

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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WRITE IT ON THE SKIES.

The story is told of a man who sent word to Mr. Spurgeon saying that if he did not hear from him in a tangible way within a few days, he would "expose" him, intimating that there were some things in the life of the great preacher which had better be kept under. But the true man sent back this short word: "Write it on the sky."

The fact was, he had nothing to fear; his life had been open before men from the beginning, and there was nothing to be concealed. It is needless to say he never again heard of the blackmailer, who expected to catch the preacher unawares, and not only get some money out of him, but also make him confess that there were some things in his life which were not what they should have been. But he got after the wrong man.

The truest protection against blackmail is innocency. It was Emerson who said: "If thou wouldst not be known to do anything, never do it." The man who ever walks in the light will not fear the works of darkness. They cannot harm him. It is the man who walks in the night who is liable to be attacked by the dwellers in the night. Keep the daylight; have nothing to do with "shady" things.

The night is not only dark, but it contains foes that one cannot see; yet they creep up behind one, and strike—and the daydawn shows not only the work of a demon, but the life of a man who was near enough to the demon to be stricken. One need not always live in the blaze of the public eye; in a real sense, his own life is none of the public's business. Yet he need have no fear of the public eye if his private life is lived in the daylight. Here is the strong sense of the philosopher repeated: "If thou wouldst not be known to do any thing, never do it!"—Baptist Union.

OLD PEOPLE NOT USELESS.

An old man sitting in an arm-chair feeble and helpless, may be the most useful member of the household. Let me say three things to you:

1. Old people are a blessing, because of their accumulated wisdom. You have made the journey of life. You have the rich experience. That boy is a bright boy who forms the acquaintance of some aged person.

2. Old people supply a necessary conservative force. You make society more stable. You bring reverence to it. The age that is wise rises before the hoary head.

3. Old people link us to heaven. You remind us of the future life. "My old mother knows how to pray," said a merchant recently to me. You bind us to the throne of God.

The earth would be positively poor without you. I am not sure but that you are the most useful member of society.—The Advance.

TRUE NOBILITY.

At a slave market in one of the Southern States, many years ago, a smart, active colored boy was put up for sale. A kind master, who pitied his condition, not wishing him to have a cruel owner, went up to him and said:

"If I buy you, will you be honest?"

The boy, with a look that baffled description, replied:

"I will be honest whether you buy me or not."

CARVOSSO'S WAY.

Carvosso had seen all his children converted but one. Borne down with anxiety for her, he sought counsel of his class-leader, Sunday night, returning from class. "Why don't you claim a promise of the Lord?" asked the leader. "I don't understand you." "Well, the Book is full of promises, some bearing right on your case; seize one of these and throw all your weight on it until God feels your confidence in heaven." "I'll do it," said the dear old man. They parted. In a moment the promise swept down like a cable before him: "Thou shalt not leave one hoof behind thee." He recognized it in all its breadth and meaning. He seized it and swung clean loose from earth and earthly doubts. God signalled him it would be all right.

For ten days he saw no change. On the tenth day he was plowing near his house, when a runner came from his wife. "Do come at once; it seems daughter will die." But he understood it. "What's the matter, daughter?" as he reached her room. "O father, pray for me; I do believe I'm lost." In a little while she was converted. "Now, daughter, tell me all about it." "I don't know anything about it, save that Sunday night, ten days ago, just before you came home from class-meeting, something got hold of my heart that I could not shake off, or read off, or sleep off. I have been miserable ever since." "I know all about it. That very night I claimed the promise made to Israel—that is what has moved you." When Carvosso quit doubting, God began working—Sel.

DAMNATION.

We need millions of preachers looking the hellward-bound multitudes squarely in the face with tearful eyes, fiery hearts, and lightning words, telling them the awful truth. They are hanging over hell by the brittle thread of life, while the death angel is on the wing with drawn sword to sever the thread and let them drop into the unfathomable abyss of unquenchable fire.

The gravity of their own sins will keep them sinking forever and forever into profounder depths of damnation and woe, while the unmeasurable cycles of eternity speed their precipitated flight, only marked by the death-knell pealed out by the great clock of Eternity, which strikes once in a thousand years. Meanwhile, the soul in horror and dismay ejaculates, "How long! how long! O, how long shall I endure these devouring flames and excruciating woes!" The stentorian peals of seven fold thunders respond:

"ETERNITY HAS JUST BEGUN!"

A hundred thousand years have sped away, yea, a solid million of years are now numbered with the cycles of eternity bygone, while the only response provoked by the mournful wail, "O how shall my woes and sufferings have an end?" continues to roar and reverberate, shaking all hell from center to circumference with the momentum of its thunder peals,

"ETERNITY HAS JUST BEGUN."

—W. B. Godbey.

A FINANCIAL PROBLEM.

Rev. C. H. Richardson of Modesto delivered a temperance lecture last evening under the auspices of the I. O. G. T., at the Presbyterian church

Oakdale. On account of the storm the meeting had been postponed from Tuesday of last week. The subject of the address was, "Some Practical Phases of the Liquor Question in Stanislaus County." Mr. Richardson presented the financial side of the question to the people of Oakdale. Many taxpayers made the plea that the saloon was a financial help to the country by reason of the licenses paid into the treasury. Instead he found by examining the county treasurer's and auditor's books in Modesto that the saloons were very much of a county charity. To substantiate his claim he said that the county license fee is \$90. In 1905 Stanislaus county paid out \$14,471 for crimes committed by those under the influence of liquor. Each license should, therefore, he says, be raised to \$312.50, in order to pay the expenses. This is merely from a financial standpoint—what the saloon costs in broken hearts, ruined homes and blackened lives cannot be determined. The lecturer said Carroll D. Wright estimates that 84 per cent of all the crimes committed in the United States is attributable to liquor. An army of 250,000 criminals is annually created. California has 1,698 convicts for every million of population, while Maine, a Prohibition State, has 257 convicts for every million of people. Crimes caused by the liquor traffic cost the United States government the enormous sum of \$600,000,000 annually.—Oakdale Graphic.

GOD KNOWS BEST.

A touching answer is related in the "Quiver." The scene is an institution for deaf and dumb children. Silence—sad, rather than golden—reigned supreme in a roomful of children. This place, where a reprimand for ill-timed prattling was unknown, was an institution for the deaf and dumb in the United States. One voice only broke the stillness. For an hour an examiner plied the small student with questions which their master interpreted by manual signs, and they answered by a quotation from the Bible on the blackboard. The eyes of a visitor from England, the Rev. Canon Wilberforce, was turned upon a little face which fell sadly before the question, "Can you tell me why God Almighty should have withheld from you the power to hear, whilst He has given it to me and to most people?" After a brief hesitation, the child's brow cleared, and he wrote on the board, "Even so, Father, for so it seemed good in thy sight."—The Living Epistle.

To cast ourselves presumptuously down, without any right purpose or reason, without any divine call—so far from being an example of sublime faith—is tempting the Lord thy God. Bishop Taylor used to say, "There is only a hair's-breadth between sublime faith and holy daring and martyr-like devotion and a useless, senseless, outright presumption." How shall we know?

1. Consult carefully the Word of God.
2. Observe closely the character of God.
3. Wait patiently on the Holy Ghost.
4. Let every man be fully persuaded in his own mind.—Christian Standard

MAN--WOMAN.

The Record-Herald of recent date has the following: "Comparing man with woman, Professor Chamberlain, of Clark University, says, 'He is more gifted in art. He has greater business intelligence. He is more industrious in business affairs. He has

more genius. He is more intellectual. He is more logical. He is more gifted in inventive and in composition in music. He has more originality. He has greater power in oratory.'

"We might add that: He drinks more whiskey. He uses more tobacco. He possesses a larger assortment of 'cuss words.' He stays out later at night. He yells louder when he is hurt. He has to have more covering on his lungs. He is more eager to kill things. He is more likely to be crazed by love. He bets more on horse races. He gets in jail oftener." Just so.—Free Methodist.

SUNDAY SCHOOL SCHOLARS AT PREACHING SERVICES.

Some heroic measures must be taken to stop the tide of Sunday school scholars away from the preaching of the Word. In the country this danger is not so pronounced, but in towns and cities it is alarming. Something must be done, and that speedily. Announcement in Sunday school of the preaching service to follow is important. A few scholars have their teachers report each Sabbath the number of students in the class who remained for church the preceding Sabbath. That is very important, as it keeps the matter constantly before youthful minds. Preaching and pastoral visiting might indoctrinate parental minds on the subjects. A printed letter or address of appeal sent through the mail to each householder might help a little. The church paper can agitate. Bear in mind, something must be done, or Sunday school children will grow up without the habit of attending upon the ministry of the Word. Better that Sunday schools should never have been formed than the coming of such a calamity.—Midland Methodist.

TIME TO PRAY.

A preacher at the conclusion of one of his sermons, said: "Let all in the house who are paying their debts stand up." Instantly every man, woman and child, with one exception rose to their feet. The preacher seated them and said: "Now, every man not paying his debts stand up." The exception noted, a care-worn, hungry looking individual, clothed in his last summer's suit, slowly assumed a perpendicular position. "How is it, my friend," asked the minister, "that you are the only man not to meet his obligations?" "I run a newspaper," he meekly answered, "and the brethren here who just stood up are my subscribers, and—"

"Let us pray," exclaimed the minister.—Sel.

A father said that his little girl who was afraid of the dark, slept at night in a crib beside the bed. Often had he been wakened during the night by a little voice saying, "papa," it's dark it's dark papa take Nellie's hand." And when in answer, he had taken hold of the lifted hand, she sank quietly to sleep, all her fears being taken away. The remembrance of the pleading voice had often helped him to remember in the midst of trouble and distress, that he, too, had a Father to whom he could lift his hand and say, "Father, it is dark, take my hand."—Sel.

That local prohibition of liquor selling has now a large hold in Ontario is shown in a late issue of a Toronto newspaper, which states that 239 Ontario Municipalities are now free from bar rooms. These include one hundred municipalities where abolition is the result of a vote—in 96 of them on local option, and four on the Duakin Act! The remaining 10 are without licenses

for various reasons, such as the failure of applicants to secure enough signatures, too high license fees, or overwhelming temperance sentiment, and refusal of Commissioner for various causes to grant licenses. Contests are now proceeding in five more Municipalities, in each of which there was a large majority for the liquor referendum vote in 1902.

A FEW ILLUSTRATIONS.

A man is a general, and his appetites are his army; but if the army be not under control, it slays the general.

An appetite is an edged tool, allowed to be sharp, but firmly held. God gave us appetites as he gave us ropes—to draw loads with, not to hang ourselves.

One of the most powerful explosives can be made from sugar; so the worst appetites are perversions of the best.

A good appetite will speedily make a man, but an evil appetite will as speedily unmake him.

Strong drink will drive any man from a greater kingdom than Belshazzar's—the kingdom of purity and peace.

How God is longing to write with the finger of the voter above every saloon door, "Mene, Mene, Tekel' Upharsin!"

When a man becomes a drunkard, he steps down from the throne of his life and all the devils take turns in filling it—Endeavorers' Companion.

Often all that we offer to God is not that which He wills. What He desires most of us is what we are least willing to give Him, and what we dread to have Him ask of us. It is Isaac, the only son, the well-beloved that He commands us to resign; and the rest is nothing in His sight, and He lets it be painful and fruitless, because His blessing is not upon the labor of a divided soul; it is His will that we should yield everything to Him; and, short of this, there is no response. If you would prosper, and have God's blessing on your work, withhold nothing, cut to the quick, burn, spare nothing, and the God of peace will be with you. What consolation, what liberty, what strength, what enlargement of heart, what growth in grace, when there is nothing left between God and the soul, and when we have offered everything to Him to the uttermost, without hesitation.—Fenelon.

SHOULD TAKE HIS MEDICINE.

A drunken man staggered into church one Sunday and sat down in the pew of one of the deacons. The preacher was discoursing about prevalent popular vices. Soon he exclaimed, "Where is the drunkard?"

The drunken man was just far enough gone to think the call personal, so, rising heavily, replied, "Here I am," and remained standing while the drunkard's character and fate were eloquently portrayed.

A few minutes later the preacher reached another head of his discourse, and asked "Where is the hypocrite?"

Gently nudging his neighbor, the drunkard said, in an audible whisper: "Stand up, deacon, he means you this time. Stand up and take it like a man, just as I did. It will do you good."

AFRICA.

Africa is called the "Dark Continent," first, because it was a greater mystery of the world for a longer time than any other continent, and was not much known until explorers and consecrated missionaries lived and worked there. Second, it is inhabited almost entirely by the black skinned race. Third, multitudes of the people who live there are without the precious Bible and the light that shines from its pages.—Sel.