

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.

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"The Power of Christ."

On one occasion, the infidel Ingersol was to lecture on the "Foundations of the Christian Faith." There was living in the same city, a former schoolmate who had started upon the legal profession with great promise, wedded a lovely woman, and was the father of two children. Drink had dragged him down so low that it broke up his home, broke the heart of his wife, sent his children into the streets, and lost him his good name, character and friends.

He was found one night, lying drunk in an alley, taken to a home, washed, fed, and put to bed by a Christian worker in the slums, who then besought him to change his course. God's grace transformed him into a sober and Christian man. He rebuilt his shattered home, brought his children from the streets, restored the roses to his wife's cheeks and attained again the respectability in his calling. Reading in the newspaper the notice of Ingersol's lecture, he wrote him:—

"My dear Friend: I see that you are to deliver a lecture against Christianity and the Bible. Perhaps you know some of my history since we parted,—how I disgraced my home and my family, lost my character, and all that a man can hold dear in this world. You may know that I went down and down until I was a poor, despised outcast, and when I thought there was none to help me and none to save, there came one in the name of Jesus, who told me of His power to help, of His loving kindness and tender sympathy, and through the story of the cross of Christ I turned to Him. I brought my wife back to my home, and gathered my children together again, and we are happy now, and I am doing what good I can.

"And, now, old friend, would you stand tonight before the people of Pittsburg and tell them what you have to say against the religion that will come down to the lowest depths of hell and find me and help me up and make my life happy, and clothe my children, and give me back my home and friends,—will you tell them what you have to say against a religion like that?"

My Ingersol read that letter before his audience, and said: "Ladies and gentlemen, I have nothing to say against a religion that will do this for a man. I am here to talk about a religion that is being preached by the preachers. You can find fault with the church, but there stands One supreme, and no man has ever dared to point his finger at the character of Christ and find fault with Him."—Arthur T. Pierson.

The Pastor Indispensable to the Church.

God so ordained it. The church cannot live without the pastor. He is as indispensable as is the teacher to the school. Nor can a migratory evangelist, or any number of them, supply the place. The moral and spiritual welfare of the congregation demand the continued presence of the man who is consecrated to this office. And while intimate acquaintance will reveal some qualities in the pastor that may not be likable and while the faithful discharge of his duty may force him to give wholesome advice to his parishioners which they may not relish, after all he is

indispensable and the church cannot live without him. The man who comes and gives the congregation one or even a series of discourses may appear very attractive and entertaining, yet if they were under the necessity of hearing him for a hundred times a year they might find themselves fed on what the restaurants call "come backs," that is grub that has been dished out once before but not all eaten and now brought back, warmed over and tried on the victims present the day following. In Los Angeles there is an ordinance against such practices as inimicable to health. But of some of the short-breathed parishioners that so soon tire of the faithful pastor who is giving them wholesome food twice every Sunday only knew that the ecclesiastical pastry dished out to them by the migratory angel had been over the "come-back" route fifty times a year, probably they would not relish it with such gullibility.

God bless the faithful pastor. He is the man who first comes to the home where there is sickness, misfortune or death and he comes with a heart touched with sympathy and love. He stands for the protection of the home. He fights every vice that attempts to invade the home. This invites disfavor from the vicious element. They will endeavor to break his influence for he is the greatest foe to the enemy of the home. If he has the support which he deserves from parents the children will respect and revere him and will emulate his virtues, while thoughtless adverse criticism may unhinge the faith of tender youth, and open avenues to vice and moral ruin. But blessed and favored are those children whose parents have only good and appreciative words for the faithful pastor.—Independent.

What Home Is.

A London paper offered a prize for the best definition of a home. About five thousand answers were given; some were as follows:

Where you are treated best and grumble most.

The best place for a married man after business hours.

A world of strife shut out, a world of love shut in.

The father's kingdom, the children's paradise, the mother's world.

The place where the great are sometimes small and the small are often great.

A little hollow scooped out of the windy hill of the world, where we can be shielded from its care and annoyances.

Home is the coziest, kindest, sweetest place in all the world, the scene of our purest earthly joys and our deepest sorrow.—Our Hope.

Evangelism With God Left Out.

"The more recent type of evangelism retains few, if any, features of this older school, while it has certain unmistakable marks of its own. It is attended with extensive organization, elaborate preparation, expensive outlay, studied notoriety, display of statistics, newspaper advertising and systematic puffing, spectacular sensationalism, dramatic novelties, and sometimes doubtful complication with secular and political issues. Without deciding whether any or all of these characteristics of modern methods are legitimate, as 'up to date,' they are beyond dispute common; and the

question will arise whether on the whole they are signals of advance or of retrogression.

"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's 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 mountaintop 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 Radcliff 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 roomful 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."

"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 can not 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 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 large outlay.

"Modern evangelism makes much of numbers, parading statistics, and often with a reckless mode of reckoning. It is easy to secure a show of numbers, but such numerical estimates are very deceptive and misleading. If superficial means be adopted: if people are encouraged to think that some simple outward act or step carries merit or brings salvation; or if in any way there is a carnal appeal to the hope of some self-advantage, there is a ready response. Sometimes an evangelist promises to all who sign his converts roll some helpful book of his own. Even such promise, however unselfish on his part, he has to guard carefully lest some give their names for what they get. And the more spiritual a man's methods are, and the more exalted his conception of his work, the less will he rely upon apparent results or make a display of numerical success.

"Sometimes we fear that modern evangelism gets mixed up also with secular affairs and political issues, so that money collected in evangelistic campaigns goes to further political propaganda. In one such case at least we have it on competent authority that many thousands of dollars have been so diverted. If an audited account should be rendered of funds so gathered and dispersed, it would be at least more fair to the public. Zeal in politics may not be amiss, and some political issues may be important even to the Church's unfettered service, but an evangelistic campaign is hardly the time and way to secure funds for such ends."—Rev. Dr. A. T. Pierson in Christian Witness.

How He Did It.

Mrs Russell Sage taught school in her youth in Philadelphia, and a Philadelphia woman who was once her pupil, said the other day:

She had a way of hammering home an idea with an apt anecdote that we girls enjoyed hugely.

One day, in impressing on us the importance of perseverance, she said she knew a little boy who was a remarkably fine skater.

She watched the youngster one winter afternoon do the front and back roll, the grapevine, the glide and other feats; and finally, overcome with enthusiasm, she patted him on the back and said:

"How on earth, at your age, did you learn to skate so magnificently?"

"By getting up every time I fell down," was the boy's simple answer.

The world is, in some form or other the great Diana, the grand idol of all its inhabitants, so long as they continue in their natural sinful state. They bow down to it, they worship it, they spend and are spent for it, they educate their children in its service; their hearts, their minds, their memories, their imaginations are full of it; their tongues speak of it, their hands grasp it, their feet pursue it.—Payson.

Nothing humbles the soul like sacred and intimate communion with the Lord, yet there is sweet joy in feeling that he knows all, and notwithstanding loves us still.—J. Hudson Taylor.

The Saloon.

BISHOP LUTHER B. WILSON.

It takes two centuries to transform the savage into a citizen. Let the saloon do its work and it takes but a single hour to transform the citizen into the savage.

No moral issue is ever a local issue. If you have not the saloon here (in Leicestershire) you are not freed from responsibility.

It costs \$100, \$500, and in some places \$1,000 or more to get a license to sell liquor. Young manhood and young womanhood really must be of great value in this country of ours, where it costs these sums of money to sell intoxicating drink. It seems to me like putting humanity on the bargain counter, and selling the boys and girls dirt cheap.

So long as in this land the saloon is "legalized," every hand that keeps the license there is stained by the blood of all those who are the victims of its iniquity.

We speak of wifehood and motherhood—motherhood, next to Jesus, the sweetest word of all the language, but never sing the praises of motherhood until you are ready to go out and grapple with that monster of iniquity that is draping all the windows of her heart in mourning.—Church Standard.

Fireless Preachers.

Fireless preaching means preaching without the Holy Ghost. It may gladden and sparkle and shine with intellectual brilliance, or even with doctrinal soundness, but if it is without the Holy Ghost it is profitless. Fire warms, melts burns, enlightens, quickens, helps, all in turn according to the substance to which it is applied, and the Holy Ghost in the heart of the preacher will melt hard hearts, warm tender hearts, reprove erring hearts, comfort sorrowing hearts, rebuke wicked hearts, burn up sin and dross and illuminate eager, loving hearts. No preacher lives who cannot find the fire if he will pay the price. He cannot have the fire and be centered in himself, be at ease with Zion, be self-willed and contrary, nor can the preacher who will not study the Bible and human hearts and enter deeply into human needs and bear on his own heart the woes of a world full of sin and death and suffering and blinding sorrow have the Holy Ghost fire. If hard hearts are to break, tender hearts must melt; if cold hearts are to be melted, warm hearts must be made still warmer by the touch of the hand and power divine. But the fire is obtainable. Get it, do not set anything else above it or before it. Get the fire and God will smile and a perishing world will awaken.—Wesleyan Methodist.

Thinking For Two.

There are some girls who go through life depending on others. They always expect to be waked in the morning. They take it for granted that someone will remind them to take back their library book when it is due, to write grandmother's birthday letter, and water the plants which are their special care, and it never seems to occur to them that through not using thought for themselves, they make it necessary for someone to think for two.