

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 95:8

VOL. XV. (New Series.)

WOODSTOCK N. B., NOVEMBER 15, 1906.

(Semi-Monthly.) NO. 74.

"IT WOULD HARDLY TAKE TWENTY YEARS IF"-----

BY REV. J. ROSS STEVENSON, D. D.

If the love of Christ is the constraining power in any man's life, it will compel him to give of what he possesses to satisfy his brother's need. Of this appalling need, no Christian can long remain in ignorance in these days. Fifty years ago the ordinary church member had some excuse for not knowing the conditions of the heathen world. There were few missionary books. The opportunity to hear a returned missionary was rare, and even the clergy knew comparatively little of the regions beyond. But that is not true today. The information at hand is adequate. Every Christian student who claims to be an educated man ought to be well acquainted with missionary fields, and know the helpless, hopeless condition of his brothers and sisters across the sea. And the Christian in these days, who has never had placed before him the needs of the great world-wide mission field, has either lived in hermetical seclusion, or his pastor has been guilty of criminal neglect. Knowing the need and knowing the remedy, the love of Christ should fill up the breach, and bring every Christian into sympathetic and helpful touch with the humanity which awaits redemption.

There is another consideration to be added, it is that the life of each Christian, in order to be vigorous and fruitful, needs to go out in service to those for whom Christ died. Napoleon once said: "It is a maxim in the military art that the army which remains in its entrenchments is beaten." The non-missionary church sins against its own best interests, and is inviting defeat. A stay-at-home Christianity is not real Christianity at all. The guarantee of Christ's abiding presence is consecration to the world's evangelization. The "Lo, I am with you always" is conditioned upon "Go ye, and disciple all nations." The church which disobeys this command insults Christ and cannot survive. This has been illustrated over and over again in the history of the kingdom. The churches, even of apostolic foundation which became self-centred and disobedient to their Master's will, decayed and died, and only those have continued which have heeded the commands of their Risen Lord. In the whole economy of grace, no provision is found whereby a church can be made healthy, strong, and prosperous where the world's evangelization is neglected or ignored.

What is true of the church is true of the Christian. He has been redeemed by, and lives in, and exists for a missionary Saviour, whose example he is supposed to imitate, and whose commands he professes to obey. How can he be loyal to his Lord, and grow in grace, and secure spiritual wealth, if by his indifference and inactivity he is crossing the Divine purpose, resisting the Divine call, and running counter to the clear line of development in the kingdom of God? Indeed, we may unhesitatingly assert that if the spiritual life of any Christian does not flow out in streams of blessing and power to the unsaved, it becomes sluggish and stagnant. It is a serious question how the heathen can be saved if we do not send them the gospel. But a more serious question still is, How can we be saved if we do not make Christ known to

them? It requires active service for Christ to keep the spiritual life strong and vigorous, and our religious experience fresh and fruitful. This great truth of the kingdom is illustrated in the saintly lives and holy characters of missionaries of all ages. Those who have attained to the highest spiritual standard in Christ, who have made the nearest approach to the measure of His fulness, have been the men and women who, filled with the true missionary spirit and enterprise, have been instruments in making it known to others.

There is still another reason why every Christian should be actively engaged in making Christ known. This would so multiply agents as to speedily accomplish the missionary task of the church. To carry the gospel to every creature is indeed a formidable undertaking. There are at least seven hundred and fifty millions of people who have never had an opportunity to learn of Jesus Christ, and we cannot ignore the difficulties which are in the way of reaching many of these. Where the proclamation of our King has gone, the forces of darkness are arraying themselves against the further spread of Christianity, and instead of a guerilla warfare, there is a great conflict between the antagonistic forces, whose battle cries are for or against Christ. But if the whole church comes up to the help of the Lord against the mighty, the issue cannot be doubtful. As Principal Cairns said in the closing hours of his life: "We are engaged in a great conflict, in which, if we all unite, there will be a great victory."

When we compute the whole membership of the church today, and contrast it with the small number of early disciples who turned the world upside down; when we estimate the resources now in the hands of Christian people, and all the facilities at their disposal; above all, when we think of the divine equipment of the church, the Holy Spirit with us today, and able to shake whole communities with Pentecostal upheaval, we are convinced that if every Christian made the missionary aim the commanding purpose of his life, it would hardly take twenty years to utter the story of the cross in the ears of every living man.

THE STUPENDOUS FORTUNE WE SPEND IN LIQUOR.

According to the figures furnished by the government Bureau of Statistics, there are consumed in the United States in one year about forty million barrels of beer, ninety-eight million gallons of proof spirits, and thirty million five hundred thousand gallons of wine. These drinkables, sold at retail, take out of the pockets of consumers in a single twelvemonth the sum of \$1,454,119,858. It is a good deal of money, and one is tempted to consider what it would accomplish if it were put to really useful purposes instead of being practically thrown away.

It would provide 500,000 families, or 2,500,000 people—more than the entire population of the States of New Hampshire, Rhode Island, Vermont, Maine, North Dakota, and Montana—with comfortable homes, clothing, and provisions for twelve whole months. To each family it would give \$350 for provisions, \$80 for clothing, \$30 for shoes, \$20 for

newspapers, magazines and books, \$50 for church and charitable purposes, and would build for each family a house costing \$1,500, with \$150 to furnish it—thus bestowing upon each one of the half million families \$2,380, and leaving a balance of \$264,119,000 to erect 52,818 churches, each costing \$5,000.

It is practically impossible for the human mind to grasp so enormous a sum of money, but recognition of its magnitude may be rendered more easy by comparing with it certain other expenditures which are made for the everyday necessities of life. For instance, the people of the United States in a year spend \$660,000,000 for meats and \$600,000,000 for breadstuffs. They pay out \$630,000,000 for cotton and worsted goods, for wearing apparel and household use. Boots and shoes cost them \$261,000,000 in the same length of time. For iron and steel they spend \$580,000,000; for sugar and molasses, \$225,000,000; and for tea, coffee, and chocolate, \$169,000,000. It will be noticed that no two of these items which represent the chief expenses of the nation, equal in sum the total expenditure for liquors, the meats and breadstuffs together amounting to only \$1,260,000,000.—Pearson's Magazine.

OVERFLOWING EMOTION.

We are extremely intolerant of sensationalism, but we most earnestly covet the blessing of the Lord which fills the soul more than full of the joys of salvation. Whimpering and snivelling are no part of religion, but tearful eyes and tender hearts belong to the right kind of saving grace. He who objects to a crying minister does not know much about the salvation which is from God. He who wants a type of worship which follows a previously formulated program with no room left for the overflow of holy emotion does not know the best type of religion when he sees it. All emotion is not desirable, but the entire absence of all emotion is little better than death. It is a good thing to be filled to overflowing with joy, to have enough religion to be too happy for ordinary utterance, to have so much of the indwelling of the Holy Ghost that we will have a liberal allowance of happiness with which to shine into the dark places of the earth. Joy is not given for ourselves alone, but that we may share it with others, therefore we should find a liberal supply.—Wesleyan Methodist.

THE MAN TO TRUST.

Mr. Stephen Girard, the infidel millionaire of Philadelphia, one Saturday, bade his clerks come next day and unload a vessel which had just arrived. One young man stepped up to the desk and said, as he turned pale: "Mr. Girard, I cannot work tomorrow." "Well, sir, if you cannot do as I wish, we can separate." "I know that, sir," said the hero. "I also know that I have a widowed mother to care for, but I cannot work on Sunday." "Very well, sir," said the proprietor, "go to the cashier's desk and he will settle with you." For three weeks the young man tramped the streets of Philadelphia looking for work. One day a bank president asked Mr. Girard to name a suitable person for cashier of a new bank about to be started. After reflection, Mr. Girard named this young

man. "But I thought you discharged him." "I did," was the answer, "because he would not work on Sunday; and the man who will lose his situation from principle is the man to whom you can intrust your money."—Sel.

COSTLY BUILDING.

The railroad just completed up the Congo has cost \$12,000,000 and 4,000 lives. More than twenty human lives have been laid down upon every mile of that wonderful road into the heart of the dark continent. On that one enterprise alone more lives were sacrificed than all the lives sacrificed in foreign missions from the days of the Apostles to this present time. They did it for earthly riches that fade away from us and we from them, but our sacrifices are for Christ, from which no power in the universe can separate us. They have done this to obtain the commerce, the gold, and the diamonds of that country of inexhaustible resources. But we have a world from which the rich treasure of redeemed men and women can be gathered for the enrichment of the kingdom of God. How long shall we wait to see a sacrifice on the part of the church, comparable to the blessing to be obtained in its making.—Ex.

STILLNESS.

Still in God heroically patient in quietude before Him. Undisturbed amid the noise and clattering of the machinery of life, in the midst of the whirl and hum of business in this world of care and confusion; still, in a hush of repose, perfect in peace, our mind stayed on Him. Walking, as the just walk, by faith; and that faith becoming deeper and wider as it looks not on things seen, but the rather, on things unseen, until our landscape widens, and we take in the things of God, and are enabled to comprehend the length and depth and height and breadth, and know God and His love. This stillness is not idleness by any means. It is the activity of quietness, not inaction, not doubt nor distrust, but a stillness of faith and trust in Him, an assurance that He knows, He doeth, He guides not only us, but the destinies of the opening world, and we are to stand still and see the salvation of our God.—Stephen Merritt.

WE WOULD SEE JESUS.

We would see Jesus; for the shadows lengthen
Across the little landscape of our life;
We would see Jesus, our weak faith to strengthen
For the last weariness, the final strife.
We would see Jesus the great rock foundation
Whereon our feet were set by sovereign grace;
Nor life nor death, with all their agitation,
Can thence remove us, if we see his face.
We would see Jesus; sense is all too binding,
And heaven appears too dim, too far away;
We would see thee, thyself our hearts reminding
What thou hast suffered, our great debt to pay.
We would see Jesus, this is all we're needing;
Strength, joy and willingness come with the sight;
We would see Jesus, dying, risen, pleading;
Then welcome day, and farewell mortal night.

ALL ARE COMING TO IT.

Coming to what? The last hour of life, the hour in which earth will recede, friends be unable to aid us and eternity will open to our view. It is coming, coming fast. Every Christian, every sinner must soon die. The law of decay and death is written upon every physical nature. The fashion of this world changeth, and man changeth to the fashion. We are going. Trifling and recklessness will not put off the hour. Gaiety and sin will not save us from the common doom. Death is on our track. Thank God! his sting can be destroyed, and the hour in which his last blow may be made is beautiful with holy rapture and glad anticipation as any other hour of life.—Sel.

CIGARETTES.

The cigarette itself is steeped in alcohol and opium. I have been through the cigarette factories of South and North Carolina and elsewhere and what I say I know to be a fact. The bleached paper in which the tobacco is wrapped is thoroughly soaked and steeped in arsenic. It is made in China, a heathen production. We cannot make it here but we make at it, and make a more dangerous article. It is this arsenic that gives the finger ends of a cigarette smoker the dirty, yellow always so plain. It is generally thought that this coloring is produced by nicotine but I know it is not. Do you ever see it on the fingers of a man who smokes cigars? No, but there is as much nicotine in one cigar as in a barrel of cigarettes. The poisoning comes from the arsenic, and it is this miserable viper that first enters the brain of the smoker, after being absorbed by the blood in the lungs where it is thrown to be purified, and instead of that is loaded with impurities.—Rev. L. G. Broughton.

"To be, in the sacrificial succession, our sympathy must be a passion, our intercession must be a groaning, our beneficence must be a sacrifice, and our service must be a martyrdom." Henry Martyn said, "I desire to burn out for God." James Hannington, exclaimed, "I refuse to be disappointed; I will only praise." James Chalmers made his choice and said, "Recall the twenty-one years, give it back again with spears flying about me, with the club knocking me to the ground—give it me back, and I will still be your missionary."

"O God, to us may grace be given
To follow in their train."

—Selected.

Prayer is the key to open the day, and the bolt to shut in the night. But as the clouds drop the early dew and the evening dew upon the grass, yet it would not spring and grow green by that constant and double-falling of the dew, unless some great shower at certain seasons did supply the rest; so the customary devotion of prayer twice a day is the falling of the early and latter dew. But if you will increase and flourish in works of grace, empty the great clouds sometimes, and let them fall in a full shower of prayer. Choose out seasons when prayer shall overflow like Jordan in time of harvest.—Bishop Taylor.

We all, in turn, must face our forlorn hours of bereavement. For us, sooner or later, our house must be left to us desolate. But these natural sorrows are, and are meant to be, full of blessedness; the light of God shining upon them transmutes them into heavenly gold. The wounds which God makes God heals. The fire which kindles the grains of frankincense upon His altar at the same time brings out their fragrant. Upon the troubled soul which seeks Him His consolation increases "with the gentleness of the sea which caresses the shore it covers."—Canon Farrar.