

# 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.

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## "Thy Speech Betrayeth Thee."

E. H. COOK.

We had thought of preaching of the importance of having such a manifestation of God's presence at all times in our lives and in the church that the unsaved would at once recognize that no man can do these things except God be with him, that "God is in us of a truth." In looking up some references from the scripture, "they took knowledge of them that they had been with Jesus," we were directed to the scripture where Peter was recognized "as one of them" for "thy speech betrayeth thee." It brought at once a new thought to us. Let us indeed let our speech betray us and show where we stand. When we are associated with the ungodly, when we are in the house of God, when we write to our friends, or wherever we may be, may our speech betray the fact that we have been with Jesus and learned of Him.

How easily we discover character by the speech. How plainly the speech tells what is in the heart. When Jesus dwells within how natural for the mouth to betray the fact, for "out of the abundance of the heart the mouth speaketh." And when we see professed Christians wishing to talk about almost every other subject under the sun but Christ and His salvation, does it not reveal a worldly, carnal heart? The maid knew perhaps better than we think, by our speech. When a doctor is called to see a patient the often wishes to examine the tongue. That little member tells him what is below. And so the tongue is a good indicator of the spiritual life. There is nothing that more plainly evidences often, a shallow spiritual life than just to listen for a little while to the speech.

The Word of God has a great deal to say with reference to our conversation and words. Many a person has grieved and lost the Holy Ghost by light and foolish talking. We need to learn to be temperate not only in our eating and drinking and sleeping, but in our speech. "Talkativeness is utterly ruinous to deep spirituality. The very life of our spirit passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart." "He that hath knowledge spareth his words." Prov. 17:27.

Wherever, as a rule, you find a deeply spiritual person, you find one that has learned how to order his conversation aright. He studies in this as in everything else to please and glorify God. " whatsoever ye do in WORD or in deed, do all in the name of the Lord Jesus." David asks the question, "What man is he that desireth life, and loveth many days, that he may see good?" He at once answers it by saying, "Keep thy tongue from evil, and thy lips from speaking guile."

We are elsewhere commanded to let our "speech be always with grace, seasoned with salt." "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."—Wes. Methodist.

Norton, Kans.

When we see a man going to get water at his neighbor's well, we naturally suppose his own is dry. So when we see a Christian seeking the pleasures of the world we suppose he no longer finds pleasure in religion.—Sel.

## Some "Don'ts" for Evangelists.

We are in a position to know what is said for and against evangelism. We hear a good deal. We love the holiness evangelists. There is no more self-sacrificing class of people on the earth, and God is richly blessing their labours. We rejoice in their success, and when we hear of faults which hinder their usefulness, we feel hurt ourselves. We publish here some "Don'ts" that are not imaginary, but prompted by actual experience. We know the holiness evangelists have hard times in some places. We suffered ourselves. The cause of God in all ages has never really prospered except where the ministry have been practical examples of self-sacrifice. When the ministry have had an easy time the cause has languished. Like Jesus, His most skilled workmen have given themselves for men—putting their life blood and tears into the great work of reconciling men to God. Let us avoid whatever will hinder our usefulness. Let us keep the reflector of our lives clean so that the light will shine brighter. Suffer therefore a word of exhortation from a lover and friends. Surely the humble will do so. We have no message to others. It would do no good.

Don't grumble at your accommodations, food, bed, ect. It may be that those who entertain you are having as hard a time and as much self-denial to keep you as you are having to be hospitable.

Don't expect to be waited on more than is absolutely necessary. Think of an evangelist asking to have his breakfast brought to him while in bed! Fact.

Don't bring your "wife and dear family" into every sermon. People might get too well acquainted if they are introduced at every service.

Don't be constantly telling of the great victories you had at A and B and C and other towns. People may think you are going to do it all and cease from their efforts in order to see you do it.

Don't think you cannot go to a hard place and that you want to go to the easy places of labor. There are no easy places for the real gospel. It is a battle.

Don't rely on the success of your last meeting and let up on much prayer and travail of spirit for this present meeting.

Don't suppose all other kind of preparation are a substitute for much and mighty intercessory prayer. Your soul needs to be saturated with much prayer. There is no substitute for it, if you would preach effectively.

Don't let even a suspicion arise that you are more anxious for shekels than for souls. This world is trying to make itself believe that the ministry is only a profession and that the minister is after the loaves and fishes. It is our business to show them that our great passion is to save lost men.

Don't whine if you have few calls to labor. If God has really called you into the vineyard He will open the doors. If you do not have as many "calls" as formerly, let it be the occasion of fasting and prayer until God shows you the cause. He will, if you seek earnestly to know. Perhaps you are getting quite dry and need to be set afire.

Don't pound the people and lay the blame of your failure upon them until you have with tears and anguish

of soul inquired of the Lord if the fault is in you.

Don't try to drive people. A man that can be driven is worth nothing after you get him. Could anyone have driven you into seeking holiness?

Don't get discouraged if you do not see "a landslide" in every place. Jesus and the apostles had some very hard and apparently fruitless fields.

Don't fail to pray for your brother evangelists. It will help yourself as well as them.—Ch. Witness.

## Prayer.

M. ANNESLEY.

Prayer is the omnipotence of God on the earth. God often gilds the darkest season with a hidden ray, and prayer makes it manifest.

By prayer our minds are put in a prepared state to be equal to impromptu duties. Prayer makes us cheerful; for it keeps us looking to God, and this constant dependence upon Him, saves us from fretting with ourselves.

No oppression, no sorrow, can shut us out from the power of prayer; and no power can shut the ear of God against our call in Jesus' name.

Prayer stimulates memory, quickens affection, and feeds love.

God takes care of all we commit to Him, though we forget when and where we asked those favors at his hand. In watching unto prayer, we give thanks for answers. Prayer is talking with God, in such confidence and simplicity, we would not dare to approach any created being—for we know all is safe with Him, and He never mocks at our weakness.

Praying and believing should be inseparable, for the same Holy Spirit inspires both.

Answers to prayers exceed the electric flash. Land and sea are obedient to the power of prayer. If the Church only lived up to its power of prayer, through the cleansing blood of Jesus, we would daily see miracles of grace. Prayer is never lost, the answer descends somewhere, or is put up in the vials to be poured out in the right time.

If our children or friends, refuse the food we design for them, some one else receives the surplus of our desires. If we had known the cases, we would most heartily have blest them with our requests. It is wonderful! God bowing down his ear in that retired, humble closet, noting every sigh, and breathing desire, even amid the brokenness of sobs and tears; and then lifting up His glory to put in motion overflowing answer to these petitions and requests. While the petitioner, softly, and thoughtfully withdrew beneath a deeper unction of the Holy One, and entered again the scenes of common life, musing upon the condescension of the High and Lofty One, who inhabiteth eternity.—Guide To Holiness, 1868.

## Can We Take Our Money to Heaven?

An English paper reports a recent epigram by the Rev. S. Chadwick, of Leeds. It is in reference to the common saying that when he dies a rich man must leave all his wealth behind him: "That is not true. When you die you can take your money with you, but you must first change it into the currency of the country to which you are going.—From Zion's Herald.

The heart in a speaker's voice sends that voice into the hearts of his hearers.—T. L. Cuyler.

## Burning Out

A little girl was asked one evening why she kept so steadily at her work; whereupon she promptly said, "My candle is almost gone, and I have no other to take its place."

Her answer was suggestive. Life is the candle; and it, too, is partly gone—it may be almost gone—and we have no other.

Because her candle would soon go out, the little girl felt impelled to make the most of it while it should last.

What lesson comes from this to your heart, as you pause to think of the years gone by, of the work to be done, and of the time before you in which to do it.

One thing sure; some of your candle is gone. It may be the greater part of it is burned out now. Quite a portion of it is burning rapidly into next year.

Have you any special work that should be done before your candle goes out? All that is gone has gone forever. You can never again have the opportunities that have been neglected. Whatever we do must be done in the little time that is left us.

The candle is rapidly burning out and we have no other. Let us fill full all the time we have left.—Selected.

## Christmas in our Life.

It was a glorious night when Christ was born; it was a sad night at noonday when He was crucified. The song of the night was changed to a cry of despair—when night was at noonday. It is never the day nor the night that makes either the song or the cry. Prisons become palaces, darkness turns to day—when the Christ is born, and enters in. But palaces are prisons, and the light of moonlight sinks into the darkness of midnight, when He dies—when He, "the Friend of sinners," dies. It is always so, O heart of mine. It is Christ living who makes the day-dawn rise in thee; it is the Christ departing who leaves the darkness behind, even though the world may say it is noonday; men often say they are in the light, yet they do not know him; and what is worse, they do not care for Him. What can a blind soul know of light? Thou art living in the darkness if He is away, though the clock strikes high noon. It is only He who makes the dial point to the rising sun.—Unidentified.

## "Six Feet of it Will do for Me."

A clever lawyer sat in his office conversing with a client, for whom he had been transacting some business. The lawyer's client was a Christian. Taking exception to the ways some men make money, the lawyer said, "Man, if you are to be so particular as that, you will never possess much of this world as your own."

"Six feet of it will do for me, one day soon, to lay my bones to rest in; that's all I'll need of it then. It is good to have an inheritance secured in the world beyond the grave," said the Christian business man.

The lawyer sat in dumb silence. His thoughts never ran in that direction; he was living only for the present world. And so many are. They forget how soon it will elude their grasp, and six feet of "mother earth" for a grave will be all they shall want. When your body lies there, where will your soul be?—Living Water.

## Gypsy Smith's Conversion.

This is how Gypsy Smith describes his conversion: "A little while ago he looked upon an old gypsy tent where there was no Bible, but there was a father and five little motherless children, without hope and without God. Nobody cared. Who cared for a gypsy man and his motherless children? Yet they were all hungry for love and sympathy which did not come to them. Church ministers and church people passed by that old gypsy tent and saw nobody there but nomads, despised and misrepresented and hated. But Jesus looked into that smoky tent, and sometimes I have thought I heard him say: 'There are six brothers in there; and the world does not know it, the churches are ignorant of it, but I will make them preachers and the world shall hear,' and he put His arms round them, and this is one of them. It takes love to see."—Selected.

## To the Saints from Brother Robert.

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. According as His divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises that by these ye might be partakers of the divine nature having escaped the corruption that is in the world through lust. And beside this all diligence add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 2 Peter 1:2-8.

## Jackie's Thanks.

Poor little Jackie—I felt so sorry for him. It was hard lines not to have a word of thanks after all his hard work. But that night when I put him into his little cot he said to me, "Auntie, this morning I was sorry that I pulled the weeds, but now I'm not sorry."

"How is that?" I asked. "Has Cousin Frank thanked you?"

"No, he hasn't, but inside of me I have a good feeling. It always comes when I've been kind to anyone; and do you know, I've found out what it is?"

"What is it, darling?" I asked.

"Throwing his arms around my neck, he whispered: 'It's God's thank you.'"

## True Friends.

One defines a friend as "one who comes in when all the world goes out." A true friend stands by the one to whom he is worth more than his weight in gold. In such a friend we may safely confide.

Such a friend in Jesus. Paul, in his last letter, says, "At my first answer all men forsack me, but the Lord stood by me." He stands by all who trust in him. He says, "I will never leave thee, nor forsake thee."—Selected.