

What of the Night?

MRS. HELEN M. BRADLEY.

What of the night! O watchman in Zion!
Move the darkness to bring in the dawn;
Breaketh there not in the distant horizon
Glimmers of light that foretold the morn?
What of the night! O watchman in Zion!
Hark! on the hill-tops a song from the sky,
Valleys with gladness re-echo the chorus,
Sing! for the day of the Lord draweth nigh!
See ye the dawn? O watchman in Zion!
Waiteth thy hosts for the tread of their King?
Lo! 'tis the hour of thy glorious triumph;
Rise from thy resting! new victories bring!
Hear ye the war cry? O watchman in Zion!
Shoutings should ring from the camp of the Lord!
Where are the signs of thy jubilant legions!
Sleepeth thy warriors in helmet and sword.
Rouse from thy slumber, and gird thee for battle!
Off from thy spirits dead lethargy fling,
Rally thy hosts to thy conquering standard!
Banner of holiness! cross of thy King!

More Excellent Way.

REV. A. H. FAIRALL, A. M.

The Apostle Paul exhorted his brethren at Corinth to "covet earnestly the best gifts," and, also, admonished them not to neglect the "more excellent way," which he called "charity" or "perfect love." He declared to them that the most charming eloquence, the strongest faith, the profoundest knowledge, and the greatest benevolence, were unprofitable without holiness. In the present age, these and other gifts, are coveted more earnestly than is this "excellent way," and too many in the Christian ministry seek the highest culture, instead of the deepest piety. Intellectual attainments are necessary in this enlightened country, and every minister should be educated and cultivated, but these accomplishments alone are insufficient. It is true that knowledge is human power, but holiness is divine power. Christ said to His Apostles, "Ye shall receive power, after that the Holy Ghost is come upon you."
In my experience I have realized that the possession of the "best gifts," without that of the Holy Ghost, does not impart religious power; but not until recently did I know that holiness of heart constituted that power. For several years I have thought and read much on the doctrine of sanctification, and desired to enjoy the blessing, and yet I hesitated to make the full consecration which was demanded. I always believed in its attainability by faith, and often sought it, but like Naaman, I expected some supernatural manifestation, instead of obeying the simple command, "wash and be clean." I had severe mental conflicts and considerable distress whenever I read anything on the subject of holiness, because I was deeply convicted of my need of it. During the seven years of my ministerial life I have had success in winning souls to Christ, but I was painfully conscious that I lacked the full baptism of fire. I preached in the Pittsburg Conference four years, and was transferred to the Upper Iowa Conference, in March, 1865. Since then the Lord has brought me through peculiar trials and temptations, and by a severe discipline led me gradually to the Canaan of perfect love. The wilderness of doubts and fears is behind me, and I am now in the promised land of holiness, having been admitted through faith in the merits of a present Saviour. During the first winter I received the evidence that the blood of Christ cleansed me from all sin, and, truly, I have learned new lessons of faith since that time; I can now realize, as never before, what it is to trust in the Lord. My heart is filled with that "perfect love" which "casteth out fear." Religious duty is a delight, and not a burden. The Lord blessed me abundantly, and, according to His promise, is with me "always." Let us all seek and obtain this baptism of power, and then we shall find the "more excellent way."—Guide to Holiness, Monticello, Iowa, 1868.

Walking With God.

EDITORIAL.

"Enoch walked with God." And how long? Three hundred years! If you and I were walking together if only for one short hour,—how we would talk! Of course we can form some idea of our manner and matter of converse. But could we have been listeners when Enoch and the blessed and only Potentate, the King Eternal, Immortal, Invisible, were walking and talking together in holy converse,—what should we have heard and seen! Yes, not only have heard, but seen. I will tell you how the scene just now seems to portray itself before me.
Enoch as he walks to and fro among his friends, does not seem very unlike the mass of people in ordinary life. I see him as a man a family. "He bogat sons and daughters," and here they are all around him. Still he walks and talks with God. Though invisible to human eye, I see him walking in close companionship with Deity, and hear Divine utterances, and as I see one child after another committed to his trust, the Invisible says, "Enoch, take this child and nurse it for me. Train up a child in the way he should go, and when he is old he will not depart from it." Thus encouraged, Enoch as the father of a household maintains an onward, upward walk, with God, serving his generation according to the Divine will, by showing the advantages of symmetrical piety, amid all the varied relations of life, until the appointed hour for his translation comes, and life's long probation of three hundred years being finished, he ceases to be an inhabitant of earth. "He was not, for God took him."
Had Enoch singled out, if but for a few days, some of the incidents, by the way, telling us just how God led him, how delightfully instructive to you and I, could we just now sit down and trace the record! But are you not my dear friend just now walking with God amid all your every day surroundings, as the parent of little ones whom God has given you to train for immortality? Is not the Invisible holding converse with you, and teaching you new lessons continually, by the every day occurrences of life?—Guide to Holiness.
Be Calm in all Events of Life.
REV. A. ATWOOD.
"In patience possess your souls." How needful this caution to us all. There is quite enough in the transactions of each day to try the spirit, and prompt to fretfulness and hasty remarks—if the consecration is defective or not constantly kept in recollection. And where the most of life has been lived in ordinary religious profession, without the full consecration habits of temper and language have been formed, which will require much care and watchfulness to radically change. Yet to be holy and let the full light shine, these habits must be overcome, and meekness and love take the place of haste and fretfulness. The young convert, who is soon led into the life of entire consecration will not have to encounter such social habits, and, therefore, may not have such conflicts. But all will have need to watch and be much in prayer, lest they fall into condemnation through hasty replies, and sudden risings of irritability of feeling.
To cure this entirely we should all take the oft-repeated counsel of Mr. Wesley, "Set God always before you." A present God, like the presence of a distinguished person, always induces caution and quiet among our inferiors. If all events are in his hands, and we know and feel that he loves and cares for us, there surely need not be any anxiety on our part to answer objections, or defend our position or character. All will come out right if we keep perfectly silent and calm. When John Wesley was out on one of his ministerial tours, a report was started near his home unfavorable to his moral character. Mr. Charles Wesley wrote for him to come home and defend himself. His reply was characteristic of the holy man, "Having committed my life and character to God, I am not careful to answer in the matter, and shall pursue my work, leaving all to God." (I quote from memory.) "He that feareth is not made perfect in love."
One half of the joy of piety is lost to the person, and one-half of its power on those about us for want of kind and courteous language and feelings in ordin-

ary life. All should see and feel that the good and loving Saviour is training us for completeness. The Holy Spirit may sanctify us wholly, but we have need of training after this to make us complete in all the graces of the Spirit. Paul says, "I have learned in whatever state I am, therewith to be content." Grace had done much we know, but still he prefers to his divine education in trial and conflict, his holy and sweet contentment of mind. Our light afflictions, which are but a moment, work out for us a far exceeding and eternal weight of glory. But this is only while we look at things not seen. The great difference between the fretful and the calm and patient is, that the one looks steadily at the unseen, and the other at matters about them, which disconnected with the unseen always great anxiety and care. The shortness of Peter's vision caused him to deny his Master. Had he seen that all this was connected with a great scheme for the redemption of the race of man, we would have patiently borne the apparent defeat of all his hopes, because of the glory that was to be revealed in the near future. And could present believers see their own history a few years in advance, I am persuaded they would take the daily events of life not only calmly, but with glowing feelings of thankfulness.
We may be on a turbulent sea, but the Lord holds the helm, and we need not fear the ship will either founder or go on the rocks. "All things work together for good to them that love God." If this be true, and who dare to doubt it, there is really no cause for anxiety, whatever may be our lot in life, if we truly love our blessed Lord. Let men speak against our views, slander our characters, or let misfortunes come in all ways, common to men, let none of these things move the humble believer from his calm trust in the care and guidance of the infinite One, "Who doeth according to his will in the armies of heaven and among the inhabitants of the earth." The Lord reigneth, let the earth rejoice," and let not your hearts be troubled, as ye believe in God and also in Jesus Christ your great High Priest, who has passed into heaven to plead for you there.
The cross for Christ I'll cherish,
It's crucifixion bear.
All hail reproach and sorrow
If Jesus leads me there."
—Philadelphia, Pa., 1868.
Our Great Deliverance.
BY A. T. ALLIS.
We feel the burden gone
Which gave us such unrest,
And see no sword of Justice drawn
Aimed at our guilty breast.
The Law's tremendous voice
No more with trembling hear,
Since Mercy bade our hearts rejoice,
And Love disarmed our fear.
Our feet, which used to stray,
Led by Satanic will,
Have learned to walk the blessed way
Which leads to Zion's hill.
The war with inbred sin
Is raging now no more,
Since Jesus reigns Himself, within,
And reigns as conqueror.
Each foe within, around,
Has quailed before His might;
Is fallen lifeless to the ground,
Or put to shameful flight.
But how imperfectly
Can human heart and sense
Yet comprehend and fitly weigh
This great deliverance.
We feel the joys which flow
In sweetly ev'ry hour;
But, till in heaven, shall we know
It's glory and it's power.
—Stephen's Mills, N. Y.
"The holy life is a voice; it speaks when the tongue is silent."
Among our Exchanges.
A bright little fellow was turning over the dusty leaves of the family Bible, when suddenly he asked, "Mother, it is God's Book?" "Yes," "Why, then," said the tiny fellow, hadn't we better send it back to God for we never use it!"
"It is to live twice when you can enjoy the recollection of your former life."—Martial.

Rates for Travelling To and From Beulah Alliance and Camp Meeting.

VIA I. C. R.—Delegates and their wives, and others purchase One way first class ticket to St. John and ask for standard certificate, which, properly filled out and signed by the secretary will entitle holders to a return ticket free, provided ten or more certificates have been filled.
VIA C. P. R.—Delegates and others purchase a one way first class ticket to destination and ask for standard certificate, as on I. C. R. If 50 or more certificates are filled, holders will be returned free, if less than 50 one-quarter of first class fare will be charged for return trip.
VIA D. A. R.—Delegates and others purchase a one way first class ticket to St. John and ask for standard certificate, which, if properly filled out and signed will entitle the holder to a free return provided, 50 or more certificates are filled, if less than 50 one-third first class fare. Time limit, June 28th to July 15th, 1909.
STEAMERS—Str. "Aurora," Grand Manan to St. John, and Eastport to St. John, \$1.00 same as previous years, with certificates return fee.
STAR LINE S. S. Co.—From Fredericton to Beulah, Str. Victoria, and all other boats on this S. S. Line, one first class fare, get certificate from Purser.
ST. JOHN RIVER S. S. Co.—From Fredericton to Beulah, Str. "Elaine," from all other boats on this line, one first class fare, get certificate from Purser.
STR. SINCENNES.—The above Str. will take all persons from all points along her route to Beulah for one first class fare, return free with certificate.
All the above Strs. require certificate of attendance from secretary. Be sure and get your certificates for the Purser when paying fare.
Rates from St. John to Beulah and return will be 30c.
All persons coming by rail or boat be sure and get with your tickets certificates, which will entitle you to free return. Tickets can be purchased from June 28th, and are good for return up to, and including July 15th. Tickets can be purchased and are good to return on any time between the above dates.
Every one come to Beulah this year and swell the number of standard certificates, and fill the Camp ground and get a Blessing.
Signed, S. H. CLARK,
Asst. Secretary Reformed Baptist Alliance of Canada.
Westchester Sta., N. S.
May 10th, 1909.

Crippled Religion.

Sometimes a man's religion is crippled; it is well-developed at the mouth, but lame in the hands and feet. It is vigorous in profession, but feeble in execution. On the plane of everyday life, among ordinary men and women, where all religion must meet it's final test, it fails to carry out it's final test, it fails to carry out it's high pledges of holy and helpful living. Now if the Bible is unequivocal on any one point it is on this one that faith without works is dead; that religion cannot be expressed by mere creeds, and that the final proof of one's faith in Christ's name is the duplication of Christ's life among men.—Forward.
Choose Ye
I know not what others may do;
Each chooses his way.
Ours to earnestly plead and persuade
As we journey each day.
But if failure shall threaten and frown
And men will not heed,
Shall we turn to the easy path
Where sin doth lead?
Nay, better to stand alone
For God and the right,
In a narrow, thorn-sprinkled road,
'Neath God's own light.
Alone! We are never alone;
We need not fear.
No road ever leads to defeat
When God stands near. —Selected.
"Piety at home, children properly rearing parents at home," is the very first and most essential and most truly evidential of all proofs of true religion. No man is fit to be a preacher, whose practise does not commence at home. An unfaithful father, who has denied the faith thus to his family, St. Paul says, is worse than an infidel. This "home piety" first of all, is fundamental and mutual and reflex. A son, who honors not his parents is likewise worse than an infidel. Ought an infidel to venture to preach? Ought he to be allowed to venture? A preacher worse than an infidel! But what a comfort and reliance is a son who first faithfully preaches at home!—Christian Standard.

Prayer.

The weary ones had rest, tho sad had j y
That day; I wondered "how!"
A ploughman, singing at his work, had
prayed,
"Lord, help them now!"
Away in foreign lands they wondered
"how!"
Their single word had power;
At home the Christians, two or three,
had met
To pray an hour!
Yes, we are always wondering, wondering
"how!"
Some one, unknown perhaps, and far
away,
On bended knees!
—Selected.

It is in this life alone we can learn lessons of patience and self-denial, for there are no sick beds to watch by, no sufferers to soothe, no mourners to comfort in the Mansions of the Fathers's house.—George MacDonald.
"The more we pray for our fellowmen the more inevitably we yearn to help them; and this yearning quickens our energies and enlarges our capacities for helpfulness, in a way and to an extent that we cannot fail to recognize as a part of the answer to our prayer."
You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolation but they never pass away and after all use that is made of them they are still not exhausted.—Dean Stanley.
"In talking, some folks never stop to think, while others never think to stop."
"Missi," said a New Hebrides war chief who had been converted, "will you go with me to the American traders living on the shore, and help me plead with them not to sell to my men the white man's fire water; for when they are crazy with drink, they are bad, and I cannot do anything with them? Drink is killing my people. I weep over it. You bring us the good news from the Great Spirit in heaven, and we live; but why do your country men bring us death in the fire-water?"
"Deeper than the need of men, deeper than the need of money, deep down at the bottom of the spiritless life is the need of the forgotten secret of prevailing prayer."
"All that we do every day will prove a help or hindrance to our prayers. It is our daily work which is training us unconsciously to a deeper belief in prayer or a lesser concern for it."
A confirmed drunkard, going to the Fishing Banks with another fisherman, proposed before they started to take a drink. "No," said the man, "I don't drink." "Don't you drink anything?" "No, I don't drink anything." "Why not?" "Because I am a Christian." "What!" exclaimed the drunkard, "does Christ keep you from drinking?" "Yes! Christ keeps me from drinking." The "poor inebriate, impressed with the reply, thought, "There is help I did not think of." He went home and into his room and, kneeling, prayed; "O Lord Jesus Christ, keep me from drinking." His appetite for liquor suddenly left him. He was delivered.
"Think of a grocery dealer," says one, "skulking in back alleys with a can of coffee in one book-leg, a pound of choose in the other, and a herring down the back of his neck, or shoedealet with his door fastened, his windows grated, and doing business in a little back room. What man would say the grocery business was flourishing, or that there were more boots and shoes sold than ever before in the history of the city?" And yet there are some men foolish enough to say that when the liquor bottle is driven into back alleys, and the lofts of livery stables, and into the rear of dark, musty cellars, "just as much is sold as ever." Such men stultify themselves, and such bare faced lying is the last hope of a lost cause.—Selected.
"You may be engaged in much good work, and yet not be fruitful in it."
We must serve God even to the point of suffering.—J. Hudson Taylor.