

The King's Highway.

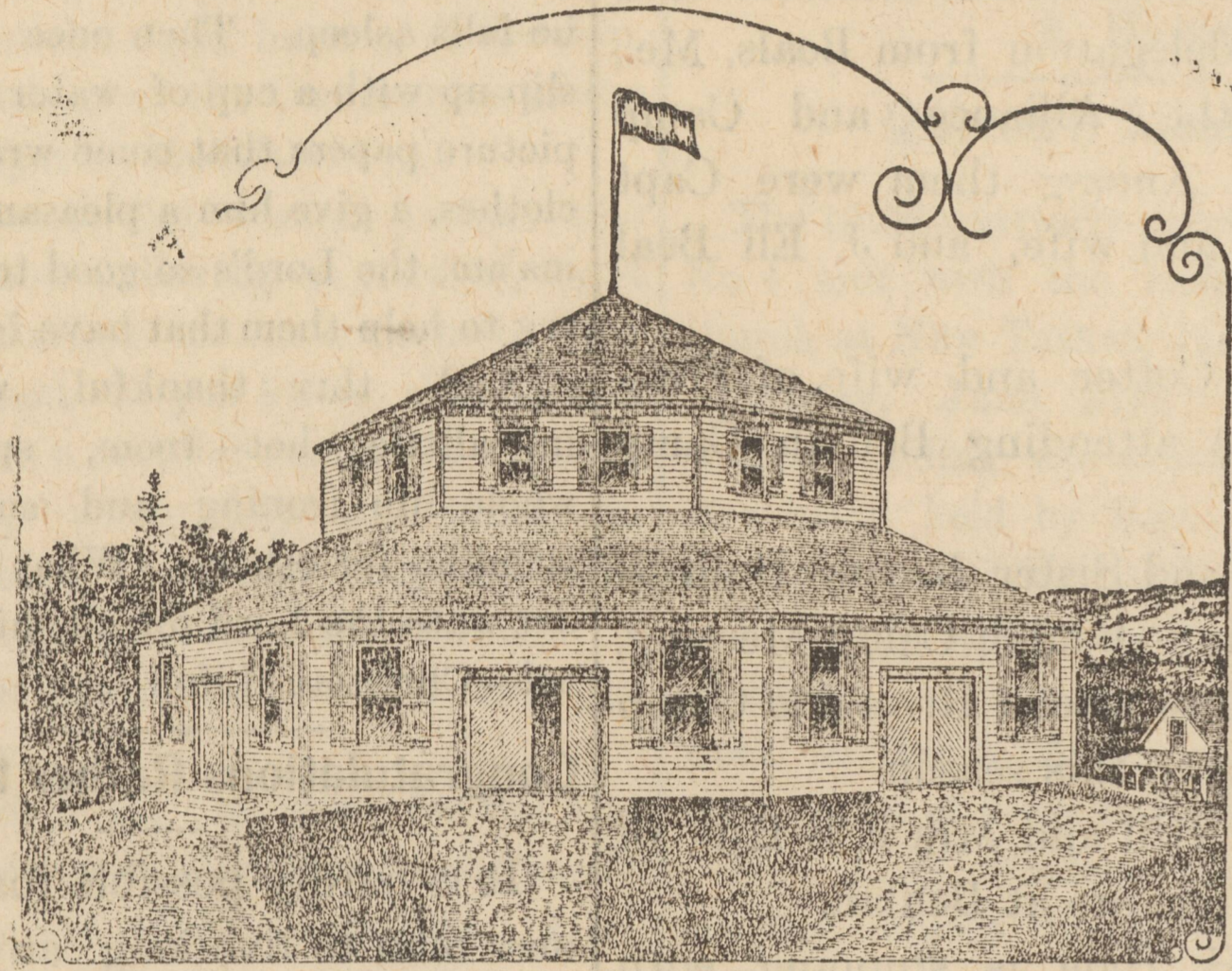
And an Highway shall be there, and a way, and it shall be called The Way of Holiness: The wayfaring men, though fools, shall not err therein. Isaiah 35:8.

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RIVERSIDE CAMP MEETING, AUG. 7 to 17th.



The Camp Meeting at Riverside, Me., will begin this year on Friday evening, August 7th, and continue till the 17th.

Riverside is pleasantly situated on the Bangor and Aroostook Railway, near Robinson's Station, 27 miles north of Houlton, Me., and within a few miles of the towns of Bridgewater, Blaine and Mars Hill, Me., and only a short drive from Centreville, Tracey Mills and Royalton, N. B. Hence easily reached from all parts by team or railway, as six trains daily pass the grounds and stop there when necessary.

Board \$3.50 per week or 75c per day.

Rooms 50c per day. Berths for men 25c per night.

A large barn accommodating over 50 horses, and hay at low rates.

A GRAND MEETING IS EXPECTED.

All Ticket Agents on the B. & A. Railway from Millinocket to Caribou, inclusive, will sell tickets from their stations to the Camp Ground and return at the rate of one fare for the round trip—good from Aug. 5th to 18th.

W. B. W.

Liquor Traffic in the U. S. States.

We print below some facts with reference to the present status of prohibition, which will be read with a thrill of hope and gratitude:

Maine, North Dakota, Kansas and Georgia, are the States where stationary prohibition rules.

The statement of the conditions regarding the States where license and local option prohibition exist in varying degrees compiled by temperance advocates, is as follows:

Alabama—Majority of counties dry; part of others also. A county option law has just been passed, moving for State prohibition in the next two or three years.

Arkansas—Sixty out of seventy-eight counties dry. Much territory in other counties.

California—Four dry counties and much dry territory in other counties.

Colorado—Local option law, 1907. Connecticut—Town local option; ninety-six no-license to seventy-two license towns.

Delaware—Half dozen dry towns. State no-license campaign; vote on November 5, 1907.

Florida—Thirty dry counties out of forty-five. Few saloons in the State. Move for State prohibition led by Gov. Broward.

Idaho—License. Sunday law only, passed 1905.

Illinois—Probably 200 dry towns. Local option law recently passed. Two dry counties.

Indiana—Three dry counties; 710 dry townships out of 1016. Half of population in dry territory.

Iowa—Sixty-five out of ninety-nine counties dry; eleven other counties have only one saloon town. Move for State prohibition again under way.

Kentucky—Ninety-seven out of 119 counties dry; only four entirely wet. Saloons close on Sundays.

Louisiana—Seven-eighth of State

dry. Orders may not be solicited or received in dry territory.

Maryland—Ten out of twenty-three counties dry, two nearly dry, and two others where liquor is sold in only one place.

Massachusetts—Local option by cities and towns, 250 being dry and 100 wet. Laws strict and well enforced.

Michigan—County option, with a few dry counties. If county votes wet it reserves dry vote in small unit.

Minnesota—License, with village local option; 1,123 dry municipalities. Sunday closing in entire State.

Mississippi—Sixty-eight out of seventy-five counties dry. State prohibition campaign actively under way.

Montana—License. Missouri—Forty counties dry. Sunday closing rigidly enforced by Gov. Folk.

New York—Town and township option, 300 dry towns.

Nebraska—Village and city option; 400 dry and 600 wet towns.

New Hampshire—Nominally prohibition, modified by local sentiment. Trend is toward prohibition; 62 per cent of population is dry territory.

New Jersey—Local option law.

North Carolina—Few saloons; campaign for State prohibition, with Governor leading the fight.

Ohio—Out of 1,376 townships, 1,140 are dry, 60 per cent of municipalities dry and 350,000 people living in dry residence districts in wet cities. County prohibition assured—probably at next session.

Oregon—Twelve dry counties and 170 dry municipalities in other counties.

Oklahoma—535 saloons in the State. Part formerly Indian Territory has had prohibition twenty-one years and constitutional convention adopted similar provision to apply to entire State if so declared by popular vote. It has been so declared.

Pennsylvania—License, with privilege of remonstrance.

Rhode Island—Sixteen dry municipalities out of thirty-eight.

South Carolina—Recently passed a county local option and repealed dispensary law; move for State prohibition following Georgia's victory.

South Dakota—Large section of State dry.

Tennessee—Saloons excluded from all but three municipalities in the State; State prohibition predicted in three years.

Texas—Two-thirds of State dry by local option. State prohibition campaign under way.

Utah—License.

Vermont—Dry, save twenty-four municipalities; entire State and every county in State show majority against license; State prohibition expected shortly.

Virginia—Much dry territory.

West Virginia—Thirty dry counties out of fifty-five; Governor publicly opposes liquor traffic.

Wisconsin—Local option, with 650 dry communities.

Arizona—License.

District of Columbia—Ratio of saloon to population reduced more than half during the last fifteen years.

New Mexico—License.—Bar and Buffet.—Pentecostal Herald.

Cigarettes in India.

While India is awake to good things, the evil is ever present. From the Pioneer, the government daily, we take the following:

"The enormous increase in the consumption of the cigarette in India has also had effects upon the demand for the indigenous cigar. Ten years ago cigarette smoking in India was practically unknown among the native population. Last year 2,500,000 pounds were imported, a fact which speaks for itself. Efforts are being made to push tobacco growth in India. Lord Curzon made suggestions for its revival. Sir G. B. has said concerning its introduction into India: 'In the 17th century its use met with strong opposition. The penalty for smoking tobacco was the cutting off of the lips. A minor punishment was for the smoker to be set on an ass with his face blackened and turned towards the animal's tail and drummed through the town. I, myself, have witnessed, as a child, but when I returned to India in 1854 tobacco smoking was universal among all classes of Hindus except high-class Mohammedans without exception. It was only the Parsees who refrained from smoking. Today Parsees who do not smoke are the exception.'"

The above is a sad comment.—Mission Herald.

Smoking Missionaries.

We were greatly surprised to see in a missionary journal a picture of the Superintendent of a foreign mission with pipe in hand, and one of his converts and a friend each with cigars in hand. Some missionaries do great harm. If they could only hear the remarks made about them by converts they certainly would not feel flattered. English and German missionaries are most to blame in this matter, but not a few American missionaries may be found addicted to this filthy habit. Where the Holy Spirit gets hold of such people, the tobacco habit will have to go.

There is no such thing as consecration or sanctification of a tobacco user, and usually these are the ones that declare that there is no such thing as living a holy life in the flesh. A tobacco missionary! Just think of it.—Mission Herald.

Hogs Worth More Than Men.

Several years ago when Sam Jones lectured in Sigourney, Ia., he gave a deserved roasting to those who signed saloon petitions. This report is from a Sigourney paper:

"This nice little Iowa town, with a farming region around it makes one of the garden spots of the world; but with all your blessings you can't get along without three saloons to debauch your village and ruin your boys, 'because you need the money.'"

"Here Mr. Jones inquired of the surprised audience, 'How much is the license here?' Some one answered, '\$300 to the town.' 'Nine hundred dollars altogether,' resumed Jones. 'What is your population?' Answer, '2,000.' The speaker then did a little lightning calculation, and resumed:

"The liquor dealer walked up to you and said, 'if you will let us damn this town, we will give you forty cents apiece.' Say, what would a 200 pound hog bring?"

"Answer, '\$12.' 'So,' resumed Jones, 'hogs \$12 apiece and folks forty cents a head. Say, brother, don't you wish you were a hog? You and your whole family wouldn't bring enough in this town to buy a suckling pig. This is a little lower than I have ever found them. For the pitiful sum of forty cents apiece you turn over your boys to be debauched, the hearts of mothers to be crushed, and the town ruined—all for forty cents. That is cheap; but I expect that is all you are worth, eh?"

"I want to drop this out. There is not a man of you that signed that petition to bring saloons to this town, or country but deserves that every boy you have in your home shall fill a drunkard's grave, and your daughters live in the embrace of drunken husbands. What did you sign it for? If you did not want your boys to drink, or your daughters to marry drunkards, what did you do it for. Stand up and talk back. You surely did not sign hoping your boy would not drink, but your neighbor's would? Why don't you say, 'To tell you the God Almighty truth, I did it for the forty cents.' If the devil don't get you for it, it is just because he don't want you, and every man that will sign that petition—the devil will get the last man of you—but thank God he won't get much. If you fellows that signed that petition don't feel like a hog, you don't feel natural at all."

Woodstock with its \$50.00 beer license would not even compare favorably with the above.

Wilfred T. Grenfell: We can always begin to know that we are doing real service by the blows that we shall begin to receive back again. For the servant isn't better than his Master, and must ever expect to taste the flavor of the treatment meted out to him.

Don't keep your preachers in a glass case, where no rough handling will rub off the bloom of their virtue. The preacher must be a man of the people, live among the folk, and rub up against all sorts of men.—Sel.

Wrestlers With God.

The Rev. William Bramwell writes, in one of his letters, "Almost every night there has been a shaking among the people and I have seen nearly twenty set at liberty." Then he adds these heart-searching words: "I believe I should have seen many more, but I cannot yet find one pleading man. There are many good people, but I have found no wrestlers with God."

O, my Lord, that is what we want! In these days of organization, of societies, leagues, committees, multiplied and diversified, soul-saving and ecclesiastical machinery, together with world-wide opportunity, above all things else we want "wrestlers with God"—men and women who know how to pray and who do pray. Not men and women who say prayers, but who pour out their hearts to Him, who call Him to remembrance and "keep not silence and give Him no rest till He establish and till He make Jerusalem a praise in the earth."

Some week ago I went to a corps for the Sunday morning meeting, just the one meeting. Not many people knew I was coming. No special preparation was made; snow was on the ground, and less than one hundred people were present. But a wrestler with God was there, and oh, how he prayed! My heart melts within me yet as I think of it. He pleaded with God, he poured out his heart before Him. In his manner and words he was wondrously familiar with God, but it was that sweet familiarity that comes from utter self-abasement and deepest humility, and which enables its possessor to come with unbiased faith right face to face with God and ask great things of Him, because asking only for His honor and the glory of His son. That morning twenty-four people got saved.

More than all else the Lord wants these wrestling, pleading men.

Indeed, there are many good men, but a few wrestlers with God. There are many who are interested in the cause of Christ, and who are pleased to see it prosper in their corps, their city, their country. But there are but few who bear the burden of the world on their souls day and night, who made His cause in every clime their very own, and who, like Eli, would die if the ark of God were taken; who feel it an awful shame and consuming sorrow if victory is not continually won in His name.

The spirit of prayer is fed on the Word of God. He who neglects diligently daily study of and meditation in the Word of God, will soon neglect secret prayer, while he who feeds upon it will be constantly pouring out his heart in prayer and praise, and in this as in all things regular practice will cultivate, increase and perfect the spirit of prayer.

Again, this spirit of prayer will only thrive where faith is active. Lazy, slow faith quenches prayer.

Prayer must be followed by watchfulness and dead-in-earnest, patient work, else it will soon grow sickly and die.

Light and foolish talking and jesting, pride, over-sensitiveness that leads to suspicion, jealousy, envy, selfish ambition even in Christian work, indulgence of appetite, love of the applause of men and desires for the honor that man can give, uncharitable spirit, criticism and the like, will surely quench the spirit of prayer.

Jesus says, "Men ought always to pray and not faint," while Paul says, "Pray without ceasing."—Major S. L. Brengle.