

K.H.
1910 M2

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.

VOL. XXI. (New Series.)

WOODSTOCK, N. B. MARCH 31, 1910.

(Semi-Monthly.) NO. 6

Ministerial Courtesy.

F A BUTTERFIELD.

Civility and politeness, shown always among well bred Christian ministers one toward another, is a fine quality. A minister's constant association with people tends toward its development and cultivation even where it does not naturally abound. This should be supplemented by studious and prayerful attention to those details which so greatly affect a minister's usefulness.

A minister of Christ, above all others, should be a gentleman, with all the term implies. The cultivation of manners should not be frowned down, under the pretext that it is the heart and not the outward man which needs attention. If outward deportment always reveals the true character and condition within, then there is great need of heart-searching among many otherwise good people.

Some people whose public deportment is usually above criticism are greatly deficient in their treatment of one another. They seem to have imbibed the strange idea that every other minister is to be regarded as an enemy. I have known ministers who have never been heard to utter a favorable comment regarding another minister. Such conduct, to put it as mildly as possible, indicates an enormous amount of egotism. True regard and brotherly affection should be carried into all the little details and courtesies which help so greatly in smoothing the sharp and rugged places in a brother's life. Even a hard working minister of the Gospel has feelings, and appreciates kindness and thoughtfulness. A word fitly spoken may help some one to succeed whose burden otherwise might have seemed unbearable.

There is often a temptation to disparage the work and ministry of a predecessor. It is not natural that he should have friends and admirers who love to sing his praise. Serious indeed is the condition of a people who have no words of commendation for the retiring pastor. Usually the warmth of affection for the retiring pastor measures the regard with which, in due time they will hold the new one. All mortals have their faults, else a change of ministers would seldom be necessary. But the success which is dependent upon disparaging and criticising the work of a predecessor is a failure before even it is begun.

It is no small task for a retiring minister to close his labors by preparing the people to receive the incoming minister with appropriate warmth and kindness, and then resolutely leave the field to his successor. Some ministers always seem to have a grudge against their successor, and some times this bears fruit in words and acts. The hardest work some ministers have to do is to overcome the opposition of a former pastor. I know a minister who, whenever he has business upon a charge he has once served, calls first upon the pastor in charge, and when convenient, makes the parsonage his headquarters during his stay. Such conduct is friendly and aboveboard. I know other ministers who in visiting former charges visit the principal members of the community and return home after apparently studiously ignoring the minister in charge. Such conduct is unkind and shows a lack of gentlemanly and Christian breed-

ing unworthy of a minister of the Gospel. Especially is this true when the visiting minister is upon some official errand such as officiating at a wedding.

Brotherly kindness and Christian courtesy are inseparable. Let us cultivate this quality assiduously. "Little children, love one another."—Wesleyan Methodist

Popular Holiness.

Can I define popular holiness? I will try. It affects more than average piety, was once soundly converted, perhaps once was entirely sanctified. Conscience is sensitive, the heart hungry, but not satisfied or at rest. Its love is soft-footed, treads delicately but has no wings to carry it to the perishing heathen. It talks of freedom, but is in bondage to fear. Fear of being unpopular, fear of being criticised by persons of influence, fear of what it will cost to be known as an honest believer and loving but fearless advocate of entire sanctification. It dreads to be singular, would like to be thought holy and genuine, but the inside conscience does not answer to the outside life and profession. It has to seem to be what it knows it is not. When holiness has days of public recognition, and is in honor, it is there, and is then half identified with it. But you will never see it when holiness walks amid reproach, neglect, and cruel criticism. It thinks itself discreet and prudent.

When Satan makes the subject especially obnoxious, by crowding some of its professors into extravagances or sin, then our discreet friend has no difficulty in hiding himself, he is clean over on the other side, deploring "the mistakes and fanaticisms of these good brethren who bring the subject of religion into suspicion and reproach." But he never risks reputation or standing by taking sides at such times with crucified and maligned holiness. Would it not be better for him in the final estimate or his life and its motives to have staked all he had on this real Kohinoor jewel of full salvation?—Extract.

A Warning That Thrilled.

Dr. Chapman, in one of his straight talks to 6,000 men in Melbourne, related the following incident:

"We had in the city of Philadelphia a man who was a secretary and treasurer in one of our great institutions. I suppose there is scarcely a man in this city that would equal him as a financier. Certainly not one who could surpass him. He was a great university man, with all the fine instincts of a gentleman; but strong drink claimed him as its victim and he went out of his palace into a hovel not far from my church. When his little boy died, they had no clothing to put on the baby to make it ready for the grave. We furnished the clothes. Somebody said that, although the little child's feet were hidden by the dress, they were bare, and that we might put shoes upon the feet. I got some little white kid shoes and slipped them on the little icy feet. An old-time friend said, 'Get the father and bring him in. Maybe if he sees the baby he will come back to himself.' Glad in rags we brought the father in. He stood beside the little casket for a moment and looked down into the, little face. Then he began to shake with great emotion. The tears just ran down his cheeks,

The friend said to us, 'Leave him alone,' and we went out and left him alone with the baby. He stood there a moment. Then is seemed as if all the devils in hell came up and, clutched his throat and said, 'Drink, drink!' And he ran his fingers down over the folds of the little white dress and underneath and took off from those icy feet the little kid shoes, and crammed them in his pocket; and when I took his baby to the grave, he was insensible from drink from the price of the shoes which he had pawned. I see you shudder. Hear me you men. There is not a man in this city that had stronger will power than my friend, dead and doomed, as he is today. I tell you I have a right, this afternoon, to lift my voice against a sin that can take a man from his position and drag him to hell, and I'll do it."

Spurgeon's Estimate of the Bible.

The following is Spurgeon's estimate of the Bible. 'The Bible is the writing God. Each word in it dropped from the everlasting lips; each sentence was dedicated by the Holy Spirit. Albeit that Moses was employed to write the histories with his fiery pen, God guided the pen. It may be that David touched the harp and let sweet psalms of melody drop from his fingers, but God moved his hands over the strings of his golden harp. Solomon sang canticles of love and gave forth words of consummate wisdom, but God directed his lips and made the preacher eloquent. If I follow the thundering Nahum when the horses plow the water of Habakkuk when he sees the tents of Cushan in affliction; if I read Malachi when the earth is burning like an oven; if I turn to the smooth page of John, who tells of love, or the rugged chapters of Peter, who speak of fire devouring God's enemies; if I turn to Jude, who launched forth anathemas upon the foes of God—everywhere I find God speaking. It is God's voice, not man's; the words are God's—the words of the Eternal, the Invisible, the Almighty, the Jehovah of ages. This is God's Bible; and when I see it I seem to hear a voice springing up from it, saying: 'I am the book of God; man, read me, I am God's writing; study my pages, for I was opened by God; love me, for He is my Author, and you will see Him visible and manifest everywhere.'—Sel.

His Own Business.

"If a man wants to drink whiskey, that is his business," says the saloon apologist.

Let's see, says a writer in "Motive." When Bob Poland and Coon Parker were drinking in Heflin, Ala., last Saturday night, and in their spree ran a car of the Southern railroad off the switch and out on the main track down the grade, until it stopped on a high trestle, it became the Southern railroad's "business."

And when a loaded freight train came along and rushed into the the car, causing a \$100,000 wreck, destroying much valuable merchandise, it became the "business" of a great many merchants and shippers, as well as the railroad.

And when three bodies were dug out from under the wreck, it became the "business" of some wives and orphans.

And when the taxpayers are called upon to support the families whose

natural providers have been suddenly taken away, it will become the "business" of several other people.

One man's drinking often becomes the "business" of hundreds or thousands of people, and the man who cannot perceive this fact ought to be sent at once to an institution for the feeble-minded.—Selected.

Shut Thy Door.

Souls often grow lonely in a crowd and starve in the midst of temples worshippers and ordinances. God would have us alone with Him sometimes. Coming to Church is not coming to Christ. "Enter into thy closet and . . . shut thy door.

Shut out nonsense, business, care and pleasure. Shut out flatteries and frowns. Shut out strangers and acquaintances. Shut out friends and foes. Shut out this world, and open the window that looks out upon the next.

Give the mind rest. Give the ear quite. Give the tongue silence. Give the heart meditation. Give the soul communion with God, look up, there are blessings waiting for you. Listen! God speaks in His still small voice. Ask; God waits to hear. See that your soul is at peace with God. See that no shade of sin hides from your sight the heavenly Father's face.

Settle the question of peace, pardon and duty in secret before the Lord; then bring everything that concerns your heart and life, for time or for eternity, and lay it before the mercy seat. "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—H. L. Hastings.

"Rvch as I Have, Give I."

How we wish that we had a great deal of money or other things that we might give freely where it would do much good; but of most things we have little to give. A few pennies or dollars, some sprays of flowers and a little fruit, that is about all that we can spare.

There is one thing, however, that all can give, and give often and generously. Moreover, it does much good. People always enjoy receiving it, are cheered by it, and often even inspired by it to greater earnestness and usefulness. Yet many are not at all to others.

This wonderful gift is thanks. We have so many things done for us by God and by our friends that we could give thanks very many times each day.

What a prayer would be ours at night if we gave our heavenly Father thanks for each of his gifts that we have enjoyed during the day!

And if we said "Thank you" to parents and friends every time the opportunity came, the number of these thank gifts would soon count up into the thousands.

Some boys and girls seem almost misers, they so begrudge giving thank while others are liberal givers.

Stop thinking of what you cannot give, and be generous with what you can give. Try to be a millionaire thanksgiving giver. Rev. E. H. Byington.

When the Keeley Cure fails try the Calvary Cure, said a mission worker to a crowd of down and outs. That advice has been tested and found good.—Sel.

The "Essential" in Preaching.

"Judge, why don't you go to church any longer?" frankly asked a prominent minister of an eminent judge who, he had heard, seldom, if ever, attended the church he had long been associated with.

"I will tell you," said the judge, who, by the way, was not a professing Christian.

"My minister tells us that man is not naturally sinful; that we are all falling up, and not down, and coming out right in the end; and that really there is nothing to be saved from, and no one to save us; that Jesus Christ was simply a good man whom it would be well to imitate.

"If this is so, it doesn't seem to me worth while to go to the trouble of going to church or the expense of keeping it up; so I let those who like that sort of a rose-water lecture pay for it."

The judge was right, unless the minister was wrong.

There is not enough vitality in such a religion to keep it sweet.

At the basis of all religion lies the needs of man, the deep soul-needs that can be satisfied only by a divine Saviour. Even heathen religions, the worst of them, recognize this need, and are feeling after such a Saviour if haply they may find Him. The religion of Bethlehem and Calvary has found Him, and with love and pity offers him to all the world.

Whatever we leave out of our creed, if we are Christians, we cannot leave out the thought of man's need as a sinner and Christ's sufficiency as a Saviour.

Around these central root-beliefs cluster a multitude of fruit-bearing faiths; but, when they are cut away, all the others, sooner or later, wither and die.—Pilgrim.

Positive Preaching.

There are basal verities in the religion of the Bible which always correspond to human needs. The reality of sin is unanswerable. The incarnation and resurrection of Jesus Christ are facts which science can never disprove. The revelation in Him of God's fatherhood and forgiving love, the deliverance thus offered from the guilt and the power of sin, the enlargement and uplifting of life through fellowship with Christ. These are positive, vivifying truths about which a man can speak that which he knows and tell others what they will gladly hear. "Not to avoid the lie, but to find the truth," says Phillips Brooks, "is Christ's law of knowledge and belief." Happy the preacher upon whom falls the benediction uttered by Goethe, "God bless the man who takes away my doubts and gives me none of his."—Examiner.

Where He Got Hurt.

An old shepherd who offered prayer in Welsh revival meeting put it exactly right when he lamented his backslidings in these words; Lord, I got among the thorns and briars and was scratched and torn and bleeding but it is only fair to say that it was not on thy ground I had wandered out of thy pasture.—William J. Hart.

A nod of approval or a hearty shake of the hand—those little things that in some mysterious way make the pilot wheel of life spin more easily and give the hands of our souls a firmer grip on the spokes. We may scoff at them in our moments of arrogant independence, but they do not come often enough in the lives of most of us to ever lose their first novelty of power.—Balance of Power.

The Bible is the book we are to be judged out of. "And I saw the dead small and great stand before God and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works," Rev 20 12.