

The King's Highway.

And an Highway shall there be, 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. XIII. (New Series.)

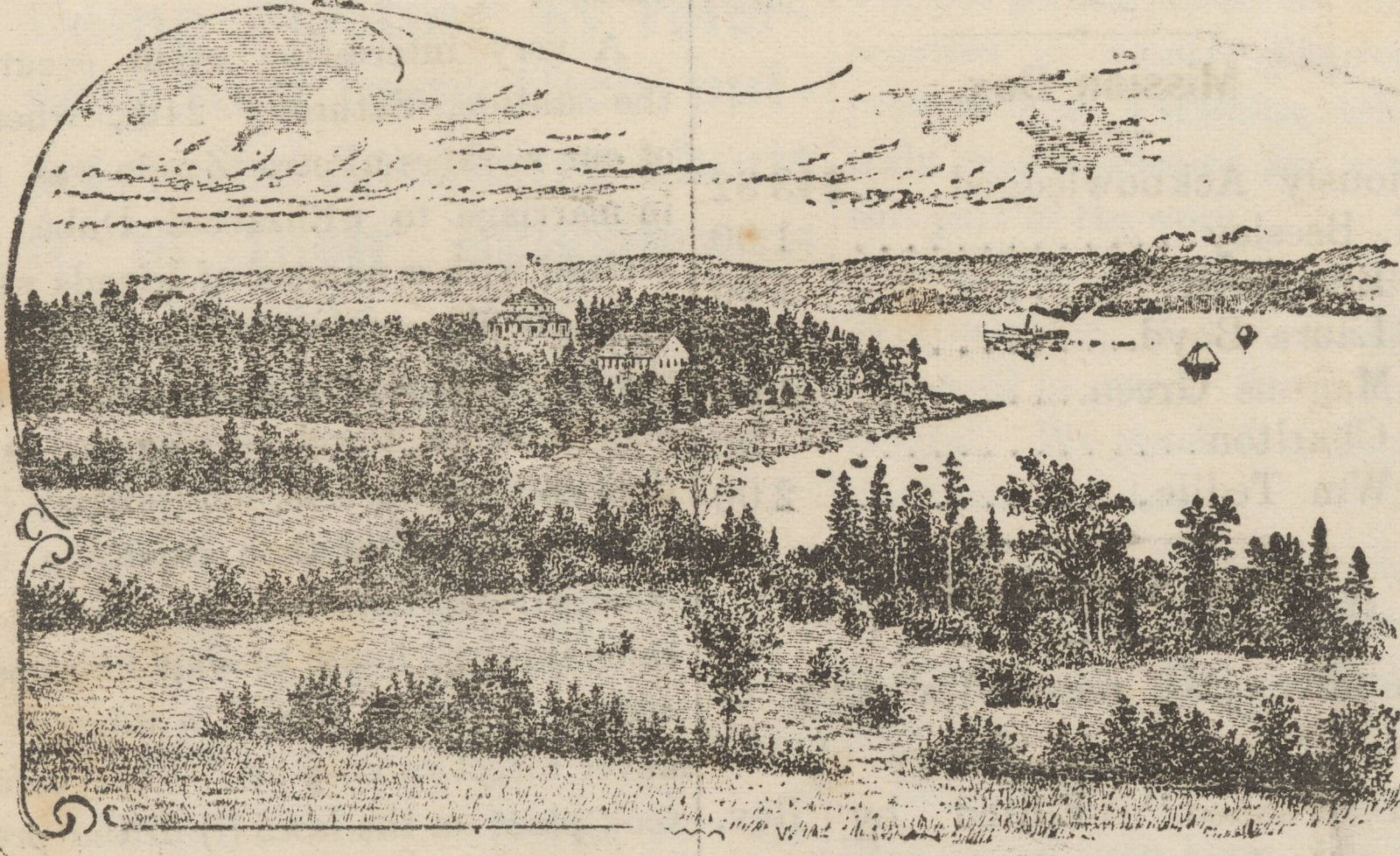
WOODSTOCK, N. B., JUNE 15, 1909.

(Semi-Monthly.)

NO 59.

BEULAH CAMP MEETING

July 2nd to 12th, 1909.



The regular annual Camp Meeting at BEULAH CAMP GROUND on St. John River, will begin on Friday evening, July 2nd and continue until the 12th, embracing two Sundays. All the Ministers of the Reformed Baptist denomination are expected to be present; as also other workers.

REV. C W RUTH,
of Indiana,

evangelist, teacher and preacher, is expected to be present during the ten days, and preach twice each day. DONT FAIL TO COME and BRING YOUR FRIENDS. The railways and steamboats will give reduced fare as in former years. (See another column.)



BOARD same as last year, viz.—60 per day or \$3.00 per week. ROOMS, 25c., 40c., and 50c., per day, according to location. A large attendance is expected. Let all pray that the blessing of God may attend all the services and much good be done

Rev. Arthur F. Ingler, of Lowell, Mass.,

an excellent singer, will lead the singing.

The song book "Best of All," complete, will be used.

W B W.

Suggestive Thoughts.

Bishop Merrill says, "Conversion is a miracle, and that miracle is the work of the Holy Spirit."

In Germany lived a man so holy that the neighbours called him the "God-intoxicated man. We want a God intoxicated church.—A. J. Gordon.

If Jesus Christ, "the only begotten Son of God," did not enter upon his public ministry until he was baptised and filled with the Holy Spirit and power, it seems to me very closely akin to blasphemy for a man to undertake Christian service until he has received baptism and filling.—Torrey.

Let us look at Brainard in the woods of America pouring out his very soul before God for the perishing heathen without whose salvation nothing could make him happy. Prayer—secret, fervent, believing prayer—lies at the foot of all personal godliness.—Carey.

There is no doctrine of Christianity more plainly taught in the Scriptures, and more vital to personal experience, than the baptism with the Holy Ghost.—Sel.

There is a difference between being sanctified and being happy. One may be very happy and yet not be sanctified. We firmly believe that a sanctified person will be happy, but good feelings may sometimes be mistaken for that work of God by which the heart is cleansed from its evil passions and desires. Sometimes a sudden temptation or a great provocation will reveal the fact that these still exist, much to the surprise of the individual who has been so wonderfully blessed, and much to the hurt of the cause. The idea of a blessing should always be subordinate to that of cleansing. Our prayer should not be "Lord, bless me," but "Lord cleanse me, and keep me free from all that is unholy." This is what our faith should claim and our lives exemplify.—Selected.

The Holy Ghost so takes the things of Christ and reveals them to the soul into which He has come to abide, that there can be no doubt.—Sel.

Prayer is the first thing, the second thing, the third thing necessary to a minister. Pray, then, my dear brother, pray, pray, pray.—Edward Payson.

Put Them to Praying.

The apostles were men of prayer. They gave themselves to prayer. They made prayer their chief business. It was first in importance and first in results. God never has, never will, commit the weighty interests of his kingdom to men who do not make prayer a conspicuous and controlling factor in their lives. Men do not rise to an eminence in piety who are not men of prayer. Men are never noted for the strength of their faith who are not pre-eminently men of prayer. Piety flourishes nowhere so rapidly and rankly as in the closet. The closet is the garden of faith.

The apostles allowed no duty, however sacred, to engage them so as to infringe on their time and to prevent their making prayer the main thing. The word of God was ministered by apostolic commissions and whose heads the fiery tongues of Pentecost had baptised. Their word was pointless and powerless without they kept a fresh endowment of power by continuous and mighty prayer. The seed of God's word must be spoken in prayer to make it germinate. It grows readier and roots deeper when prayer-soaked.

Not only was the word made more effectual by the prayers of the men who proclaimed it, but the prayers of others; an aggregate of true praying swelled the aggregate of preaching results. "Pray for us," said Paul, "that the word of the Lord might have free course and be glorified." The purpose of apostolic exhortation was to set the saints everywhere to praying. So the apostolic injunction goes out, "Pray without ceasing," "Continuing instant in prayer," "Continuing in prayer and watch the same," "Praying always with all prayer and supplication," "I exhort therefore that first of all supplications, prayers, intercessions, and giving of thanks be made for all men." "I will therefore that the men pray everywhere." The plea and purpose of the apostles was to put the church to praying. They did not ignore the grace of cheerful giving. They were not ignorant of the place which religious activity and work occupied in the spiritual life, but not one, nor all of these, in apostolic estimate or urgency, could at all compare in necessity and importance with prayer. The most sacred and urgent pleas were used, the most comprehensive and arousing words were uttered to enforce the all-important obligations and necessity of prayer. What stronger, more sacred, tender and urgent plea could be caused than that of Paul to the Romans, "I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God."

Put the saints everywhere to praying, is the burden of the apostolic effort and the keynote of apostolic success. Jesus Christ had striven to do this in the days of his personal ministry. As he was moved by infinite compassion at the ripened fields of earth perishing for laborers and pausing in his own praying, he tries to awaken the stupid sensibilities of his disciples to the duty of prayer as he charges them: "Pray ye the Lord of the harvest that he will send forth laborers into his harvest" And he spake a parable to them to this end, "that men ought always to pray." Only glimpses of this great importance of prayer could the apos-

les get before Pentecost. But the Spirit coming and filling the Pentecost elevated prayer to its vital and all-commanding position in the Gospel of Christ. The call now of prayer to every saint is the spirit's loudest and most exigent call. Sainthood's piety is made, refined perfected, by prayer. The gospel moves with slow and timid pace when the saints are not at their prayers early and late and long.

Where are the Christly leaders who can teach the modern saints how to pray and put them at it? Do our leaders know we are raising up a prayerless set of saints? Who are the apostolic leaders who can put God's people to praying? Let them come to the front and do the work, and it will be the greatest work which can be done. An increase of educational facilities and a great increase of money force will be the direct curse to religion if they are not sanctified by more and better praying than we are doing. More praying will not come as a matter of course. The campaign for the twentieth or thirtieth century will not help our praying, but hinder if we are not careful. Nothing but a specific effort from a praying leadership will avail. Paul, the chief one, must lead in the apostolic effort to radiate the vital importance and facts of prayer in the heart plea and life of the church—none but praying leaders can have praying followers. Praying apostles will beget praying saints. A praying pulpit will beget praying pews. We do greatly need somebody who can set the saints to this business of praying. We are a generation of non praying saints. Non-praying saints are a beggarly gang of saints who have neither the ardor nor the beauty nor the power of saints. Who will restore this branch? The greatest will be of reformers and apostles, who can set the church to praying.—Living Water.

I ought to pray before seeing anyone. Often when I sleep long, or meet with others early, it is eleven or twelve o'clock before I begin secret prayer. This is a wretched system. It is unscriptural. Christ arose before day and went into a solitary place. David says, "Early will I seek thee;" "Thou shalt early hear my voice." Family prayer loses much of its power and sweetness, and I can do no good to those who come to seek from me. The conscience feels guilty, the soul unfed, the lamp not trimmed. Then when in earnest prayer, the soul is often out of tune. I feel it is far better to begin with God—to see His face first, to get my soul near another.—Robert McCheyne.

I urge upon you communion with Christ, a growing communion. There are curtains to be drawn aside in Christ that we never saw, and new foldings of love in Him. I despair that I shall ever win to the far end of that love, there are so many plies in it. Therefore dig deep and sweat and labor and take pains for Him, and set by as much time for Him, as you can. He will be won in the labor.—Samuel Rutherford.

You know the value of prayer: it is precious beyond all price. Never, never neglect it.—Sir Thos. Buxton.

Three things make a divine—prayer; meditation, temptation.—Luther.

The church was not sent into this world to run entertainments and social festives; it was planted here for a higher purpose, to bear witness to the truth, to testify to the grace of God, and to send the glad tidings of salvation into all the world. Let the church of God keep to the main issue; let it ignore the petty fooleries which attract the attention of the world; let it eschew the cheap novelties and empty excitements which are the whim of the passing hour; and let it address itself to the work of bearing testimony for God, and shedding light amid the darkness of the world, and warning, inviting, and saving those who are out of Christ. Let the church leave the side-shows, and keep to the main issue, and do its legitimate work for God and for eternity, and the day that cometh will declare that their labor "is not in vain in the Lord."—Selected.

Speaking of George Fox, William Penn said, "But above all he excelled in prayer. The inwardness and weight of his spirit, the reverence and solemnity of his address and behavior, and the fewness and fulness of his words have often struck even strangers with admiration as they used others with consolation. The most awful, living, reverend frame I ever felt or beheld, I must say, was his prayer. And truly it was a testimony. He knew and lived nearer to the Lord than other men, for they that know him most will see most reason to approach him with reverence and fear.

I judge that my prayer is more than the devil himself; if it were otherwise, Luther would have fared different long before this. Yet men will not see and acknowledge the great wonders of miracles God works in my behalf. If I should neglect prayer but a single day, I should lose a great deal of the fire of faith.—Martin Luther.

When a man finds out he cannot empty his own heart, what he wants to do is to let the water in from above.—Moody

I have so much business that I can not get on without spending three hours daily in prayer.—Martin Luther.

As you claim forgiveness from the hand of the dying Christ, you must claim your Pentecost from the hand of the risen Christ.—Meyer.

Sixty Years a Witness of Perfect Love.

"It is now more than sixty years since I beheld the wonders of redeeming grace in the salvation of perishing sinners, but cannot say I think 'the former days were better than these.' Nay, after all that I can learn, I conclude there is a thousand-fold more saved in these days than formerly. Conversions are as thorough and permanent; 'full sanctification' is better understood in general, obtained and retained 'by faith in Christ,' more extensively in the Church. Thank God, I have no wish to go back to those days. It is as delightful basking in 'perfect love' today as in the beginning. Yea, sixty year's improvement increases its beauty and richness to me. Amen." "Quick as their thoughts, their joys come on, But fly not half so swift away; Their souls are over bright as noon, And calm as summer evenings be." —Rev. B. Sabin. 1868.

A Christian away from the Bible is, like an army away from its base of supplies."