

The King's Highway.

And an highway shall be there, 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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"NO TIME TO PRAY."

"No time to pray!"
Oh, who so fraught with earthly care
As not to give to humble prayer
Some part of day?
"No time to pray!"
Mid each day's dangers, what retreat
More needful than the mercy-seat?
Who need not pray?
"No time to pray!"
Must care or business' urgent call
So press us as to take it all,
Each passing day?
What thought more drear
Than that our God His face should hide,
And say, through all life's swelling tide,
"No time to hear!"

—Sel.

HOW TO PRAY.

BY REV. C. L. CHILTON.

No honest man can read the Bible without being convinced that in God's estimate prayer stands first and foremost in the line of Christian duties. It is imperative, paramount, indispensable. It is the condition of all spiritual life, the vehicle of every blessing received, the spirit and essence of every grace, and the projective force of every worthy effort. We utter the truth when we sing:
"Prayer is the Christian's vital breath—
The Christian's native air,"
and hence it is of the utmost importance that it should occupy in our estimation the place and importance which God designs. That place is first! Not to put prayer first is not only to leave it out of God's order—it is to leave it out altogether. Prayer is the point of contact between God and the soul, and so whatever displaces it or retires it from the very front prevents the "touch of God"—insulates the soul from His grace and power. The difficulty with us today is not so much in the lack of activity and enterprise along various lines of Christian work, but the trouble is that we discount and retire prayer—the very thing without which no amount of activity and duty-doing and church work is of any worth or power.

We have many men of learning and sagacity, and push and generalship; many men of zeal and ability, but not many men of prayer—the men of all men that God needs and loves and that the devil hates and fears. It is so easy to substitute activity for life, to put the form for the power, and the great enemy has carried his point well with us when ever he has pushed in so many other "good" and necessary things that prayer has been crowded out of our lives or pushed in to a corner or given a fragment of our time. Am I saying too much when I say that even our most active church people are not men of prayer? And to retire prayer is virtually to do away with it.

Well, let us see. What is a man of prayer? What is a man of business? He is a man that makes commercial transactions his work; that gives it his thought, his time and his efforts. What is a physician? A man who devotes his time, his skill, his interest to the practice of medicine. What then is a man of prayer? A man who devotes himself to the business of prayer—who puts in it his time, his interest, his zeal, his energy and effort. Are there many such? Does the average preacher spend ten minutes a day on his knees in secret? Does the average layman spend five minutes a day at this business? Reader, do you? Does your pastor?

A business man puts "business first"—that is his motto. He makes everything bend to business, and very important is the concern that will turn him aside. How about our praying? "O well," says one, "but we cannot be always praying, we have something else to do in this world." That's the very point, God says: "Men ought always to pray." Again: "Pray without ceasing," and again: "I exhort therefore that men pray everywhere," and this "first of all" (1 Tim. ii:1-8).

St. Paul exhorts the Ephesians (Eph. vi:18) to be "praying always with all prayer and supplication in the Spirit." And again in Rom. xii:12 we are commanded to "continue instant in prayer."

Christ says that "God will avenge His own elect that cry day and night unto Him." It is popular nowadays to discount prayer and men of prayer, but God puts upon it and them the first premium in His Word. When God gets ready to name His house—the finest house in all the world—the house which He dignified and sanctified with His immediate presence, He did not call it, My house of work, but He said, "My house shall be called a house of prayer." This was the main business—the one business which was to be carried on in it.

And when Jesus scourged the second temple of the money-changers He reiterated and emphasized the same fact.

Not only does God put the premium upon prayer in His earthly house; but He gives it the first place in heaven—that place of which the temple was a shadow. We read in Rev. vi:8, "And when He had taken the book the four living creatures and the four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors which are the prayers of saints;"—prayer the very essence of heaven!

But this "incense" was not intended to go off into smoke and sweet odors. We read again in Rev. viii:3,5, "And another angel came and stood at the altar, having a golden censer, and there was given unto much incense, that he should offer it with (or add it to) the prayers of all saints, upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire off the altar, and cast it into the earth; and there were voices and thunderings, and lightnings, and an earthquake." So great is God's estimate of prayer.—Triumphs of Faith.

RELIGION IN JAPAN.

The fact remains, says Dr. Oltmans, of the Reformed church, that at present on the whole the educated classes of Japan are practically wholly indifferent to religion as such, to Christianity among the rest. Their general attitude is that the regeneration of Japan with all its desirable results must and will come from intellectual, social and industrial progress. In Japan we find the peculiar phenomenon of an Eastern nation coming all at once into possession of a Western civilization along all but religious lines, without the struggle of centuries through which almost every other nation had to pass in order to obtain the blessing of civilization. The Japanese, as a people, thus far fail to recognize and understand the vital part that Christianity has had,

and must have in the true development of a nation. As some one has well said: "Japan has been willing to pluck the fruit of civilization without asking for the tree on which the fruit grows." But though willing to do so, it is certain that she will not succeed. Unless Christianity in the not very distant future keeps pace more than it has done with the material and intellectual progress of the nation, the Japanese will surely find out that what has been such a casual element in the civilization of western nations, namely, the Christian religion; cannot be neglected by them without vitiating much of the material and intellectual progress in which they have been so successful, and of which they are so proud.

THE TEST OF LOVE.

In Christ Jesus the end of the commandment is love out of a pure heart and a good conscience and faith unfeigned. Nothing can exceed the absolute plainness, the reiterated simplicity of Christ's teachings. A child, a wayfaring man, a fool, can understand it. "If ye love Me," He says—what? go into the desert, shut yourself up in a monastery, spend your days in vain repetition of formal prayers? No! but—"If ye love Me keep My commandments." "How common place!" you will say; "how elementary! how extremely ordinary! Why, I learned all that years ago at my mother's knee." "You have got beyond that." Ah! have you? Like the Pharisees, you may not be an extortioner, unjust, an adulterer, but have you, even in man's judgment, kept, in all their divine breadth, the law of kindness, the law of purity, the law of honesty the law of truth, the law of contentment? Have you loved God with all your heart? Have you loved your neighbor as yourself?—Canon Farrar.

THE SUNDAY SCHOOL CONVENTION.

The Twentieth Annual Provincial Convention of the New Brunswick Sunday School Association will meet in Woodstock, October, 11—12, 1904. To pastors and all Sunday school workers of New Brunswick:—It is the desire of the Executive Committee to make the coming Convention one of the largest, most inspiring and helpful Sunday school gatherings ever held in the province. Every pastor, superintendent, teacher and officer, that can in any way arrange to do so, should attend the Convention of 1904.

"We have known a large number of persons, of every age and sex, from early childhood to extreme old age, who have given all the proofs, which the nature of the thing admits, that they were 'sanctified throughout,' 'cleansed from all pollution both of flesh and spirit,' that they 'loved the Lord their God with all their heart, and mind, and soul, and strength,' that they continually presented their souls and bodies 'a living sacrifice, holy, acceptable to God,' in consequence of which, they 'rejoiced evermore prayed without ceasing, and in everything gave thanks.' And this is no other than what we believe to be true, Scriptural sanctification."—John Wesley's Sermons, vol. 2, p. 247.

Thousand of people have a hollow profession, but have not the unction nor the tenderness nor the power of the Holy Ghost.—Sel.

RUM REVENUE.

REV. G. W. HUGHEY, D. D.

We ask, on what ground has the government a right to raise a revenue? We answer only on the ground of an equivalent, just as every other commercial transaction is governed. If a government raises a revenue justly, it is bound to give to those who pay that revenue, an equivalent in protection. This is the only ground upon which the collection of a revenue to support the government can be justified. On any other ground, the collection of a revenue is the most outrageous tyranny.

We ask who pays this revenue to the government? Does the manufacturer pay it; or any part of it? The brewers and distillers flaunt in our faces the large revenue they pay to the government, but they know, and every man of sense in the land knows, that they do not pay a single farthing of this vast revenue. They simply advance the money and charge it up to the wholesale dealer who in turn advances his part, and charges it up to the retailer, who again advances the money for his license and charges up the whole account to the consumer. It is the consumer of intoxicating liquors who pays every farthing of this vast revenue to the government, just as the consumer in every other department of commerce pays the revenue on the goods he purchases.

Now we ask what protection does the government give to the consumers of intoxicating liquors for the revenue they pay into its treasury? It is a notorious fact that the more revenue the consumer of intoxicating liquor pays, the less protection the government gives him! Look at that poor wretch who has invested so much of his hard earnings in government revenue that he has become so happy over his investment, that he gets noisy on the streets, or becomes so patriotic that he wants to break the first man's head he comes to. Look at the uninformed representative of that government whose revenue he has been so liberally paying; as he takes him by the throat, and probably gives him a sound clubbing, and then marches him off to the lockup! He ought to say, "come my friend, you have been paying the revenue of my government very liberally, and I am now sent as its representative to give you protection, come along with me sir." Look at the poor fellow behind the bars. What is he there for? For paying government revenue, and he is there receiving protection!! Follow him to the police court the next morning, and if the charge was made out correctly it would be for "paying too much revenue"! Hear the Judge sentence the poor fellow to pay a fine, and when he has nothing to pay, he is ordered to the rock pile probably for six months!! If the sentence would read correctly, it would be; "Sir as you have invested all your money in paying the government revenue, that government now directs me as its representative, to give you protection by sending you to the rock pile for six months!!" This is the protection the consumer gets for paying the revenue on liquor!! What protection does the government afford the wife and children of the man who pays this revenue? Here let us draw a veil over the sad picture of the sufferings and poverty of the

drunkard's family, caused by the husband and father paying the government revenue on intoxicating liquors!! The picture is too fearful to look at; and it is a picture with which we are all but too familiar.—Vanguard.

THE DARK SIDE.

It is authoritatively stated that in the United States alone there are 140,000 saloons, 100,000 tramps, 300,000 fallen women, 100,000 drunkards die annually, and crime is on a high rate of increase. Infidelity is rampant in many of our Protestant churches. There are 7,000,000 young men in the United States, and of this number, 5,250,000 never attend religious services anywhere; 2,650,000 make no pretensions to Christianity. There are only 210,000 actively engaged in Christian work; 75 percent of the criminals of this country are made up of boys and young men. We have now upwards of 90,000 young men in prison, and 200,000 ex-convicts. These are only those who have been convicted, while thousands have never been found out. We have at present 10,000 little boys between 7 and 12 in our reformatories, 60,000 of our American daughters are trapped, misled and sold each year. Think of these awful facts which cannot be denied, that it requires 60,000 fair, pure and innocent young girls each year to take the place of dead prostitutes. Do you still think the world is growing better? Such conditions in this so-called Christian land with 4,000,000 Christian homes, representing a population of 19,000,000; and out of this number we can only find 500,000 family altars, leaving 3,500,000 homes having the name "Christian," in which the voice of prayer to God is never heard. Awful!—Extract from an Exchange.

GOD'S CRADLE SONGS.

Two texts of scripture there are, which, put together, I think are the most wonderful in the Bible. They do suggest a child lying in the cradle, and a loving face bent over it, and a sweet voice murmuring above its head. But I marvel with inexpressible surprise and adoration when I find who the Singer is, and who is the child. This is the first verse: "As one whom his mother comforteth, so will I comfort you." The other verse I find in Zephaniah 3:17: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Oh! I have thought, again and again in my history, of this picture; and I am not too proud to say my eyes have filled with tears of emotion as I have tried to comprehend how the eternal Jehovah seems to sing beside one who loves him, as I remember my mother used to sing restful songs of comfort beside our bed on the old Sabbath nights!—Charles S. Robinson, D. D.

"The Imperial Health Office at Berlin is sending out elaborate literature against the use of alcohol as a beverage. Count Douglas, the brother-in-law of the Emperor, is one of the foremost temperance reformers in the country and, day after day the Journal of the Imperial Parliament has contained pages of his arguments against drink. Leading lights in German universities are also leaders in the new reform.

"Plans are being matured for a German temperance exhibit at the coming St. Louis Exposition.

Workers are usually too busy to be "meddlesome Matties."

Cattle seldom stray from the best pasture to a poorer.—Sel.