

The King's Highway.

And an Highway shall there, be and a way, and it shall be called The Way of Holiness:

The wayfaring men, though fools, shall not err therein. Isaiah 35:8.

VOL. XIII. (New Series.)

WOODSTOCK, N. B., MAY 15, 1909.

(Semi-Monthly.)

NO 57.

The Minister on the Street.

A minister's preaching is not all done in the pulpit. Indeed, his greatest sermon is his daily life and conversation. Paul was a marvelous reasoner and orator, but his most powerful sermon was the life he lived as a man among men.

Never should a minister forget his office, and the possible effect of a single act or a single word. He must of necessity come into contact with men in bank and office, store and shop. His dealing and his manner will all be contrasted with the requirements of his position, and with his utterances from the pulpit.

A minister in his financial dealings, if he would have influence and respect in the community, must be prompt in meeting every obligation. In some way he must bring his living within the bounds of his income.

A minister should be cordial and social on the street. His eye should be open for every opportunity to greet a member of the church or an acquaintance. He should above all else be on the lookout for the old, and the poor, and the dissipated, and the young. No, we did not make a mistake in that last sentence. We meant "dissipated." Don't forget the old "rummies." Their bleary eyes and bloated faces have often a most appealing expression. A hand-shake a pleasant greeting may mean a whole lot to some poor old wreck on the shore of time.

A minister should know how far to go in his greetings and his associations on the street. He should not be too familiar. He should ever maintain a certain attitude which wins involuntary respect. It is possible for a minister to err on the side of familiarity, as well as on the side of reserve.

A minister should never loaf on the street. That means in drug-stores, tobacco-stores, or any other place of congregation for the male gossips. A minister should never be so busy that he cannot stop to greet in kindness any one who looks to him, but he should be so busy with His Master's work that he can never stop to swap questionable stories, or to linger with a group of persons whose conversation fails to edify.

In short, a minister on the street, that is, in daily contact with the world of business, may preach most powerfully the Gospel of the Lord Jesus, or he may, through loose business methods and careless associations, do irreparable harm to his influence in the community and to his Master's cause.—Lutheran Observer.

"Decay Of The Prayer Spirit."

In a most excellent article in Record of Christian Work, entitled "The Passing of the Old Evangelism," Rev. Arthur T. Pierson uses these forceful and timely words:

"Of some things we feel sure. For example, that there is a melancholy decay of the prayer spirit. Some of the old evangelists laid more stress on praying than on preaching. Jonathan Edwards' sermon at Enfield was preceded by an all night of united prayer. Mr. Finney thought he owed more to the intercessions of Father Nash and Abel Cleary than to his own logic. Such men of prayer were the old Welsh revivalists that the people stood in awe of them as men who wore a halo of sanctity and lived on a mountain-top alone with God,

like Elijah on Carmel. It was so in Mr. Moody's campaigns in Britain. Who that ever had part in them, will forget the mysterious hush of the presence of God, the awful sense of Divine dealing with the conscience, and the startling answers to definite prayer in multitudes of cases? Sometimes the barriers to souls fell suddenly away, like the falling of Jericho's walls.

"How seldom, in these days, do we find such emphasis laid on the mystic force of intercession! When, at old Meldrum, Reginald Radcliffe had failed by his sermon to hold one anxious soul to the after-meeting, he calmly knelt on the platform and prayed that audience back from the street, till there was a room full of inquirers. Gilbert Tennent used to pray till he fell into a trance and heaven opened as to Peter on the housetop. Andrew Murray said that nothing more shocked him, even in religious conventions, than the practical elimination of prayer."

"In these days the eyes of men seemed turned away from the supernatural sources of power. The dependence on machinery. We have seen a confidential pamphlet, sent in advance by a modern evangelist to those inviting his labor, giving instructions how to placard his coming, secure newspaper notices of his past success, and excite popular expectation of great results. It is a bold and unblushing self-advertisement, bordering on effrontery. Happily that man is no longer a reproach to evangelical ranks, but he was for years a popular evangelist, and his methods are a commentary on his success.

"Modern evangelism is increasingly costly. Sometimes it has a fixed price and does not hesitate to announce it, and it runs into high figures. To invite a campaign, with all its aids and accessories, may involve an expenditure of a thousand dollars a week, in some cases ten thousand a month. Single churches cannot assume such a burden, and a whole city must marshal its forces to lift the load. The worth of one soul outweighs millions of money; but when avarice baits the hook, the fisher may get caught rather than the fish, and whenever money gets hold of an evangelist, his spiritual power is gone.

"In the Welsh revival, in which the writer was permitted to have a share, little if any aid was sought from without; there were neither hired preachers nor singers, advertisements nor committees; and in some churches meetings were held daily for eighteen months, with no cost but for fuel and lights. Yet, amid conditions so primitive, the fire of God swept through the Rhondda Valley, burning up drink and tobacco, transforming the profane and obscene tongues of those colliers and subduing their quarrelsome tempers until even the mules they drove in the mines did not recognize the new dialect of their drivers! All of which shows that a great revival need not always be attended with great outlay.—Prayer Advocate.

An aged student of God's Word, a short time before his death, wrote at the end of his Bible these words: "I hereby set my seal to the truth of every promise marked in this book (many hundred verses were marked,) having found them all realized throughout a long life in my own happy experience."

Why Saints Obey.

BY EVANGELIST G. W. WILLIS.

"And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my ordinances and do them." Ex. 36:27.

FIRST. SAINTS OBEY GOD BECAUSE OF FEAR—filial fear—fearing to offend in word, thought or deed. "The fear of the Lord is the beginning of wisdom"—not slavish fear however.

SECOND. BECAUSE OF LOVE. If we love the Lord we will love to do, His will. The cause of obedience, which is love, is put within us. "I will cause you to walk in my statutes," etc. "The end of the commandment is charity, or love, out of a pure heart."

THIRD. BECAUSE OF PRINCIPLE. The implanted principle of obedience imparted to us in saving grace will enable us to do what is right, because it is right to do what is right.

FOURTH. BECAUSE IT GLORIFIES GOD. Right living and doing always glorifies the Lord. Whatever we do we should do to his glory and in the name of Jesus. " whatsoever ye do, whether ye eat, or drink, do all to the glory of God."

FIFTH. BECAUSE HE PLEASURES THE LORD. Right doing always pleases the Savior and wins the smiles of his approval—also his blessing. It is a great pleasure to please him.

SIXTH. BECAUSE OF SALVATION. We must do God's will if we would be saved. "Not every one that saith Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

SEVENTH. BECAUSE IT PAYS. "Goodliness is profitable unto all things, having the promise of the life that now is and of that which is to come."

EIGHTH. BECAUSE OF THE SPIRIT OF OBEDIENCE within us, i. e., the Holy Spirit, who animates and controls the real consecrated and sanctified Christian believers.

Have Convictions and Stick to Them

Men who do things, who achieve results, have strong convictions; they believe something in particular, and believe it without reservation. A man who is willing to fight for an idea, to sacrifice everything in order to develop it, has something definite in his life, a specific certainty that will bring him out somewhere in the neighbourhood of success.

A man without a policy, without a definite purpose, without a strong conviction of any kind, who believes a little of everything and not much of anything, who is willing upon pressure to relinquish his opinion on any subject, to abandon any idea he has conceived, whether it be feasible or not, who does not hold on to any one thing tenaciously, will never accomplish much in this world.—Weekly Globe and Farmer.

The French Protestant Church, which numbers only 100,000 members, gives annually about \$200,000 to foreign missions, which is more per member than almost any other church, and more than double what Christians generally give. They have missions in Tahiti, New Caledonia, Senegal, Madagascar, on the Nambesi and in Basutoland. Home missions are well sustained.

The Holiness Advocate Who Fails.

If we are to believe what we see and hear and know not a few ministers identify themselves with the holiness people who do not succeed once in five years in leading any one into the experience of holiness. Just how far such men come short of failure we need not now say, but there must be a reason for such a close approach to utter good-for-nothingness. If we are not mistaken these almost utter failures are due to a variety of causes. We have known of men who preached holiness as a second work of grace at conference and shouted others on in doing the same, but who go home never to mention the subject until the next conference or camp-meeting comes around. Others preach about it once in a while, but usually with more or less sharp flings at professors of the experience and with no expectation of securing candidates for the grace. Still others preach it but are so afraid of making a specialty of it that they do anything definite enough to bring results. We are not uncharitable when we affirm that persons in the enjoyment of this very precious experience make none of these mistakes and the inference is a perfectly legitimate one that no one who is guilty of dissembling or indifference or continued indefiniteness to the experience of holiness and the work of leading others into this experience is himself clearly sanctified wholly. It would not be a very serious mistake if some of our people who do not know of having helped a single soul into this grace during the past year would measure themselves and discover where they are defective.—Wesleyan Methodist.

Do not forget the old minister. When he was young and strong he was laboring for your soul's salvation. You were converted with his hands on you. He led your children to Christ. Through his ministry you have a happy home. Now he is old and feeble. Don't treat him with indifference or like a beggar; treat him like a father, divide your bounty with him and make him feel comfortable and happy in his old age. How could you meet him at the judgement if after all the blessing that has come to you through his labor of love you left him shivering with cold and hunger. Do not forget the aged minister.—Pentecostal Herald.

The Rev. Dr. Henry T. Sell says, in an article in the Sunday-school Times: "If we are visiting Jerusalem in passover time we shall see its ordinary population of about 200,000 increased to about 2,000,000. What a sight! The streets are full of people, the temple is thronged with worshippers, the houses are not able to accommodate the multitudes that come from the remotest parts, so the hillsides are gay with bright colored tents."

Do not forget the orphan child, protect that unprotected little girl; take her to your home and heart. Reach out your hand to that orphan boy. Think of their desolation, their heartaches and longings. Love them; hunt them up, clothe them and feed them, make their hearts glad, pray for them, wipe the tears from their eyes. Lead them to Jesus Christ and have them take the witness stand for you in the day of judgement. Don't delay, work to-day.—Pentecostal Herald

PRAYER AND POWER.

The Holy Spirit descended upon Jesus after his baptism, while he was praying. After his temptation he returned in the power of the Spirit into Galilee. Two facts mark the public ministry of Jesus—prayer and power. After Christ's ascension his disciples tarried in Jerusalem and prayed. In the fulness of time the Spirit was poured out upon them and they were filled with power. Two facts mark the life of the primitive church—prayer and power. After Pentecost the disciples continued in prayer. Peter and John sought the place of prayer at the hour of prayer. There is a close relation between prayer and power. Prayer is not cause and power effect, but prayer is a condition and power the result. Power is, whether men pray or not; prayer appropriates power.

All power is under law. The man who obeys law gets power. Muscular power comes to the man who uses his muscles. Mental power comes to the man who trains his mind. When training and use cease power departs. The body and the mind have Nazarite vows as Samson had. Vows kept mean power retained; vows violated mean power lost. Prayer is the Nazarite vow of the soul. Prayer reaches to, appropriates, retains power.

A powerless church is a public nuisance. Buildings are advertised with or without power. With power we can manufacture without power we can store manufactured goods. But a church power is a whited sepulchre, a storehouse of dead issues, and lifeless doctrines. A powerless church is "a corpse unburied," delving in the nobler sod.

A prayerless church is a powerless church. Architecture, oratory, music, are but tombs of death without power. What Dr. Horton says of England is true in America.

"Our prayer meetings are empty, and I am not surprised, for a prayer meeting is often a dreary infliction. We have lost the art of praying. We want nothing more to-day than men who are good at praying."

Christ was much in prayer and always full of power. The early church was much in prayer and full of power.

The church today is powerless in the political, business, social world, because prayerless in the religious world.

The life of Egypt depends upon the, annual overflow of the Nile. Immense accumulations of vegetable matter choke the channels of the river in its upper courses. In A. D. 1106 low water threatened a famine. The Sultan of Egypt besought the Emperor of Ethiopia to open the dam, and thus save Egypt; He answered the prayer and famine was averted.

Speak to him thou, for he hears, and spirit with spirit can meet, Closer is he than breathing, nearer than hands and feet.

We are powerless because prayerless we shall become powerful when we are prayerful.—O. P. Gifford, in The Examiner.

As for myself, I do confess, my right ear, my right thumb, and right toe must be sprinkled with the Lamb wherewith Aaron and his sons were consecrated and appointed to that priesthood, that is my best work must be purged with Christ's blood.—John Knox.