

# 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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## For Ministers.

### Effective and Non-Effective Men.

Among Methodist the terms effective and non effective lists means the lists of ministers who are available as pastors and other gospel workers and the lists of ministers who are not available. There may be many honorable causes which will take a man from the effective to the non-effective list in his conference, but not all men are on that list for reasonable and honorable reasons. Effectiveness and non-effectiveness may or may not be within the control of the man himself. It is within his own control when he is on the non-effective list because he is lacking in industry or common sense or a reasonable disposition to co-operate with his Brethren. Many times men go to the non-effective list because no one wants them, and any church that might have them for a year would regret it, but no man was ever in such a position but could have readily enough helped himself out of it had he determined to do so. Industry; adaptation to the needs of the field, and practical sense are within the possible acquirement of every human being who is not lacking in intelligence.

Laziness in a minister of the gospel is one of the most inexcusable sins. No man has more work right at hand every moment than he; no man has a more urgent demand that he should do that work; no one has a higher or more powerful reason for working to the utmost of his ability, and no man has a better Master to serve nor a higher reward for his labor.

Disregard for right methods of work is wholly unallowable in ministers, for they have ample opportunity and reason for trying until the right method has been reached. No class of men in the world have a greater amount of charity shown them than ministers, as a rule the people tolerate more weakness and inefficiency in the minister than in any other person in the community. The carpenter, painter, paper hanger, mason, merchant, or any one else who does any work for the church will be held to stricter account than the pastor ever is. A minister engages to be pastor of a church which means that he will preach the stated number of times, attend the prayer-meetings, work in the Sunday-school, and attend funerals and weddings and visit every member of the congregation at least four times a year and read the Bible and pray in the home and work for the salvation of every member of the family, and yet almost everywhere one may go he will hear of pastors who have not visited some of their parishioners in a year and sometime in two years. There are in every community a large number of persons not reached at all by the ministry of such pastors; by remaining in charge of the church there they keep any one else from reaching these people; the method or lack of method of these neglectful pastors is causing the church they serve to be a failure to a large extent, but all of this could be corrected within six weeks if the man would set himself resolutely about it. The probability is that a day spent in pastoral visiting of the right sort would bring in more money than he would earn pottering about his own affairs. We have never known a sensible active house to house going pastor to be on the non-effective list for lack of calls, nor will such a man be

long kept on the weakest charges. He will either build his work up to a strong point or he will be wanted on a strong charge.

No man can stand alone and be effective, God never intended it to be that way, we each need other men to help us, and the man is so radical or so imprudent as to drive away his Brethren and make co-operation with them an impossibility is a failure at the start. Of all men who make mistakes no one makes a greater mistake than he who takes it upon himself to constantly find fault with his Brethren.

But no man has the right to be on the non-effective list if he could be on the effective list. He may boast as much as he pleases of his fidelity and loyalty and his great attainments in grace, but the man who could be effective and will not be is a condemned man, a lost soul unless he repents and wakes up and gets to work for God and souls. Scores of men are on the non-effective list because they have not studied enough to have a new and fresh thought in years. It is wicked not to study. No man is ever placed where he cannot study even though he may have to earn his own bread and that for his family. Working by the month on a farm in the days when such a thing as an eight or ten or sixteen hour day had not been heard of, when all hands were out at four o'clock and at the work until nine o'clock at night is certainly not conducive to study, but more than one man has studied some even under such circumstances. Studying is largely thinking and the human mind must think, does think whatever we are doing, and studying is mostly thinking under proper regulations. This whole subject might properly have been treated under the head of laziness, but was reserved for this special emphasis. The man who will not study and yet assumes to be a preacher is defrauding the people and dishonoring to the cause and ought to be put on the non-effective list.

Last spring during a session of one conference a man who is not a pastor and who might preach the same sermons year after year and seldom have a half dozen hearers the second time and if any one has an excuse for not reading and pondering what he reads that man has, yet during the single week of the conference he read and that thoroughly enough that he can tell the entire contents of one of the heaviest books of five hundred pages put on sale in the last five years. Not every man could do as this man did, but every man could do something. This man read at night and again early in the morning and while waiting for his meals and when he had an hour in which to read and when he had no more than two minutes. Years ago we heard a man boast that he could work five days and a half each week and spend the other half day when not at work bathing and chor-ing about the house and preach three or four times on Sunday and do better than most of the preachers at that and not look into a book during the week except to find his text. Does any one wonder that that man has had but one appointment in fifteen years, and that he did not retain that his year out? With proper study and attention to the details of his work he would have been a very effective man, but without these he was a failure as a preacher. No one listened to him the third time

from choice. If any one attended his services it was from a sense of duty. In the course of years he may have thought out two or three sermons but after he had preached these he was without thought or unction.—Wesleyan Methodist.

## Times of Refreshing.

Every religion is the fruit of some revival movement. The days of restored prosperity, increased aspiration and larger hope in Israel's national life were there because of ever recurring revivals. Protestantism is the result of mighty revivals. The great and virile denominations of the age came into being in the hour of revival. Methodist in spirit and power is a genuine revival of apostolic religion. The cause of Christ goes forward with leaps and bounds in the mission field when the spirit of revival is powerfully manifested, as it has been during the past four years in Southern Asia. The philanthropies of our own time owe their existence to the revivals of the past century and a half. The cause of righteousness languishes until a revival comes. When its influence is felt in the land, then men recoil from commercialism and mere formal religion to ethical purity and reformed living. Then drunkards become sober, dishonest men honest, the self-seeking and self-centered unselfish, the impure pure, and the worldly-minded spiritual.

Genuine revivals have always resulted in righteous and the uplifting of humanity. When churches become evangelists they increase in numbers, influence and power. The denominations which, at the present time, are making the most rapid numerical increase and exercising the profoundest influence for spirituality, morality and civic righteousness are those which have lighted again the altar fires of evangelism in the most conspicuous manner, and it is a point worthy of note that the great majority of those who are actual supporters of the church today made the start for a new life during some gracious revival.—Polemus Hamilton Swift, D. D.

## Eleven Pockets.

Under the heading, "Eleven American Pocketbooks" an exchange gives a startling view of how much we give to the world, the flesh and the devil and how little we give to the Lord. Read and ponder: Americans furnish a pocketbook, annually, with \$1,744,447,672 for strong drink to damn men's souls. It requires \$949,500,000 annually to replenish our tobacco pocketbook. In 1906 we put -270,636,000 into our army and navy pocketbook. Our confectioner's pocketbook comes in for \$178,000,000. The soft drink pocketbook claimed \$107,536,000. From our tea and coffee pocketbook we spend \$98,229,310. Even our patent medicine pocketbook disgorged \$75,476,032. Our jewelry pocketbook demands our attention to the tune of \$60,500,000. Our drug pocketbook requires \$27,500,000. Our chewing-gum pocketbook is satisfied with no less than \$15,000,000. No wonder that we have only \$7,500,000 left to put into our foreign missionary pocketbook!

The world spirit dominates, men worship at the shrine of their own lusts. The fact of stewardship is generally unrecognized even among those

who profess to be Christians. Satan is still the God of this world. A man's treasure and his heart stay close together. Wherever the heart goes the treasurer follows and wherever the treasure stays the heart remains.

In what pocketbook are we depositing?—Ex.

## For Nervous Prostration.

Some years ago a lady who tells the story herself went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles—and they were many—had worried and excited her to such a pitch that the strain threatened her physical strength and even her reason. She gave the doctor a list of her symptoms, and answered the questions, only to be astonished at this brief prescription at the end: "Madam, what you need is to read your Bible more."

"But, doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority. "Then come back to me a month from today. And he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that, at least, the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected with a pang of conscience. Worldly cares had crowded out prayer and Bible study for years, and though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the Physician's remedy.

In one month she went back to his office.

"Well," he said, smiling as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I don't," she said honestly. "I feel like a different person. But how did you know that was just what I needed?"

For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible.

"Madam," he said, with deep earnestness, "if I were to omit my daily reading of this Book, I should lose my great source of strength and skill. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yes I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician. "But there are many, many cases in my practice where it would work wonders if they only would take it."

This is a true story. The doctor died only a little while ago, but his prescription remains. It will do no one any harm to try it.—Philadelphia Public Ledger.

## Christian Perfection.

Christian perfection is not the harsh, wearisome constraint which you imagine. It requires us to belong to God with our whole heart; and when

once that is the case, whatever we do for him becomes easy. They who are God's are always happy so long as they keep an undivided will, desiring only what he desires, and willing to do whatever he requires. They readily forsake all else, and find a hundredfold return. Peace of conscience, liberty of mind, the sweetness of giving themselves up wholly to God, the joy of perceiving his light more and more brightly within the heart, and freedom from the world's slavery and bondage—all these make up that hundredfold blessedness which God's true children possess, amid whatever crosses, so long as they are faithful.

True, they sacrifice themselves, but it is to what they love best; they suffer, but willingly, and they would rather bear such suffering than the world's unreal delights. These bodies may be racked with pain, their mind harassed, their spirit weak and perplexed; but their will is firm and fixed within, and able to utter a steadfast amen to every blow which comes from the hand of God.

What God requires of us is a will no longer divided between him and any creature; a will supple in his hand, neither asking nor refusing anything; accepting all he sends unreservedly, and never seeking what he refuses under any pretext whatsoever.

To one of such a mind everything turns to good, and the most trifling pursuits are turned into good works. Happy he who gives himself to God. He is set free from the bondage of his own passions; from the judgments of worldly men; from the malignity and tyranny of their maxims; from their chilling, heartless mockery; from the sorrows which the world ascribes to fortune, the inconstancy of friends, the snares of enemies; from his own weakness; from the uncertainty of life, the terror of an unholy death, the bitter remorse following on criminal pleasure, and finally, from God's eternal condemnation. From all these countless evils he is delivered, inasmuch as, committing his will into God's hands, he only desires whatever God wills, and thus finds comfort in faith, and hopes amid all his fears. Surely it is great folly to be afraid to give yourself to God, and to commit yourself to God, and to commit yourself to so enviable a condition.

Happy they who cast themselves blindfold and head foremost into the arms of the Father of mercies and God of all comfort! as St Paul says. Then the prominent wish is to know what is owing to God, and the greatest fear not to see clearly enough what he requires. A new light in the path of faith is as welcome as treasure-trove to a miser! The true Christian, come what may, accepts whatever befalls him, and wishes for naught withheld; the more he loves God the happier he is, and the highest perfection, so far from oppressing him, lightens his yoke.—Fenelon.

## God Holds the Key.

God holds the key of all unknown,  
And I am glad;  
If other hands should hold the key,  
Or if he trusted it to me,  
I might be sad.

I cannot read his future plan,  
But this I know;  
I have the smiling of his face,  
And all the refuge of His grace,  
While here below.

Enough; this covers all my want:  
And so I rest,  
For what I cannot, He can see,  
And in His care I sure shall be  
Forever blest."