

# 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

VOL. XV. (New Series.)

WOODSTOCK, N. B., APRIL 15, 1905.

(Semi-Monthly.) NO. 36.

## IN MEMORIAM.

LELAND EARL MAXON, AGED 2 YEARS,  
2 MONTHS.

Within a scented flower cup,  
While fresh the dawn was break-  
ing,  
A drop of purest dew lay hid,  
To bide the blooms awaking.  
The morning sun's soft warming rays,  
Upon the dew-drop given,  
Arrayed it in a robe of mist  
And bore it to heaven:  
A little flower bloomed at eve,  
And all its tenderness  
Was crushed by one cold breeze that  
came  
And stole its loveliness.  
Its dainty petals drooped to fall,  
Till came a gentler breeze  
And took the tender faded thing  
Across the summer seas.  
A flower budded in our home,  
And oh its form was fair,  
It sweeter grew and dearer too,  
The while we watched it there.  
Its breath was fresh upon our cheek,  
Its touch awakened love,  
The angels from Heaven's garden  
came  
And took the flower above.  
Sweet Leland now along the banks  
Of Heavenly streams, doth ever  
play,  
No touch of earth can harm him now,  
No night is his, but endless day.  
And often he with baby wings  
Folded, doth rest and sing,  
Or watch the netted shadows play  
Beside some bubbling spring.  
Now baby angels—those he saw,  
When with his little hand  
He pointed to the Heaven above—  
Are with him in that land.  
And even now they gather bright  
Along the laws that glow,  
The flowers that they loved on earth  
And weave them as they go  
A garland fair the babies make  
And Leland angel sweet,  
To smiling Jesus takes them all  
And lays them on his feet.

## SUNDAY SCHOOL LESSON APRIL 2.

"Jesus the good shepherd." John  
10:7-18.

Our lesson follows immediately up-  
on our last lesson. The blind man  
had been questioned concerning his  
healing and had given confession as  
to his identity, his cure, and his faith  
in Him, since never before had one  
who had been born blind received  
sight; unshaken in his faith he proves  
himself worthy and is excommuni-  
cated from the synagogue.

This is sufficient grounds for Jesus  
to give the lesson of today. The  
rulers of the Jews were professing to  
care for the kingdom of God and  
here they would close the door of  
hope against their fellow if they could  
and instead of gathering the lambs of  
the fold they turned them out to the  
ways of the world proving themselves  
to be false shepherds.

The lesson study necessarily em-  
braces verses 1-18. The sheepfold  
only had one door and only true shep-  
herds could gain entrance. Jesus  
shows the deceptive nature of all who  
are not willing to be governed by  
God's law and enter into the kingdom  
or the work of the kingdom. He  
who would seek to be recognized as a  
worker in the kingdom of God, only  
as he enters in the spirit of Jesus,  
proves himself to be a thief and a  
robber, he is seeking to obtain some-  
thing that does not belong to him.

He who seeks to be identified with  
the church of Jesus Christ and is not  
willing to live in the spirit of Christ  
is a thief and a robber, he is seeking

the honor of the church while prac-  
ticing the spirit of the world.

The great truths of verses 7-10 are:  
(1.) Jesus is the only door. All  
who ever were saved or ever will be  
saved are saved through him.

All pretenders of past ages or of  
future times are thieves and robbers.

(2.) The sheep did not hear them.  
Jesus said, take heed what you hear  
and certainly meant take heed who  
you hear. Salvation that is genuine  
settles down in truth.

(3.) Jesus being the door, all who  
enter by him are saved and have the  
protection of his providence and ac-  
cess to the pastures of his love and  
grace.

"The name of the Lord is a strong  
tower: the righteous runneth into it  
and is safe." Proverbs 18:10. Com-  
pare Psalm 23:1-3.

(4.) Jesus came that man might  
have (a) life, justification, (b) life  
abundantly, sanctification. How many  
around us know that by faith in  
Jesus they have obtained life in justi-  
fication who feel the languor and  
apathy of the carnal nature effecting  
their spiritual life and cannot profess  
to have the abundant life. Jesus  
says abundant life is for us in his  
mission as well as life. Study on  
your knees John 17.

Verses 11-17 deal with the thought  
of the good or real shepherd, his love  
and sacrificing spirit for the sheep.  
Jesus is the true shepherd in the  
special sense of his divinity and  
atonement.

All who profess to be followers of  
Jesus enter into responsibility and  
care for others. Every officer in the  
church when he accepts an office,  
really accepts an added responsibility.  
When one professes to be called to  
the work of the ministry he then ac-  
cepts the great responsibility of a  
shepherd of the sheep. He who enters  
the work of the ministry as a profes-  
sion is an hireling, he is working for  
what he gets, he will increase the  
membership of the church, for reputa-  
tion, advancement, for the fleece with  
no real love or care for the flock.  
Many a man will go to hell from a  
popular pulpit simply because he was  
an hireling and must bear the curse  
of such. Many a man who was called  
to be a shepherd and was true in his  
early ministry, but when prosperity  
came and remunerative pulpits were  
offered, has compromised the truth,  
and treats the popular vanities of life  
as though they were not, failing to  
rebuke lest he should offend becomes  
an hireling and though applauded by  
men will be cursed of God. It takes  
love to rebuke sin though it be in  
high places; for the sake of saving  
the sheep a few rich worldly minded  
men controlling a church turn it into  
a theatre rather than a sheepfold and  
the preacher who is controlled by  
them is an hireling.

Verse 16 is sufficient ground for all  
foreign missionary enterprise. We  
are part of the sheep, who were not  
of the Jewish fold, the gospel has  
won us, why not we help to win the  
world to the one fold and one shep-  
herd. Jesus asserts his divinity and  
declares his love for the sheep. He  
lays down his life, no man takes it  
from him. Love is the test of our  
experience.

M. S. TRAFTON.

If you believe you cannot live a  
holy life, that thing alone will keep  
you from the possibility of doing so.  
—Sel.

## SUNDAY SCHOOL LESSON FOR APRIL 9.

"The Raising of Lazarus" John  
11:32-45.

Immediately following the parable  
of the Good Shepherd Jesus returned  
for a brief stay into Galilee then took  
his final departure Luke 9:51. He  
appointed the seventy and sent them  
through Samaria, whither he should  
go. He arrived in Jerusalem in early  
winter about the time of the feast of  
dedication John 10:22. After a brief  
stay he departed to Bethabara. John  
10:40. Here many resorted to him  
and believed in him there. While  
here he received the message that  
Lazarus was sick; he tarried two days  
longer and then started accompanied  
by his disciples for the home of Mary  
and Martha.

Jesus appreciated friendship and  
graced home life. One of the homes  
he loved to rest in was at Bethan.  
Happy and blessed is the home or  
heart where Jesus is welcome. While  
Jesus had tarried, Lazarus had died  
and the sisters were stricken with  
grief and many according to custom  
had gathered to mourn with them.  
There can be no doubt but that the  
sisters wondered why Jesus did not  
hasten to them; had he forgotten them,  
could he not help them, did he not  
love them, these and other reflections  
doubtless added to their grief. Their  
hearts never felt the need of a visit  
from Jesus like now, and lo he is com-  
ing. Martha hears of his coming and  
hastens to meet him and stops him,  
probably nearer the grave than if he  
had come to home. If we hasten to  
Jesus he stops nearest to our troubles  
to help us. Martha receives the first  
encouragement and promise. "Thy  
brother shall rise again."

When Mary heard from Martha  
that Jesus had come and called for  
her she arose. Mary it was, who sat  
most at Jesus' feet, but she is most  
stricken with grief. We need to  
learn to bear hardships and grief as  
well as enjoy the fellowship of love.  
"If thou hadst been here," how easy  
it is to regret or blame ourselves, prob-  
ably there has never been a death  
where some loved one hasn't said if  
we had only done differently. Do the  
best you know and then guard against  
the ifs.

Jesus groaned most because of the  
hypocrisy of the Jews. Jesus in-  
quired where they had laid him.  
Jesus wants us to indicate to him the  
source of all our troubles.

"Jesus wept." His heart was full  
of sympathy, not only did he see this  
grave and this sorrow but he saw all  
the sorrow of humanity caused by  
sin, and death would continue to tear  
the heart strings of loved ones. Cour-  
age, grief stricken heart, Jesus weeps  
with you to help you if you seek him.  
Jesus cometh to the grave, a cave  
with a stone rolled against it how  
like his own that stands so near to  
his own vision, he is now to break the  
band of this one and shall he triumph  
in his own, yes he is to come forth  
triumphant. There were conflicts in  
his bosom occasioned by this sight,  
known only to himself.

"Take ye away the stone," this is  
all they need to do, this they must do.  
There are some things we must do for  
ourselves and for others, before God  
can fulfil his purpose. We hinder and  
delay God by wavering. Martha  
wavered, but being assured, they then  
took away the stone. Ready faith is  
God's quickest agent.

All that they could do, being done,

Jesus took charge, prayed and cried  
with a loud voice Lazarus come forth.  
Lazarus came forth bound, He was  
alive but the bonds of death were on  
him.

We not long since heard a pastor  
speaking of his church, that there  
were a good many good people among  
them, but many of them had their  
grave cloths on yet, but Jesus says  
loose him and let him go. Jesus not  
only wants to resurrect dead souls,  
but he wants to take away the bonds  
of inbred sin that so much hinders  
them. It is our duty to give them  
the light and assistance of truth.

Jesus named Lazarus else as some  
one has suggested all who were in  
their graves would have come forth.  
What triumph in this hour when one  
came forth who shall roll away the  
stone from Joseph's new tomb. Angel  
hands shall roll it back and behold  
the coming forth of him who has  
power to take up his life again, and  
soon shall he come with a shout and  
the voice of a trumpet and the earth  
and the sea shall give up their dead,  
and then shall be the full fruit of the  
triumph of this glad hour.

M. S. TRAFTON.

## WANT PLEASANT PREACHING.

C. H. WETHERBE.

All through the world's history  
there have been many thousands of  
people, in the habit of attending some  
kind of religious services, who insisted  
upon having most pleasant preaching.  
They would not tolerate hearing those  
truths which declare the sinner's guilt  
and condemnation, and which demand  
that sinners shall accept the atoning  
work of Christ as the ground of their  
salvation, or else be forever lost in a  
world of darkness. The cry of many  
people in Old Testament times was,  
"Prophecy unto us smooth things,"  
and those persons were always quick  
to hear the false prophets of the land.  
It is so now. Many members of  
Christian churches frown upon the  
minister who denounces sinners and  
who warns them of the doom of the  
persistent ungodly ones.

The Rev. L. G. Broughton of At-  
lanta, Ga., in a recent sermon says:  
"Some time ago I was holding a series  
of revival meetings in a certain state  
out west, and one night there came  
into the service a committee from a  
very distinguished church of our  
denomination. I did not know they  
were in the house until after they had  
gone. That night I preached on the  
Judgment. They came back the next  
night to sample me. O this sampling  
business! I did not know they were  
there that night, either, and I preached  
on Hell. The next night they came  
again, unknown to me, and I preached  
on the Blood. Shortly afterward this  
committee had a meeting. There  
were twenty-seven on the committee,  
and I got two votes; somebody else  
else got twenty-five, and when they  
wrote to me about it, here is what  
they said: 'We enjoyed you; glad to  
have had you here in our midst, and  
the like; but your theology had too  
much blood in it, and your sermons  
too much law. We are living to-day  
under love, and not law.' I began to  
make some investigations about that  
church, and I found that they had  
not received a soul on confession of  
faith in over three years, and I was  
not surprised. Men must be made to  
feel that there is something the matter  
before they can be brought to see the  
necessity of a Savior."

Yes, such ones need to hear very  
unpleasant preaching directly about  
themselves, even though they thereby  
get stung in the very depths of their  
hearts. The damning sin in many  
of the pulpits to-day is the sort of  
preaching which is most pleasant to  
the natural heart. Many professedly  
Christian ministers are doing far more  
towards sending their hearers to hell  
than all the dime novels and Sunday  
newspapers are doing. It is not at  
all strange that a spiritual famine and  
a moral blight are prevailing in scores  
of churches and communities.—Wes-  
leyan Methodist.

## THE CLOSET.

"But thou, when thou prayest enter  
into thy closet, and when thou hast  
shut the door, pray to thy Father  
which is in secret; and thy Father  
which seeth in secret shall reward  
thee openly." Not long ago a lady  
drew for me the plan of her house,  
which I had never seen. "This," said  
she, pointing to a large room on the  
sunny side of the house, having  
several pleasant windows, "is our  
room; and here opening off it is my  
husband's private closet; and here is  
mine. They are about the same size,  
and are just large enough to hold a  
little table and a chair. Each has a  
window. On the table are a few  
books, Bible, a hymn-book, and what-  
ever else we may desire when alone  
with God." What an admirable fea-  
ture in the plan of a house! "Mother's  
room" is always common property  
for the whole family. It is well that  
it should be a large, sunny, cheerful  
room. But what a wise forethought  
that added the two closets large enough  
for a window and small enough to  
hold only one beside God. A small  
room brings him so much nearer; and  
there entirely shut out from the  
world could one commune with God  
and his own soul, read his message of  
love, and day by day grow in grace.  
What a refuge to flee to such a closet  
would be! If all our houses were  
built after that plan there would be  
fewer backsliding Christians; for  
there is nothing so sure to prodtce  
such as neglect of one's private de-  
votions.—The Local Preacher.

## NOT POPULAR WITH THE CROWD.

Major Whittle used an illustration  
about the man who was examining  
the tickets as the passengers went  
through the railway wicket one cold  
night to take the train. Some of  
them were very cross because they  
had to unbutton their overcoats and  
find their tickets. Finally one man  
came along and said to the ticket ex-  
aminer, "You are not very popular  
with this crowd; I want to be popu-  
lar with the man who put me here."  
Is it love for him that impels our  
service? If it is not, I do not believe  
it has much value in his eyes.—Anon.

## JAPAN.

Before war was declared between  
Japan and Russia, the agent of the  
British and Foreign Bible Society in  
Yokohama had been able to read the  
signs of the times, and had approach-  
ed Gen. Teranchi, the Japanese Min-  
ister of War, for permission to distribute  
the Scriptures among the Japanese  
soldiers going into active service.  
Special copies of the Gospels and  
Testaments were prepared, and thus  
the Mikado's troops were furnished  
as they went to the front. The  
Society makes no distinction, distri-  
bute the Scriptures impartially to  
the troops on both sides.—Chris-  
tian London.