

THE PASTOR'S MESSAGE

SOUL DRIFTING

Rev. S. G. Hilyard*

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 6:19.

When a ship is sailing, the anchor is of no use; but when the ship would lie still, it is the anchor that holds it. It is not alone in the storm that we need an anchor, but in the calmness of the harbour. In the fairest of weather the ship will drift. The silent current, the splash of the tiniest ripples, will gradually push the ship along, to ground on the flats or grate upon the harsh ledges. So long as a ship is under way, the rudder can hold her to her course, but as soon as she is sheltered, she must have an anchor.

The soul is like a ship. So long as it is moving with strong impulsion, it holds its course more easily. When earnest impulses cease, then, unless something holds the soul steadfast, it drifts; and drifting is far more dangerous to a soul than to a ship. It drifts into doubt.

The soul in such condition is driven ashore by tides and winds, and so far up the beach that the waters once gone, never come so high again. It lies, wrecked.

When a ship is on the sand, cracking in the sun, gaping at every seam, useless, unable to help itself or be helped—that is the soul that drifting, has gone up on the arid sands of unbelief.

Doubt and unbelief come in different forms. Some comes like the hard beetles and stinging insects of the night that, blundering, strike from different directions. There are also the exquisite moths, soft-winged and beautiful; but both fly at the light and both perish in it. The only way to escape the influence of both is to keep in the light and have a sure hope and faith in the gospel.

Doubt thinks beyond our fathers and thus unsettles the mind.

One of the great causes of soul-drifting is the heedlessness with which men part with faith. We have words in life such as mother, father, sister, brother, wife, husband, etc., that convey meanings to our thinking. So also we have certain words that convey meanings to the soul, as worship, love, hope, faith, God, Saviour, etc.

One of the anchor-principles of religion is that the soul takes hold of God with a faith that engenders love and devotion. A man's safety lies in a conception of God which shall be to him what an anchor is to a ship. When he will feel, "Whom have I in heaven but Thee?" That man will be held steadfast by "the anchor that enters into that within the veil."

If you have everything else but this, no church or churches can hold you in the day of the swelling tide. If you have Christ you can go forward to conquer. No man is so armed as one who has this faith and hope: "Jesus Christ, Saviour of sinners, of whom I am chief." He is my hope. Here is my anchor.

Prayer is our anchorage; are we using it? Too often we take things for granted, and say: "All things have continued as from the first." God has set us here as witnesses to protest the spirit of the times.

There was but one Enoch in his day, but one Noah in his times; but one Elijah, but one Jeremiah, yet each of these men became God's anchorage, where he could fasten the

mighty cables of his purpose. God is wanting somebody steadfast enough to tie to. Let us pray, let us stand fast amid the sweeping currents of our time, and cry: "Oh Lord, revive thy work; in the midst of the years make known; in wrath remember mercy."

Lets not drift with the spirit of the age, but have a purpose firm and a faith in Christ as a Saviour that can save and hold the soul amid all the varying currents.

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CORRESPONDENCE

Moncton, N. B.,
Nov. 12, 1943

Dear Friends in Christ:

We wish to report blessing and victory in the work here at Moncton.

During the months that have intervened since our last writing, we have seen the work here make slow but steady progress. Quite often souls are at our altar in the Sunday evening meetings, and all the services of the church are well supported by the people, and richly blessed of the Lord.

On September 4th we installed a Minshall Electric Organ, and within a month the people and friends of the church had subscribed \$1,000, more than enough to pay for the instrument. The enthusiastic support given this effort was inspirational Sunday, Oct. 17th, we dedicated the new organ, and again had the privilege of having Brother Deverne Mullen with us for the day. His singing was better than ever, and brought much blessing to us all.

We began special services Oct. 19th, and continued over Nov. 11th, with Rev. H. E. Mullen as evangelist. Brother Mullen preached the Word under the anointing of the Spirit, and laboured earnestly throughout the campaign. And God rewarded his efforts, and answered the prayers of the people. There were a goodly number of seekers at the altar, and victory came as they prayed and confessed their needs in an old-fashioned way. We consider the meeting was highly successful, and purpose to move forward from this point to greater achievements in the work of the Kingdom.

It is our prayer that the Lord may revive His work in every place.

Yours in faith and love,

B. C. and MRS. COCHRANE

THE ART OF MEDITATION

Long ago the Psalmist prayed: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer." (Psalm 19:14)

In these words we have this truth: Our words and our thoughts are to please God. The art of meditation, it is feared, is a waning one. There are so many things to engage our attention, so many places to go, so many things to see, so many interruptions, and so many enemies of meditation until it is being neglected.

Meditation has been variously defined. To one it is "the life of the soul." To another, it is "the soul's perspective glass, whereby in her long removes, she discerneth God, as if He were near at hand." And another has called it "The nurse of thought."

Jeremy Taylor wrote: "Meditation is the tongue of the soul and the language of our spirit; and our wandering thoughts in prayer are but the neglects of meditation and recessions from that duty; according as we neglect meditation, so are our prayers imperfect—meditation being the soul of prayer and the intention of our spirit."

There are those who think that meditation consists in reading a great volume of material. But the truth is that "it is not hasty reading but seriously meditating upon holy and heavenly truths that makes them prove sweet and profitable to the soul." Therefore, the one who meditates truly is the one who gives himself to thinking upon the truths he has read. For in a very real sense meditation is the exercise of the mind by which it recalls a known truth, until it becomes your own, and a part of your very being. Thus, if you meditate upon spiritual things, you are enabled to grow spiritually.

The faculty of profitable meditation is a rare one. Most of us, when we imagine ourselves to be meditating, "are, in fact, doing nothing at all, and thinking of nothing." But no one can remain deeply spiritual, without devoting some time to retirement and silent prayer and meditation. And the greater the force and pressure of evil about us, the more imperative it is that we have these times of meditation.

In one of his writings, John Wesley gives the following rules to aid in developing the habit of meditation:

"Assign some stated time every day for this pious employment. If any indispensable business unexpectedly robs you of your hour of retirement, take the next hour for it . . .

"Prepare yourself for reading, by purity of intention, whereby you singly aim at your soul's benefit; and then, in a short ejaculation, beg God's grace to enlighten your understanding, and dispose your heart . . .

"Be sure to read, not curiously and hastily, but leisurely, seriously, and with great attention; with proper intervals and pauses, that you may allow time for the enlightenings of divine grace. Stop every now and then to recollect what you have read, and consider how to reduce it to practice.

"Labor for a temper correspondent to what you have read . . . Intersperse here and there pious aspirations to God, and petitions for His grace.

"Conclude all with a short ejaculation to God; that He would preserve and prosper His good seed sown in your heart, that it may bring forth fruit in due season . . ."—Wesleyan Methodist.

TEN MARKS OF AN EDUCATED MAN

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What characteristics do you think an educated man should have? Here are ten suggested by one writer:

He keeps his mind open on every question until the evidence is all in.

He always listens to the man who knows.

He never laughs at new ideas.

He cross-examines his daydreams.

He knows his strong point, and plays it.

He knows the value of good habits, and how to form them.

He knows when to think, and when to call in the expert to think for him.

He lives the forward-looking, outward-looking life.

He cultivates a love of the beautiful.

He cherishes a love of God.—Sel.

There are 365 "fear nots" in the Bible.