

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. XVIII. (New Series.)

WOODSTOCK, N. B., MAY 30, 1908.

(Semi-Monthly.) NO. 34

BEULAH CAMP MEETING, JULY 5th to 19th, 1908.



The Regular Annual Camp Meeting at Beulah Camp Ground, will begin this year on Sunday, July 5th, and continue until the 19th, embracing three Sundays. All the ministers of the Reformed Baptist denomination are expected to be present, as also other workers who will assist.

REV. H. C. MORRISON, of Louisville, Ky,

One of the Most Eloquent Evangelists of the Holiness Movement, is expected to be present on July 7th and to remain till the close.

Don't fail to come and bring your friends.

There will be the usual reduction in fare on both Railways and Steamboat.—See another column.

Board same as last year, viz.—60 cents per day, or \$3 per week. Rooms, .25, .40 and .50 cents per day, according to location. Write to Rev. M. S. Trafton, 99 Wright St., St. John, N. B., to secure rooms in advance.

A large attendance is expected. Let there be much prayer that the blessing of the Lord may attend all the services and many may be converted, reclaimed and sanctified wholly.

W. B. W

Preaching To Wins Souls.

THEODORE L. CUYLER, D. D.

There is much talk about "saving the masses," but people are not saved in the mass; they must be reached and persuaded Christward, one by one. Men may go to perdition by the regiment; they must be led to Jesus individually. Aim, therefore to make your preaching pointed and individualizing. You are not to be a pulpit scold; but you may so present God's truth pungently and lovingly that every unconverted person in your audience may be made to feel "that means me." "You art the man," sent Nathan's arrow into David's heart. Pray God to help you love every sinner before you so fervently that you will tell him plainly that if he does not repent of his sins and accept and obey Jesus Christ, he will be lost forever! Don't be afraid of the word "Hell" any more than of the word "Heaven."

The too common assertion that the faithful, tender and solemn presentation of the Divinely revealed retribution of sin is an attempt to "scare people into religion," is utterly preposterous. As the ambassadors of Jesus Christ, it is our bounden duty to "declare the whole counsel of God." And we have no right to conceal or to belittle any great revealed truth. If Noah had not been "moved with fear," of a predicted deluge, he never would have prepared an ark for sav-

ing himself and his household. It is a criminal cruelty to conceal from the transgressors of God's law and God's love, "that the wages of sin is death."

There is much truth in Mr. Gladstone's weighty declaration that "the decay of the sense of sin against God is one of the most serious potents of these days." Preach, therefore, my brother, most plainly and lovingly the guilt and doom of sin, and pray that every impenitent soul before you may be convicted by the Holy Spirit. Nobody is likely to flee to the Lord Jesus Christ until he or she feels the need of Him. Deep convictions of sin usually produce deep conversions; shallow convictions produce shallow conversions and half-way Christians. Go down to the roots. When you have made a sinner see himself, then point him to the all sufficient Redeemer whose atoning blood cleanseth from all sin. This was Peter's style of preaching at the time of Pentecost, when three thousand souls were convicted and converted in a single day. When you are preaching repentance you cannot be too pungent; when you are offering salvation through the Lord Jesus you can not be too winsome and beseeching.

It goes without saying that only a part of your soul-winning is likely to be done in the pulpit. Much of it is to be done by personal interviews. Seize opportunities. Keep your doors open to all who desire to converse with you. Pastoral visitation

(which is going too much out of fashion) will give you opportunity to discover those who are anxious about their soul's welfare, and you will rejoice to converse with them, and to urge an immediate acceptance of Christ. Once, when during my afternoon visits I discovered three or four inquirers, I summoned my church officers, and special services were appointed every evening. They resulted in the conversion of a hundred persons. Watch for the presence of the Holy Spirit! Listen for the first drops of the blessing, and then gird yourself for the happy work. There is no ecstasy this side of Heaven comparable to that of winning souls to a new life and to the life everlasting. "It is my Heaven on earth," said Samuel Rutherford, "to spend my days in gathering in some souls to Christ."

I hear some people talk about "modern methods" of evangelization; but I have not yet discovered any improvements on the methods of Paul and of Peter, of Wesley and Whitefield, of Spurgeon and Moody. We have not yet outgrown the Bible, or the power of prayer. God never means that this world shall advance a single inch beyond the cross of Calvary. Plant yourself beside that cross! Preach Jesus Christ right there, and He will "draw all men unto Him." This method of soul-winning is no more obsolete than yonder sun blazing in the mid-heavens.—Brooklyn, N. Y.

WHO EVER HEARD?

Now, just a word about that experience of Scriptural holiness. Who ever heard of one hundred unregenerated sinners getting together and praying and praising and blessing God for ten days and nights as they waited for the Holy Ghost? Well, that is what the disciples did, if they had never been converted before Pentecost. Again, who ever heard of one sinner praising and blessing God for ten days, or even ten minutes, so far as that is concerned? Again, who ever heard of 120 sinners being of one accord and of one mind? Well, the disciples were. Now again, isn't it a hard thing for two sinners to live in the same community and get along? If so, how do you think 120 would get along all in one house together?

Wherever you go you hear that sanctification doesn't mean anything only to set apart. Well, what did these disciples have that it would have taken ten days to set it apart? I read in Matt. 19; 27 that the disciples had forsaken all and followed Jesus, and that was before Pentecost, and if they had forsaken all and followed Jesus what did they have to set apart? It looks to me like if a man was to forsake all and follow Jesus Christ, that he wouldn't have enough left to take him ten days to set it apart; but you notice the above text says they had forsaken all, so it seems to teach that they had nothing left, and yet we find them waiting ten days for their Pentecost. I don't know, but it seems to me that setting apart is one thing, and the incoming of the Holy Ghost is another; but men are good dodgers now-a-day.—Bud Robinson in Pentecostal Herald.

Holiness.

HOLINESS IS AGGRESSIVENESS.

That is an utterly false and disastrous motion of holiness that it is

something to be enjoyed and nothing more; something upon which to feast and nothing more; something to silently and quietly and mildly relish and possibly gloat over, but nothing more. A man possessed by the spirit of real holiness is uncontrollably active, zealous, at work in spite of any and every obstacle. Cripple him so he has to hobble with crutches and he will hobble about his work for God. Make him sick so he has to go to his bed and he will still be at his work, praying when he can do nothing more, and possibly in this accomplishing the best work of his life. Wrack his body with pain and torture him with fever and chills and rheumatism and neuralgia and distortions and almost killing agony, and yet he finds time to commune with God and pray down on this old wicked sin-burdened world blessings so large that two or three generations can hardly measure their magnitude. Holiness does not work like worldliness; is not active in the same way that the covetous and grasping and merciless are active, but in every true sense holiness is the most aggressive factor in the world.

HOLINESS A PROPELLING POWER.

It is known of men, like the late Rev. Sneidan Baker, that they have an abundance of money upon which to live in comfort down to extreme old age, that they are suffering at every movement of body; that they are entreated by loving friends to make themselves as comfortable as possible; that instead of this, they absent themselves for months at a time from home and the care of those who know best how to care for them, and subject themselves to the pain and inconvenience and distress of travelling, all because within their soul is the propelling power of a love for God and mankind which is begotten by regeneration and made perfect by the baptism with the Holy Ghost. Is there some professor of this perfect love in your community who is lazy, taking this life easily, unconcerned about the conditions of others, apparently at ease in Zion? Never mind him, he is not worth minding. His profession may be loud and long and zealous, but his fruit contradicts it all. He who is in the experience and is possessed by the real spirit of holiness is none of the things mentioned.

HOLINESS NOT ALL SWEETNESS.

Sometimes when holy men are urged to do things of a doubtful character they are found to be very stubborn for the right. This quality of character is likely to make the person who wants them to join in questionable things very uncomfortable. The next step is to discourse on the sweetness and affability of real holiness and follow this by accusations against the professor of holiness who will not yield the point and do doubtful things. The facts in every such case is that holiness is not entirely sweetness. There are other elements in it or it would not be worth anything. There is backbone in it, strength of character and tenacity of purpose in it vigorous opposition to sin and to all questionable things in it. The flabby or soft character which never differs from any one is not the holy man or woman. Holiness would do a mighty work of improvement for such soft and worthless persons.

HOLINESS AND SUFFERING.

No greater mistake was ever made than that which assumes that once we get the experience of holiness and

we will not have any more temptations or trials or hardships or struggles. So many a soul has felt that he knew nothing of real fighting for his life until he was sanctified wholly and then became the target for the devil and wicked men and carnal church members. Just about in proportion to our resistance of Satan and sin and carnality in the world and the church we will find the resistance of these forces and powers to us. If we are doing the kingdom of Satan no harm he will not put up a very heavy fight against us. If we are not opposing the world very much the world will not fight us very hard. If we coddle and pet carnality and call it pet names it will not show its nature of ineradicable hatred to holiness very often. If we compromise and yield about half the world and the devil will also pretend to yield as much and we will soon be clear over on the devil's territory. The Lord warned every one of his children that in the world they should have tribulation. Be not deceived about the having of such a good time. War is never very pleasant when the fight is on, and with holy persons it is on against sin all the time.—Wesleyan Methodist.

The Lodge.

I know not how any Christian, least of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christian go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked with unbelievers. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I do? Better men will take their places. Give them the truth anyway, and if they would rather leave the churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out of the lodge. Better one with God than a thousand without Him. We must walk with God, and if only one or two go with us it is all right.—D. L. Moody.

True And Untrue.

He was a dog;
But he stayed at home
And guarded the family night and day.
He was a dog
That didn't roam.
He lay on the porch and chased the stray—
The tramps, the burglar, the hen away;
For a dog's true heart for that household beat
At morning and evening, in cold and heat.
He was a dog.
He was a man,
And didn't stay
To cherish his wife and children fair.
He was a man,
And didn't stay
To cherish his wife and children fair.
He was a man;
And every day
His heart grew callous, its love beats rare.
He thought of himself at the close of day.
And, cigar in his fingers, hurried away
To the club, the lodge, the store, the show.
But he had a right to go, you know—
He was a man.

—The Advance.