer of itself, but the fervency of prayer. Without this, prayer is mere jingle. Prayer knocks at the door of heaven, but importunate prayer pierces it through."—Sel.

THE USE OF TRIALS.

"Many men are distressing themselves, when they think of their trials, by imagining that they must have done something wrong, or God never could have sent such afflictions to them personally or to their household. That is often a mistake. There are trials that are simply tests, not punishments; trials of faith and patience; not rods sent to scourge men because they have been doing some particular evil thing. God's people are tried "Whom the Lord loveth he chasteneth."

The honor is not in the trial, it is in the spirit in which the trial is borne. Take the trial impatiently, with murmuring against God, and we shall be the worse for our trial, the poorer for our suffering. Take the trial as a veiled angel sent by our Father to say things to us which no other messenger could so suitably convey, then even the rod shall be precious to us, and the herald's utterances of God shall have music in them that shall comfort and revive and cheer the heart."—Selected.

WHEN DOCTORS DIFFER.

The London Times thus makes merry over the wars of the evolutionists: "No one possessed of a sense of humor can contemplate without amusement the battle of evolution, encrimsoned (dialectically speaking) with the gore of the slain."

batants, encumbered with the corpses of the (dialectically) slain, and resounding with the cries of the living as they hustle together in the fray. The humor of it is that they claim to represent 'Science,' the serene, the majestic, the absolutely sure, the undivided and immutable, the one and only vicegerent of Truth, her other self. Despite the odium theologium, it would puzzle these scientists to point to a theological battlefield exhibiting more uncertainty, obscurity, dissension, assumption, and fallacy than their own. For the plain truth is that, though some agree in this and that, there is not a single point in which all agree. Battling for evolution, they have torn it to pieces. Nothing is left—nothing at all on their showing, save a few fragments strewn about the arena."—Wesleyan Methodist.

TAKE TIME.

1. Take time to breathe a moraine prayer, asking God to keep you from evil and use you for his glory during the day.
2. Take time to read a few verses from God's word each day.
3. Take time to be pleasant. A bright smile and a pleasant word fall like sunbeams upon the hearts of those around us.
4. Take time to be polite. A gentle "I thank you," "If you please," "Excuse me," etc., even to an inferior, is no compromise of dignity.
5. Take time to be patient with children. Patience and kindness will open a way for good influence over almost any child you may come in contact with.
6. Take time to be thoughtful about the aged. Respect gray hairs, even if they crown the head of a beggar.—Christian Observer.

Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of mine heart. Jer. 15:6.

DON'T BE MULISH!

Some of us prize very highly a quality that we imagine is firmness, and are inclined to be boastful that when we take a stand, nobody can persuade us to change our base.

"This rock shall fly, as soon as I," is our declaration. Friends, nine-tenths of the ultra-firm people, are simply shockingly and abominably mulish. They want their own way. Obstinacy and firmness have little in common. The first is the bulwark of a weak and vain character; the second is the outgrowth of strength and devotion to principle. Mulishness is as provoking in a man as in a beast.—Christian Herald.

THE LINE FENCE.

A good lawyer learns many lessons in the school of human nature; and thus it was that Lawyer Hackett did not fear to purchase the tract of land that had been "law'd over" for years.

Some of the people wondered why he wanted to get hold of property with such an incubus of uncertainty upon it. Others thought that perhaps he wanted some legal knitting work, and would pitch in red hot to fight that line fence question on his own hook.

That's what the owner of the adjoining land thought. So he braced himself for trouble when he saw Hackett coming across the fields one day.

"Hackett," said the neighbor, "here, anyway, as to this fence?"

"I insist," replied his neighbor, "that your fence is over on my land two feet at one end and one foot at least at the other end."

"Well," replied Hackett, "you go ahead just as quick as you can and set your fence over. At the end where you say I encroach on you two feet set the fence on my land four feet. At the other end push it on my land two feet."

"But," persisted the neighbor, "that is twice what I claim."

"I don't care about that," said Hackett. "There's been fight enough over this land. I want you to take enough so that you are perfectly satisfied, and then we can get along pleasantly. Go ahead and help yourself."

The man paused abashed. He had been ready to commence the old struggle, tooth and nail, but this move of the new neighbor stunned him. Yet he wasn't to be outdone in generosity. He looked at Hackett.

"Squire," said he, "that fence ain't going to be moved an inch. I don't want the land. There wa'n't nothing in the fight anyway but the principle of the thing."—Christian Observer.

SELF-ABANDONMENT.

The daughter of a celebrated physician was once attacked by a violent and dangerous fever; but she exhibited great resignation and tranquility. She said she was ignorant of what might effect her cure; and if it were left to herself to prescribe, she might desire remedies which would be prejudicial. Shall I not gain everything, she added, by abandoning myself entirely to my father? He desires my recovery; he knows, much better than I do, what is adapted to the restoration of my health; and having confidence, therefore, that everything will be done for me which can be done, I remain without solicitude either in reference to the means or the result. This was an instance of natural faith; believing without knowing; and entirely peaceful and tranquil, while trusting itself in the hands of another. Religious faith, in like manner, trusts itself in the hands of God; knowing nothing and enduring all things, in the full confidence that it will be well in the end.—Upham.