

The King's Highway.

v 17 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.

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Am I A Stewart?

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How few there are, even of the professed followers of the Saviour, that give evidence that they believe in man's accountability to his Maker for the use that he makes of his worldly goods? If I am a steward, it is but reasonable that I should know something of the amount of means intrusted to me, that I should hold myself in readiness to honor every call that my Lord and Master makes upon me, according to the amount committed to my trust. Where much is given, much will be required. If I am a steward, then I should know how much my Lord has committed to my care. To this end, it would seem that I should keep an account of what I receive, and what I give for the glory of God.

Giving for the glory of God is one of those duties that should be done by rule, rather than under the influence of sudden and violent impulses. Many persons, under exciting circumstances, give up all that they can command for the time being when, in the absence of those exciting circumstances, though they may be far more able to give, they do nothing. It may be alright for us to be stirred up to a sense of our duty, and to give when thus excited; but would it not be much better for us to give by rule? But where is that rule? Is it not definitely given in the Scriptures of the New Testament? The apostle says (1 Cor. xvi. 2), "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gathering when I come." Here is a plain Scripture injunction. Apply it to the mechanic, the laborer, the farmer. He has earned so much during the week; let him decide, in the fear of God, what portion of this income he should give for the glory of God. Let him say, for instance, as did Lord Chief Justice Hall, or Dr. Doddridge and others, that he will give the tenth dollar; or, as Dr. Watts, the fifth; or, as Mrs. Row, one-half. Let this point be settled, remembering that he is only a steward; then let the account be opened, charging the income, and crediting the contributions; and let the account be balanced at least once a year.

Would not some such rule as this, if adopted by Christians generally, secure millions for the cause of God, and help to save very many that are hurried downward to ruin by setting their hearts on increasing riches?

If some such rule is adopted, a man may prosecute his business with safety. He may make all he can, and save all he can, if he do but give all he can. Giving is a safety-valve that keeps money from ruining the prosperous man. If so much rule is adopted, how often is it that our Master draws on us, and finds us unprepared to honor his drafts! Nothing has been "laid by in store." If the missionary collector call, how unwelcome! because we have used our Lord's money, and we find it difficult to gather it when he comes.

Let some such rule be established, and it will,—

1st. Check the rise and growth of avarice.

2d. It will keep alive and quicken the conscience in regard to this important duty of giving. And if the latent selfishness of the heart be subdued, and the rule be observed for the glory of God, then,

3d. It secures the blessing of God on our business. "Honor the Lord with thy substance, and the first-fruits of thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "The blessing of God it maketh rich," &c. "Give and, it shall be given to you," &c.

Norman B. Smith, a New-England saddler, started in life poor, and died at thirty-seven years of age, having given away many thousands, and making ample provision for his family.

Nathaniel R. Cobb, a merchant connected with the Baptist Church in Boston, did business on this plan, and gave away \$40,000, and left abundance for his family.

4th. Living by such a rule tends greatly to increase our happiness.

It relieves us of those apprehensions that the thoughtful Christian will have when he thinks of giving an account of his stewardship. His Master, "Occupy till I come." How there are that do the part of a good and faithful steward of his Lord's goods!

In conclusion, I inquire if the opening of missionary fields, and the numerous and reasonable demands for our money to improve the moral and physical condition of our race, do not call for a more general and systematic liberality in the Church? Happy will it be for the rich and the poor if our Master shall say by and by, "He hath done what he could!"

"Blasting At The Rock of Ages"

The above is the sensational article which appeared recently in one of the leading magazines. It purported to quote expressions from men in universities and colleges, many of them church institutions, denying the divinity of Christ, the sanctity of the domestic relation, denouncing the declaration of independence as an antiquated piece of thumbworn rhetoric, etc., etc.

While these men are treated as popularly known, we must confess ignorance in that we never heard their names mentioned, at least several of them, before they found this avenue to notoriety.

Think of it! These pedantic pulpitings 'blasting at the Rock of Ages.' Why, they could accomplish more if they would get popguns, load them with besplitted paper wads, and fire them across the Atlantic at the rock of Gibraltar. Don't get frightened, my brother, at the pretensions of these "professors." When they shall have blasted away all their days at the Rock of Ages, they will have had less effect than if a broken necked goat had undertaken the job of butting down the Rocky Mountains.

"On this Rock will I build my church, and the gates of hell shall not prevail against it."—California Independent.

Fulfilling All Righteousness.

"It becometh us. I like that word 'becometh.'" If the Divine Lord thought so much about what was becoming, surely we may. It should not be a question with us merely as to what may be forbidden or harmful what may or may not be practiced by our fellow-Christians, or even whether there are distinct prohibitions in the Bible that bar the way, but whether a certain course is becoming. "Need I pass through that rite? It is becoming. Need I perform that low-

ly act? It is becoming. Need I renounce my liberty of action in that respect? It would be very becoming.

And whenever some hesitant soul, timid and nervous to the last degree, dares to step out and do what it believes to be the right thing because it is becoming, Jesus comes to it, enlinks His arm, and says, "Thou art not alone in this. Thou and I stand together here. It becometh us to fill up to its full measure all righteousness." Ah, soul, thou shalt never step forth on a difficult and untraveled path without hearing his footfall behind thee and becoming aware that in every act of righteousness Christ identifies Himself, saying, "It becometh us to fulfill all righteousness."

"All Things"

A sincere, pious old Southern colored man was asked to talk at the funeral of a little child. He was talking on the text, "All things work together for good to them that love God." He said in substance; "Brethren, we can't take one of God's dealings by itself; we got to take them all together. He don't say His dealings work by themselves. He says dey work together for good. You hear dat brass band? Take all dem horns seprated—be mighty poor music. De high tenor horn makes shrill music by itself. It takes all de horns together to make de music. Dis is like de notes of de big brass horn. Dere's no music here. It let us wait in faith till God brings in de other instruments and den dere will be music. Dis is de brass horn ob death, a solemn sound. We will wait for de brass horn ob de resurrection, for de horn ob de ascension, for de angelic hord. When all de horns in God's band of providence get together, den dere will be music in heaven."—Ex.

Every duty we omit obscures some truth we might have known.—John Ruskin.

God And One A Majority.

A Baptist preacher relates to me that in a feeble church of which he was the largest contributor to his salary was a man notoriously living in violation of the seventh commandment. The church was opposed to his exclusion as ruinous, but he insisted that financial ruin was a less evil than moral and spiritual. Dives was tried, found guilty and expelled. The pastor, after starving a few months, found another settlement. But the poor church, now having no Dives to lean on, began to cry mightily convicted and gloriously reclaimed and admitted to the church, which, at his suggestion, recalled the faithful pastor, who had shown a heroism superior to the fabled Hercules, who cleansed the Augean Stables. In the long run God and one became a majority.—Daniel Steel in Zion's Herald.

Keep yourselves aloof from grumblers, for it is the easiest sort of thing to find fault. Any stupid man can do that, but it takes a smart man to make things better. When a man begins to grumble and find fault, you can size him up for a lightweight right away.—D. L. Moody.

"The time when your religious experience will be most appreciated is when the rider of that 'pale horse' hitches his steed to your gate-post and comes in to diagnose your particular case."

"Sorry Enough To Quit"

A gentleman once asked a Sunday-school what was meant by the word repentance. A little boy raised his hand.

"Well, what is it, my lad?"

"Being sorry for your sins," was the answer. A little girl on the back seat raised her hand.

"Well, my little girl, what do you think," asked the gentleman.

"I think," said the child, "it's being sorry enough to quit."

That is just where so many people fail. They are sorry enough at the time, but, as one man said, "I kept chopping off one sin at a time for three weeks, until I made up my mind that if I was ever to be a true follower of the Lord, Jesus Christ, I must let him wash me inside and out; when I made this decision the Lord made a thorough job of it, and, it has never had to be done over."—Sel.

Fallen Preachers.

Mr. Wesley wrote to Alexander Mather, in a letter not found in Wesley's works, but quoted by Tyerman. No, Aleck, No! The danger of ruin to Methodism does not lie here. It springs from quite a different quarter. Our preachers, many of them, are fallen. They are not spiritual. They are not alive to God. They are soft, enervated, fearful of shame, toil, hardship. They have not the spirit which God gave to Thomas Lee at Patley Bridge, or to you at Boston. Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergyman or laymen. Such alone will shake the gates of hell, and set up the kingdom of heaven upon earth.—Selected.

Shining in the Dark

A candle flame is not noticed at all when the sun is shining, but what a world of help and comfort there is in its steady light when all around is darkness! The girl who always keeps cheerful may not attract much attention when everything is going pleasantly, but if trouble comes, her bright face is as welcome as a sunbeam, and her cheery courage helps all who come near.

"The 'New Theology'—that is, the new religious fad which ignores sin, ignores the blood of atonement, and robs Christ of His deity—was well described by a patient who went to consult his doctor. The physician asked him as to his complaint, whereupon he said; 'I think I've got the New Theology.' 'Nonsense!' said the doctor; 'what are the symptoms?' He explained that he had a swimming in his head, and didn't know exactly where he was.' 'You've got it, admitted the doctor.'—Selected.

Man's conscience, like a ship's compass, should be corrected according to a divine standard. It must be set right by comparison with the true standard of the Sun of Righteousness, rated frequently by the Bible record and guarded watchfully.—Trumbull.

One secret act of self denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves.—J. H. Newman.

There is nothing more natural than that we should be led ourselves into green pastures and beside the still waters before we lead others into that experience.—Sel.

The Old way.

BY MRS E. R. WELLS.

To stand up for Jesus when it is costly; to be Bible Christians when the church and world conspire to make the way to heaven an easy one; to contend for the old doctrines of the apostles and prophets when it occasions great reproach; to assume that self-denial, and unconformity to the world, are essentials in our religion; to insist upon the demonstrations of the spirit with power, and its attestation to its own work; to declare that the old way of the cross is the only way to God,—is the special mission of the few who walk in white.

But to do this, relying upon God, is to be in the furnace, and not feel the flame; to be among lions, but dwelling securely. It is coming to the Red Sea, but finding a path of power, and walls of protection. This is the miracle of Christ's religion. Dying, we live; and saving our lives, we lose them.

One secret act of self denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves.—J. H. Newman.

When the mind thinks nothing, when the soul covets nothing, and the body acteth nothing that is contrary to the will of God, this is perfect sanctification.—Anon in an old Bible, 1599.

Let them "preach the word;" push holiness; devote themselves to saving and sanctifying souls; reclaim backsliders; but not attempt to stone every dog that yelps at their heels.—Sel.

A wise mother and good books enabled me to succeed in life. She was very poor, but never too poor to buy the proper books for her children.—Henry Clay.

"Some resign themselves, but with some exception; for they put not their whole trust in God, and therefore they study how to provide for themselves."—Kempis.

That which is called considering what is our duty in a particular case, is very often nothing but endeavoring to explain it away.—Bishop Butler.

"The fact that you grind your neighbour in sharp deals is no evidence that you are possessed of manly grit."

"All men are born innocent, but their actions are so pernicious that unless they are born again they will not die innocent."

"Whatever may be said of evolution in nature there is no evolution in morals without God."—J. B. De Motte.

Trouble and perplexity drive us to prayer, and prayer driveth away trouble and perplexity.—P. Melancthon.

There are no disappointments to those whose wills are buried in the will of God.—F. W. Faber.

O, brother, a true faith in Christ Jesus will never suffer us to be idle while souls are perishing.—Whitfield.

"Nothing pays a poorer interest on the investment than wearing a long face."

"The best way to counteract wrong is to act right yourself."